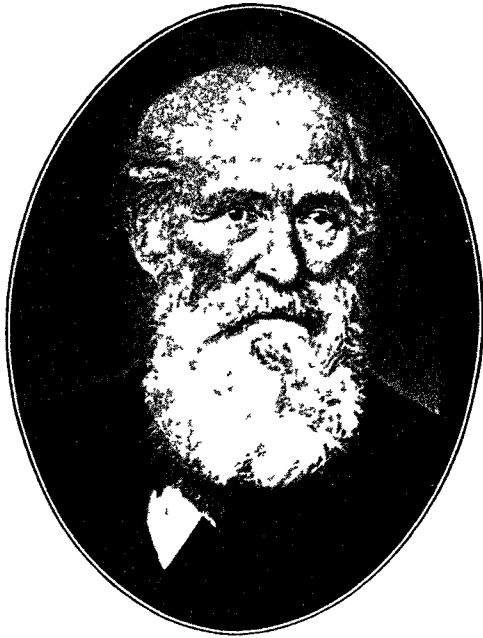


THE LIFE AND WRITINGS
OF DR. THOMAS



DR JOHN THOMAS

EDITED BY JOHN W. LEA

VOLUME I

PHILADELPHIA:
THE FAITH PUBLISHING COMPANY
1520 NORTH ROBINSON STREET

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ELLEN THOMAS

FOREWORD

The editor of this series of volumes dealing with the life and writings of Dr. John Thomas desires to disclaim any originality but that of style. The materials requisite for this work have long existed in one form or another. The general plan of the volumes is to present the Doctor's life in the first three, and in the last three to reproduce selections from his writings that have not before appeared in book form. Soon after the Doctor's death a biography was published by the editor of the *Christadelphian*. This was of considerable size, and dealt exhaustively with the controversial relations of Dr. Thomas and the Campbellites but dismissed the last twenty years of the Doctor's life with a very few pages. Some years later the editor of the *Aeon* inserted in it some short sketches which were written in a very racy style and omitted much of the controversial matter above referred to. For the first volume of the present series the articles from the *Aeon* have been used as a nucleus, but have been subjected to editorial treatment of the most rigorous kind. Some parts have been left out altogether; others have been amended or entirely written anew; and some completely new additions have been made. The second and third volumes will supply the deficiency of the earlier narratives, as one will be devoted to the Doctor's own account of his labors in Great Britain, republished from the *Herald*, and the other will contain the very interesting accounts which the Doctor published of his lecturing tours

among the Christadelphian ecclesias in the United States and Canada.

Since Dr. Thomas died the Christadelphians have continued to proclaim the truth which he enunciated as the result of his investigation of the Scriptures; and though they have not become to any large extent a numerous community, their influence has extended far beyond their own denomination, and some persons will be found in almost every sect who hold more or less of the doctrines for which the Christadelphians contend.

Should any reader be sufficiently impressed by the perusal of this story to desire further information as to the faith of the Christadelphians or the location of their places of meeting the editor will be pleased to render what assistance he can if request be sent to address given on title-page.

JOHN W. LEA

Philadelphia, Pa.
June, 1915

I. INTRODUCTION

An able writer has said that history resolves itself into the biography of a few stout and earnest persons. The history of God's providence in the earth is no exception to this axiomatic statement. God has ever had His human instruments for doing His work among men, raising them up and girding them (sometimes when they have not known Him) for the sphere that had to be filled and the work that must be done. The glimpses of history which we get in the Bible show us this too well to need much illustration. Noah and Abraham; Moses, Samuel, and David; Ezra and Nehemiah; and, lastly and pre-eminently, "the Man Christ Jesus," stand out in bold relief from their times, their histories marking the progress of the divine purpose and adding new chapters to the great world-work of the Eternal.

Are we accustomed to think that this is all past and over, now that the Bible is finished, and the Spirit is no longer seen imparting its supernatural wisdom and energy to divinely chosen men? The thought would be a groundless one. There may be a divine choosing and upraising unaccompanied with any bestowment of a supernatural spirit. Even in Bible times this was so. Cyrus was elected in this manner, and the Pharaoh of Moses' day was thus "raised up"; and though we have no instance of a prophet of the Lord being sent forth without the credentials of the Spirit, it does not follow that such a thing could never be. Human existence, generally, is raw material out of which the Great Artificer selects those

elements which, under the general laws of Nature, are turned out most fitting to His hand. But in addition to this it is true that when a cornerstone is needed, or a pivot has to be provided, or a beam or a girder has to be laid in the structure, something more will be done than a mere selection in Nature's ready-made materials. The Spirit of God (without which "Nature" is nothing at all) will work through Nature to *prepare* the thing that will be needed; as when a workman, finding none of his implements will do, makes a tool on purpose. So we may well believe that, at what are called the turning-points of history since Bible times, there has been a "calling and girding" of men to fill the providential places. They may have seen no angel of the Lord in their threshing-floors, nor heard any voices in the visions of the night. Life's ordinary things may have led them to respond to the inaudible voice, yet none the less really may they have been "met in the way."

In the sense thus carefully explained it would appear that the remarkable man whose story is here sketched was raised up by God to find and give to his generation the *lost key* to the divine purpose in the earth, as revealed in the Old and New Testaments.

This writing is mainly for those who have learned to use this key, and who are rejoicing in the treasures which it has unlocked for them; and there is therefore no necessity to stop to note the raising of eyebrow in those who, reading this, may either affect or feel surprise that such an idea can possess anyone's head who lives at large in the present century. The savage chief, who has known only what luxury was from the few skins which cover the floor of his bamboo hut, stares just as much when he is told of the magnificence and splendor of London, Paris, or New York, as any astonished "Christian" can when he is told of the wealth and splendor of that *truth* to which Dr. Thomas has supplied the key.

Still, it will be proper here to observe that Dr. Thomas was not a *religious reformer* in the usual sense of these words; and side by side with this observation it may be remarked that he has not established a religious *sect*. Wesley aimed at breathing new life into an ecclesiastical organization, and actually created a denomination differing little from the Church of England except in that which the word "denomination" expresses. Dr. Thomas was the instrument in reviving, not an institution, but a "dead body" of truth; and this "breath of life" has formed for itself living souls, differing as widely from the "religious" people around as the difference between a human being and an automaton. A sect is a part of a whole. They who have accepted and obeyed the truth which Dr. Thomas was the means of bringing to light have no part or organic relation with any ecclesiastical body or with any "religious" movement. It is not a case of "Ishmaelites" over again, or of "Jews and Samaritans," but simply a total and radical difference of conception as to *what religion is*, which separates them from their contemporaries by a whole hemisphere of thought and feeling. Every reformer, such as Luther, or Wesley, or Knox, has built upon certain fundamental ideas of religion. Dr. Thomas was led to see that these ideas were the vain imaginations of men, and the Spirit of Truth led him to see foundations of faith as new and unknown to the modern mind as when an ocean-bed, by some strange upheaval, becomes a new-born continent.

Another distinguishing fact to be mentioned in regard to Dr. Thomas is, he was not remarkable for the enunciation or discovery of any *one* great truth. There is no one great doctrine we can hang about his neck, as justification by faith is connected with the name of Luther, or sanctification with that of Wesley. He did not so much discover a brilliant star as give us a true astronomy; it was not so much the announcement of an unknown truth as the marvelous systematization

of many truths, and the disentanglement of the divine purpose from the web of error which tradition through centuries had woven. Newton discovered gravitation, but he did not dream what a marvelous generalization it would become; but Dr. Thomas not only explained the doctrine of gravitation in theology, but unlocked all the treasures of religious knowledge with this key. So nearly every teaching to be found in the Doctor's final publications may be found in some fragmentary form or another up and down the theological literature of the world, but nowhere else can be found that harmonious system in which these parts are seen crystallized together—a perfect microcosm of transparent truth, before which the enriched mind pauses and rests, and remains in intellectual repose.

II. THE EARLY LIFE OF DR. THOMAS

Having premised all that was necessary, our attention may now be turned to the year 1805, in which John Thomas was born on April 12th. His father, at that time a Congregational, but later a Baptist, minister in London, was a man of considerable mental energy and independence—qualities very ill suited to the cramping and annoying circumstances of a small dissenting pastorate. His sphere in the ministry was therefore frequently changed; in London, Scotland, Lancashire, and then in London again, he found temporary places of settlement, sometimes preaching, sometimes schoolkeeping, and sometimes working as an office clerk.

When his son John was about seventeen years of age the father began to think about a suitable profession for him to follow, and at last decided that he should study medicine. The family was at that time residing at Chorley, in Lancashire, and John began his private studies there under the tuition of a surgeon in the town, and remained there two years. Following his father to London, we find him for the next half-dozen years still in London studying, attending lectures, walking St. Thomas' Hospital, contributing to the literature of surgical science, and during the latter part of that period, having become duly qualified, practicing as a physician in the suburb of Hackney.

It is interesting to recall the early life of Dr. Thomas when he was yet a boy; and though the materials are scanty they are sufficient to enable us to sketch his *personnel*, to trace his

thought, to understand his nascent proclivities, and to see how the child was father to the man. He was a good-looking boy, above the medium height, and had a figure straight and supple, a plenteous growth of fine, soft, and wavy hair, a firm mouth, a quiet, unconquered, and observing eye. Of his mental qualities it will be necessary to speak hereafter, when the ripeness of his fine intellect can be studied to better advantage. At present we are with him in the private boarding school where he got his early knowledge of English and possibly his first smattering of Latin; we are with him later in his Lancashire, and then in his London, home, from whence he goes out daily to the surgery, or the lecture hall, or the dissecting room. Critical and reserved, observant, reflective, with a quick wit and a questioning manner, the graceful youth picks up his profession with much readiness, making few friends as he goes along, but caring nothing about that, even if it ever occurs to him.

From his boyhood up to his early manhood he was not *religious*, even in the conventional sense of the word. He was not emotional or nervous; he listened to his father's sermons (probably they were not very rousing) with well-behaved attention, but never knew what it was to be "convinced of sin" in the orthodox sense, though if he had been appealed to he would at once have admitted himself "a sinner." His introduction to "membership" in his father's church at Chorley was a farce. He stood it for a while, then retired. It would not be difficult to divine his reasons for the first step or the latter. He was loth to enter; he was disgusted to remain, he willingly retired. Like most youths, he had read the Scriptures in a fragmentary way and was dreadfully ignorant of them, he knew nothing of theology, and though he had a critical mind and no aversion for metaphysics, nothing seemed deeply to interest him save what was on the borderland, or within the province, of his own professional studies.

From his point of observation, just outside his father's circle, he could note the conceited pretensions of the clerical class, the disdain of the "established" priesthood, the jealousy of the "dissenting" minister, the hollowness of religious profession everywhere, and the chaos of opinions and parties which covered the truth (whatever that might be) with confusion and contempt. Not that in his young days there were distinct notes in his mind, conned and studied; they were rather unrecognized impressions—seed cast upon the waters, to be seen after many days.

It is generally thought that medical students (whether from the nature of their studies or for some other reason) are disposed toward materialistic views of human nature; but John Thomas does not seem to have evinced any tendency of opinion in that direction. A loftiness of moral faculty, which his subsequent life proves him to have possessed, probably saved him from being victimized by anatomical science, and preserved for him a sphere of mental freedom, "where his whole mind might orb about." Like a young sapling, he grew up straight and comely, not warped or twisted by any influence whatever, free from theological priggishness or prejudice, though not free from a then unconfessed dislike of that miserable sectarianism of which he was in a position to take a tolerable survey. He says of himself that he had "never been cursed with the poison of a theological education. . . . 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." He confesses to have been in early life "thoroughly disgusted with sectarianism." In these few sentences we have a flood of light thrown upon Dr Thomas' early mental history. As far as the theologian or the preacher is concerned, he was not "to the manner born," nor to any pattern shaped or formed. Whatever health is in natural erectness and independence,

by which heart can beat and lung can breathe in freeness, he possessed it; while his moral rectitude (from the natural point of view), and his reverence for truth, and his susceptibility to the sublime, kept him from the evils of reckless youth.

There is clear evidence in Dr. Thomas' writings of his early classical attainments. He was probably more familiar with Latin than with Greek or Hebrew, the foundation of the former knowledge being, no doubt, laid when at school. He had there read *Caesar*, and among the translated English classics he was familiar with the readable pages of Rollin's *Ancient History*.

Of his home life as a youth we have little information. He was not sportive, but steady, studious, and reserved. From his mother he inherited caution; from his father (or perhaps from both parents), independence of mind. A quiet, regular going in and out is all we can be sure of, with rapid strides in his studies, very gratifying to his father. The latter evidently looked up to this sensible youth, not even refusing now and then to take his advice on family matters, but allowing his own impulsiveness to be checked by his son's extra caution.

III. THE DOCTOR'S FIRST THEOLOGICAL ESSAY

In the *Herald of the Future Age*, Vol. III, p. 123, there is the Doctor's own account of the only venture he made in the theological field during the time referred to in the preceding chapter. It is as follows:

At the age of seventeen and a half we commenced the study of medicine with a gentleman, son-in-law of the "perpetual curate" of the parish in which we resided, some twenty-four miles from Liverpool. We lived at the "parsonage," where religion, however, had little place, save in the form of national-church "temporalities." We sojourned in this muslin manufacturing and cotton spinning town about two years, after which we were translated into the family of an old navy surgeon in London. In both these situations we were actively and professionally engaged among a large population of laboring poor. We had no time for recreation, and our reading was everything but scriptural.

Having accomplished a pupillage of five years, we entered as a student of medicine and surgery at Guy's and St. Thomas' at twenty-two years of age. At twenty-five we were authorized to practice according to law within the realm of England and its dependencies. During this eight years our pursuits were purely medico-chirurgical; nevertheless 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 preoccupied 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. On one occasion, however, they took a *theological* turn. A Dr. Dermott, a lecturer

on anatomy and physiology at one of the London schools, published a communication in the *Lancet* on the Human Soul. In this document he remarked that man had a soul capable of a distinct existence, entirely independent of the body, but that during the present life this soul was dormant, or asleep, and that when death supervened the soul awoke from its dormancy, and so, disencumbered of "this mortal coil," continued the individual's identity and existence in another state. This is very much like Dr. Bush's theory, with the exception that his soul is not dormant during life. This dormancy was necessary to Dr. Dermott, who had sense and science enough to see that an active, intelligent, immortal being within a man was a physiological redundancy; therefore he theorized it to sleep, and accounted for all vital phenomena upon natural principles; while by inculcating its vital dormancy, moribund wakefulness, and disembodied perpetuity, he admitted the existence of an immortal soul in sinful flesh, and so saved his orthodoxy and his good name from reproach.

This communication set us to thinking about the soul and immortality. We were aware that Paul had written something about these in 1 Corinthians. We turned to the place, read it, and reflected upon it until we thought we saw the truth of the matter, namely, 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, was subject to certain fixed physical laws, and that, when it had lain in corruption 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, etc., without brain, eyes, ears, nerves, etc., to be breathed out with the breath at 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 for battle, and make a push at Dr. Dermott's dormant soul. The article was published in the *Lancet* in the year 1830 or thereabouts.

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 vigor* 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 reasoning on 1 Corinthians 15 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 principle. 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 immortal vigor 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 called *soul*.

We did not believe, for we neither 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 in power; that this spiritual energy, instead of being in the dead body, was extraneous to it and deposited in Jesus Christ; that because this immortal vigor 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 those things, which were all "hidden wisdom," or mysteries, to us in those days.

This inherent immortal vigor of dust and ashes, developed in resurrection, continued to be our view of the matter until about 1834-5 or 6, when we published the 34 questions in the *Apostolic Advocate* under the head of "Information Wanted." The subject, however, was in our mind, like Dr. Dermott's soul, in a dormant state. We thought but little about it; we did not discuss it, or write about it, that we remember; nevertheless, down to the publication of these questions, if any one had asked us our view of the soul and immortality we should probably have answered according to the view presented above.

IV. THE DOCTOR REMOVES TO AMERICA

The statement that "there is a divinity that shapes our ends, rough-hew them as we will" may be wrong as to the latitude of the fact, but it is undoubtedly true of certain chosen instruments of God, of which it would seem the subject of this biography was one.

We come now to notice the earliest definite turning-point in the young doctor's history, and the circumstances which led up to his determination to seek and find, if possible, the truth concerning religion. Disgusted with sectarianism, dissatisfied with a mere man-morality, he only needed suitable impression for the question, "What is truth?" already formed in his heart, to be framed in the words of his lips, and to be pursued in the earnest ways of inquiry. The needed circumstances arrived in a way little expected.

When Dr. Thomas arrived at the age of twenty-seven his father and the family took counsel together as to the expediency of leaving Britain for America, the Eden of liberty and plenty and advanced civilization, as people thought. It was ultimately decided that the Doctor should precede his father and report prospects to those at home. He sailed for New York on May 1, 1832, as surgeon on the "Marquis of Wellesly," having in his pocket letters of introduction to gentlemen in New York, Cincinnati, and other places. From first to last the ship had to endure a prolonged tempest and struggled slowly to her destination, but not without passing, shattered, through a frightful peril. Off the coast of Nova Scotia

the captain found his reckonings false, and before the sailors had time to wheel the ship around she was dashed a dozen times upon the rocks. In distress, some of the passengers requested the captain to hold a religious service, and he agreed. The Doctor was called on to read a chapter from the Bible and one of Chalmers' printed sermons. While others shrieked at the imminent doom that stared them in the face the Doctor was filled with solemn awe, which reasoned itself into the determination that, if he escaped with his life, he would never rest with such an uncertain and unsatisfactory state of mind concerning religious truth as just then he knew, but that he would find the truth if it were possible for it to be found.

While this very sensible resolution had been arrived at the Doctor had not been equally prudent in the means by which he proposed to carry his resolution out. With great wariness against theological bias he intended to take all the round of the preachers and listen to the lot. But alas! The mosquitoes were bad enough, but the preachers (if the first listened to was a fair sample) were worse. What a mercy it was that the first one he heard knocked his idea out of his head and convinced him that this plan would never do. Surely the man must have been the same, or very like the one, that Emerson listened to, who writes, "I once heard a preacher who sorely tempted me to say, 'I'll go to church no more.' Men go, thought I, where they are wont to go, or else had no soul entered the temple that afternoon."

The Doctor had arrived at New York eight weeks after leaving London, and his father, without waiting for news from the son, as arranged, had followed three weeks later and got to New York only three days after the Doctor. They both went west to Cincinnati, according to intention, and it was there that Dr. Thomas first became acquainted with those reformed Baptist ideas which were known in the religious world by the name of Campbellism, a designation derived from the

name of the principal leader in the "reformation," Alexander Campbell; but the denomination has recently been variously known as the Campbellites, the Christians, the Church of Christ, and the Disciples.

The habits and manners of Western American cities are in some respects the very reverse of the reserved ways of London, for instance, where a man may live in the same house for a number of years without knowing the name of his next-door neighbor. In a day or two after the arrival of the father and son in Cincinnati there came a friendly invitation to dinner from across the street, from a gentleman who had been converted by Mr. Campbell, and who was red-hot for the "reformation," embracing every opportunity of making a proselyte.

It will be necessary here to throw in a few lines and touches to enable the reader to understand something of the movement led by Mr. Campbell, which it became the cant of the period to describe as "this reformation." As far as the recovery of lost and forgotten truths was concerned it was no reformation at all; for, though its principal contention was that baptism in water was necessary for the remission of sins, it reduced the gospel to be believed to a mere three-fact affair of the birth, death, and resurrection of Jesus Christ. It revived some of the "forms" of the ancient faith, but, by a false simplification of the doctrine, failed to lay hold of its vital elements. By the apparatus of baptism it galvanized the diseased and lethargic religious public into an activity that only resembled the ancient church life, which was the more pernicious in that it took off attention from the things necessary to genuine faith. In this respect it was only another substitution of "the traditions of men" for the doctrines and commandments of God. Mr. Campbell, who was practically the father of the movement, and whose ambition led him to seek to be its pope as well, had retired from the professional ministry and had established himself as a prosperous farmer in the western part of

Virginia. From his place at Bethany he edited a monthly periodical called the *Millennial Harbinger*, and by means of it and by his numerous preaching tours through the states he acquired an immense influence over such among the people as desired to see greater strictness and simplicity of religious life, and closer conformity to apostolic rules. He was rudely handsome, eloquent, and affable to all who showed him deference; and his towering ambition was sanctified to the work of reforming, as he believed, the lifeless Protestant churches at home and abroad. With the cry, "Baptism for the remission of sins!" he awoke tens of thousands of formalists in America and Britain, but awoke them to little more than new forms, which practically, as far as salvation was concerned, made their last state worse than the first; at least, this was true of most of them.

At the dinner-table, then, of an ardent reformationist Dr. Thomas found himself sitting a day or two after his arrival in Cincinnati. Long before the cloth had been removed, Major Gano, the host, was in the middle of an earnest exposition on the subject of baptism and the gospel. The Doctor listened, but said little. On the next Sunday the fervent major entertained his guest again, and in the evening invited a Campbellite preacher, Walter Scott, to spend an hour or two with them. The two together, after much pleasant conversation intended for the religious benefit of their new acquaintance, brought the matter home to him by a few searching questions. Was he a Christian? Did he believe in Christ? Was he prepared to be obedient and be baptized? What could a man mentally erect and seeking the truth say to such questions? If they could show him from the Scriptures that baptism was a *duty* following on the confession of faith, he would demur no more. The case of Philip and the Ethiopian eunuch, recorded in Acts 8:27-39, was the reply. And that night, "by the light of the moon," Dr. Thomas was baptized in the waters of the

Miami Canal, which was near at hand. That was in the month of October, 1832, and was the starting-point of that career in which for nearly forty years medicine became of secondary importance, and theological studies and proclamation of religious truth by voice and pen gradually became of all-absorbing import.

V. WITH THE CAMPBELLITES, 1832-1834

Dr. Thomas was, by his baptism, a Campbellite, according to everybody's reckoning but his own. According to his own understanding of the matter he had confessed himself a believer in Christ, and had been baptized into Him, and was prepared to have fellowship with all who had done the same. It would have astonished him very much to be told that he had become the follower of any man except Jesus Christ. He knew nothing about Mr. Campbell or his teachings; or what he supposed he knew turned out to be incorrect. In meeting with those who bore his name, and in answering to the name of "brother" among them, he pledged himself to no party or doctrine, neither resigned his intention to seek the truth. He was admitted into their fellowship on this distinct understanding. The consequence of this was that though the Doctor was long in the fellowship of the Campbellites he was never campbellized. He recognized in every man a comrade, a friend, and a brother, who with himself was bent on obtaining the truth and rendering it a hearty obedience. Dr. Thomas was no more a Campbellite than a politician can be called a "Democrat" who, while sympathizing generally with democratic action, does not acknowledge party government and does not invariably vote with his party. He had seen enough of sectarianism in Britain to resolve to avoid every appearance of it in America; and during the few months that he remained in Cincinnati he enjoyed a quiet sense of freedom from all trammels, reading the Word more diligently, but refusing to teach others while he himself knew so little.

This period of privacy and silent contentment was not to be of long duration. Events were soon to happen which would lead to research besides reading—to earnest study as well as pleasant listening to the exposition of the Word. The event that led to this was the introduction of Dr. Thomas to Alexander Campbell in the beginning of the next year, 1833. At Wellsburgh, in Virginia, in which state Dr. Thomas had some idea of settling, these two remarkable men met for the first time. A cordial feeling sprang up between them as the result of this meeting, and the Doctor accompanied Mr. Campbell to his place at Bethany for a short visit. There was a great charm in Mr. Campbell's manner toward his friends; his strong will was covered by a kind persuasiveness, and it was only by the exercise of equal firmness on his own part that the Doctor saved himself from the powerful spell which would have led him to become for life one of Mr. Campbell's missionaries. At the meetings which the two attended together during the visit Mr. Campbell would take no refusal—the Doctor *must* deliver an address to the brethren. The usual experience of even an educated man with a fair vocabulary, speaking for the first time on subjects he had never attempted before, and without any time given for preparation, need not be described. Mr. Campbell said with laconic plainness that he wished to prove the Doctor's mettle. Then and after, surely, he proved it well enough. On each occasion the brethren were pleased with Dr. Thomas' efforts; so was Mr. Campbell; but so was not the Doctor himself. He had gone there to practice as a physician, not as a preacher, and, getting a little dissatisfied with the way things were turning, he concluded the best thing to do was to get away from Bethany and go to Baltimore or Philadelphia in search of professional engagements. But it was of no use. His letters of introduction to friends at each place he stayed at in the course of his journey led to urgent requests for his services as

a preacher, and the Doctor, out of gratitude for their personal kindness to him, could not find it in his heart to refuse. But when it came to a suggestion at one place that he should remain among them as pastor, the Doctor instantly took ticket for Baltimore. But it was as bad, or worse, at Baltimore, where he had to speak in Scottis' Hall every night for a week. He fled to Philadelphia; here also he was urged to address the brethren by those who gave him honor and welcome as their guest. He saw no way of escape, and in Philadelphia he made a compromise of the matter with himself, falling in with the agreement of the brethren there to address them on Sundays if they would kindly help him to obtain professional employment in their city.

In all these movements it is easy for us to see the hand of God guiding the Doctor's footsteps. Against his inclinations and intentions he was led into a sphere of service which better than anything else provided for the development of his mind by a thorough examination of the Scriptures.

Referring some twenty-two years later to his sojourn in Philadelphia, the Doctor wrote in the *Herald*, October, 1856:

In the days of our profound ignorance we were to the Campbellites a very acceptable preacher of the Bethanian Jesus in the same "City of Brotherly Love." We resided there eleven months, from May, 1833, to April, 1834, having an office at 90 Arch Street, and practicing medicine for a support. The Reformers then met on Bank Street, and were gratuitously instructed in Scotto-Campbellite traditions by the septuagenarian named Ballantine and ourself.

With some prospect of a settlement in Philadelphia Dr. Thomas established a home and took a wife. That she was a suitable helpmate for the Doctor there is every evidence. It might possibly have been better, considering the hardships of his itinerating career and his long absences from home, if he had never married; indeed, he himself considered getting married the one blunder of his life. We cannot do better here

than quote from one who was among the Doctor's most intimate friends: "The Doctor had one of the best of wives; everyone that knew her is witness to her Christian character and spiritual-mindedness. We have had many visits from her and were always profited by them." Referring to the Doctor's "blunder" hinted at, we learn "there was no unkindness in him as a husband, when at home. He was a good provider, but, as Sister Thomas told us, 'the Doctor belonged to the public—was not much of a woman's man.'" Therefore those many little attentions and tokens of love, which a wife naturally expects from a husband, she excused in him. He was in after life perfectly absorbed in his work; and when this is the case, to such the fireside and a woman's smile often have less attraction than to others less engrossed.

VI. THE DOCTOR BECOMES AN EDITOR

An important event bearing upon the career of the Doctor in his search for truth was his commencement as editor of *The Apostolic Advocate*, a prospectus of which was issued from Philadelphia early in 1834. The suggestion of this monthly did not start in the Doctor's own mind, but by a series of circumstances he was led, not unwillingly, to embark on the project. The prospectus was as follows:

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 4:6, *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"—2 Peter 3:2, *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 the adjacent cities required such an "Advocate" as this present. The voice of the apostles is stifled by the clamor 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—where 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 honorable 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 defense of the Holy Scriptures against all creeds, confessions of faith, commentators, and system-makers.

3.—The *objects* proposed by the proselytizing 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 endeavor 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 his 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, *fat justitiam ruat coelum*—let justice be done though the heavens fall. Let the opponents of the ancient gospel go and do likewise.

It is respectfully submitted, that all desirous of the downfall of the apostasy, and interested in the re-establishment of the ancient gospel, and restoration of the apostolic order of things, over the ruins of the man of sin, in all his subtle and specious forms, will exert their influence in sustaining the endeavors of the editor to that end.

The magazine took the tone of “the reformation” and was decidedly militant in its attitude. The Campbellites took the whole of the first issue of one thousand copies; Alexander patted the editor on the back; and he went forth as jauntily on his new mission as any young lawyer engaged with his maiden brief. More and more certainly it became evident that he was not to become a known and celebrated member of the faculty of medicine; lecturing and literature were fast opening their gates and beckoning him to their wide field. But to himself this fact was by no means visible. He had chosen his profession, and he must follow it; his scientific education must by no means be thrown away; so he determined to read the Bible and the *Lancet* together, and to minister to the mind diseased while he sought to cure the ills that flesh is heir to.

In reading the prospectus of the *Apostolic Advocate* we cannot help seeing, as in an embryo, the beginnings—almost the outlines—of the things which afterward shaped themselves to Dr. Thomas' faith in the substance and symmetry of the truth. He sees in Christendom a corrupt Christianity in all its predicted forms; he sees the truth-nullifying power of the traditions of men upon the doctrine and practice of the churches; he recognizes the supremacy of the Scriptures over all creeds; he discerns the futility of bettering the world by popular institutions; he shows that he is awake to the testimony of the prophets as to the world's future. Withal he pledges himself with characteristic out-and-outness to hear every side of a question and to do justice to truth though the heavens fall. The literary notice his monthly obtained showed

appreciation of his powers and aims. His range was wide, his standpoint high, his thought was in straight lines, and every word that fell, fell with a ring. He carried the habits of the dissecting room into theology, and could make a demonstration as clear in logic as in the facts of anatomy. Men like that style and know who are born to lead them, and when the *Advocate* went forth a thousand subscribers gave it serious attention. But even in that early stage of his career the editor was too independent and outspoken for many of them. The usual result followed. The weak and blink eyed among them ceased to subscribe. They thought they had better part with this "untamed colt" lest he should run away with them; but the Doctor saved them the trouble—he parted from them, going to Richmond, in Virginia, where he resided in fellowship with the brethren for two or three years, and edited the *Advocate* there.

Continuing the extract already given from the *Herald* for October, 1856, we have the Doctor's own words in reference to his leaving Philadelphia, as follows:

We published the first number of the *Apostolic Advocate* there to which most of the members subscribed. But we concluded that there was a better opening in Richmond Virginia for our practice and what in our ignorance of the prophets we regarded as the truth we announced, therefore, our intention to the friends of removing to that city, which no little displeased them. Our determination however could not be changed whereupon they inflicted upon us the only punishment in their power—the withdrawal of their names from the subscription list to the *Advocate*. This was our recompense for eleven months service in the cause of Campbellism. It shows however that the fraternity did not wish to get rid of us, but punished us because it could not induce us to remain.

VII AT RICHMOND, VIRGINIA

Dr Thomas left Philadelphia for Richmond in April, 1834, and called at Baltimore on the way, remaining several weeks, and issuing the second number of the *Advocate* there. The third number was issued at Richmond, and the Doctor looked forward to settling there and combining his medical practice with the publishing of the *Advocate*, and occasional lecturing as opportunity required.

In Richmond there was another effort by the Campbellites to have Dr Thomas as a salaried servant, but his face was set against this like a flint. A generous gift of dollars he did not object to, and his services, as far as possible, were theirs, but he would never submit to be in such a position that at a business meeting some miserly brother might raise the question of how much they were paying for their Campbellism per Sunday. In the *Advocate* for 1838, p. 93, the Doctor wrote:

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.

So for twelve months he followed his profession pretty successfully, after that, his time being very much broken into by his lecturing visits, not so successfully. A doctor who leaves

his patients or the public several times a year with the polite intimation that he will return in about two or three weeks, does not go the way of success in his profession, at all events. No doubt the Doctor knew this—he must have known it—and he made up his mind to it. By this time lecturing had become moderately easy work, as far as facility of speaking was concerned; and great vistas of wonderful things in the revelation of God began at that time to open to his mind, as with increasing earnestness he applied himself to the Word. We fancy the fascination of the prophets at that time upon his mind must have been greater than that of the study of physic; and hopes of what the *Advocate* might become in the interests of truth led him to contribute no more cases to the *Lancet*, but to put all available energy into his own monthly.

Six months after the *Advocate* had started, Dr. Thomas began to reform the reformers by teaching that immersion was useless unless the truth was intelligently understood by the person immersed. "You talk about baptism," said he in effect, "and tell us how essential it is, but who among us has been really baptized? To be dipped into water is not to be baptized. *You must be dipped into truth*, and take its tinge by the capillary attraction of an understanding heart." This is the substance of his thoughts, and it struck at something very near the root of the Campbellite system. In the Doctor's published article on the subject we may see one of the principal foundation-stones being laid for the edifice of truth to be afterward erected. The cry of Campbellism, "Baptism for the remission of sins," was little better than a cuckoo's note; it laid much stress on an outward act which by itself could do nothing in inducting the creature, dead under sin, into Christ. In that fellowship there were great numbers of all "persuasions," and among them many Baptists who were received on the ground of their previous immersion. The "reformation" connived, therefore, at a fundamental error, anxious to obtain

the strength of popularity and numbers. Dr. Thomas protested against this connivance. He saw that truth was being sacrificed to ceremony; that a delusion was being fostered in their midst; and like an honest man he lifted up his voice against it.

A discussion by letter with the church at Baltimore, which followed upon the publication of these views, reveals the Doctor and the *Advocate* in collision with Mr. Campbell and the *Millennial Harbinger*. The latter acknowledged the Doctor's zeal for truth, but denied by an *ipse dixit* the necessity of re-immersion in the case of those Baptists who had sought their fellowship. In this denial Mr. Campbell was out of harmony with his own principle, which required faith as the prerequisite to baptism; but his error arose from a fiction which Dr. Thomas had already detected, that "good Baptists" and others were now citizens of Christ's universal kingdom, which comprehended believers throughout the world. The Doctor made a note of that fiction and proceeded to combat with Mr. Campbell himself the notion he built upon it. Refusing to grant the assumption that Baptists had been baptized, although they had been immersed, he pressed upon Mr. Campbell the question, "Did they possess a true faith at the time of their immersion?" Mr. Campbell complained that the Doctor should make that point a matter of public and printed debate. Dr. Thomas replied that what he did he did openly, and should continue to do so.

As the next chapter we reprint the article on Anabaptism which appeared in the sixth number of the *Apostolic Advocate*, from which it may be clearly seen how surely the Doctor at that period was laying the foundations of the truth afterward to be built up from the testimonies of the Scriptures.

VIII. THE DOCTOR'S ARTICLE ON "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 re-immersion 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 "baptize" and "baptism" when speaking of stuffs that had been dyed. To dye by immersion is to baptize anything dipped in a colored 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 *lornized*, 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-colored 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 color. 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, Mataponi, Pamunkey, or James River, 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 colored 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 recognizes 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 ranting, 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 in the name of the Father, and of the Son, and of the Holy Ghost; such an one is not dyed with the divine dyeing; take a babe and immerse it in the name, etc.; such an one is immersed, but not baptized; take an adult having given in his "Christian experience" to an Episcopal, Romish, Methodist, Presbyterian, or Baptist community, and immerse him into the name of the Father, etc.; 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, etc., 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. 6:20) 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 show 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 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 am 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. 7:14). 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, etc.

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 3:21 that "we are saved by baptism." A truly baptized believer, then, "is purified 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 marvelous 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 practiced by the sects. There are a few exceptions, and *exceptio probat regulum*—the exception establishes the rule.

IX. CONTROVERSY WITH MR. CAMPBELL

The publication of the article on Anabaptism was followed by several able letters in the *Apostolic Advocate* during the last quarter of 1835, which were addressed to Mr Campbell and dealt with the subject of Re-immersion. The Doctor began by defending his style, the incisiveness and force of which his opponents in argument always keenly felt, but of which he himself seems sincerely to have been almost unaware.

The first letter commences with a discussion of *the terms* of salvation as originally commanded to be published by Christ. Immersion demands faith, and faith implies repentance, and all were insisted on. Repentance is expounded and it is shown from the Scriptures that a forsaking of human tradition and an acceptance of divine ideas were fundamentally required in all gentiles, while with Jews the case was little different, though they were not idolators, and being immersed *they were immersed into these ideas*, without which "Christ" was nothing to them at all, or nothing but a magic name.

The second letter dwells first on the fact that only such as had been just described were in the favor of God—everyone else being *out of Christ*, and so alienated from God. It then refers to the *character* which these baptized ones exhibited, neatly distinguishing between the *gifts* and the *fruits* of the Spirit in the disciples of that age. The letter then turns to to the "sects and denominations" and, quoting from some

of their proclamations to the world, shows the essential difference between these and Scripture teaching. In Protestantism it saw a mere modified popery. Looking broadly over the earth it saw the whole population of the globe (a very small fragment excepted) in abject devotion to human tradition.

The third letter commences with a parabolic review of the unenlightened condition of "Christendom," much in the same strain as in the last letter, and ends with the question being put and answered, "What ought to be done?" To all classes he would apply the same rule. If any had been baptized into Christ, *according to the Scriptures*, well and good; but in every other case acceptance of the faith and obedience unto it in baptism should be demanded. He condemned their mixed societies, their chaos of opinion, their ignorance of the Scriptures, and advocated a complete "reformation" of the whole on the one apostolic basis.

In the fourth letter he replies to certain objections which had been or might be urged against all this—that most professors would affirm that they *had* believed, and therefore had been baptized; that to suppose the contrary was due to his ignorance of the facts of the case; as to the difficulty of finding a proper *administrator*; that to re-immersion is wrong, supposing immersion to be baptism; that though it were right it would be impolitic, especially to do it publicly; that baptism only qualifies for entering into the "kingdom of grace," but that personal holiness will determine whether we are to be admitted to the "kingdom of glory." It was perfectly easy and straightforward for the Doctor to dispose of these and similar objections, which he did with a confidence proportionate to the strength of his position.

So the close of the year 1835 found the *Advocate* and the *Harbinger* opposed to each other on first principles of truth, though the position of the latter was inconsistent as well as false, for some of its utterances clearly countenanced the

Doctor's contention. Mr. Campbell dealt with Dr. Thomas as is much too common in controversy: he did not reply with an argument, but, presuming upon his influence over his readers, obtained by many years of earnest labor, he simply indulged in condemnatory comment, contriving at the same time to convey an unfavorable impression of the Doctor personally as a "stripling," playful, illogical, and so on. The aims of the men being so different, it was hardly possible for them to see things in the same way. Mr. Campbell rejoiced in the growing popularity of the "cause"; Dr. Thomas was thinking only about *the preparation of the church to receive her returning Lord*. He did not care so much about proselytizing—he wished to convert those who pretended to have been converted, and to be absolutely faithful to the Book, ignoring expediency as a creed of evil.

As the next four chapters we reproduce these four letters from the Doctor to Mr. Campbell. The opening reference is to the Doctor's criticism of a correspondent of the *Harbinger* and reply to Mr. Campbell's comments thereon; after which the subject proper is dealt with.

X. FIRST LETTER TO MR. CAMPBELL

Richmond, September 19, 1835

DEAR BROTHER CAMPBELL—In the foregoing article I have confined myself to a running criticism upon "*Susan*" and "*reply*." I have done it in the finest humor 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 labor 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," etc. This writer says nothing about *faith*, for this simple reason, because it is implied in the word *baptizing*. But Mark does, to show that without faith, condemnation awaits us. He says, "He who shall believe and be baptized 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 unauthorized by God, and unknown before the Babylonish captivity. These *clergymen* were styled "scribes, Pharisees, and lawyers," whom our Savior so severely denounced as a race of vipers, hypocrites, devourers of widows' houses, whited sepulchers, etc. They had made of none effect the word of God by their traditions, so that it was in vain that they and the people worshiped 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 2) 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 baptized 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 a Savior, to give reformation to Israel and the remission of sins; and this was by being baptized 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 toward 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 toward God, unknown indeed to them before, but now declar-

ing 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 *baptized*. Thus it was affirmed of the Corinthians that, "hearing, they believed and were baptized." 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 baptized. This was its first proper fruit, and evinced reformation toward 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, namely, by being baptized. This event gave rise to the passage in Acts 11 where it says that they glorified God, saying then has God *given* to the gentiles reformation to life, and in chap. 5 there is one like it in relation to the Jew, namely, "Him has God exalted at His right hand a Prince and a Savior, *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, etc., are terms expressive of things rendered necessary because of man's having fallen from God's favor 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 favor, 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, baptism, remission of sins, things necessary for life and godliness, etc., all in this sense are the gift of God. Reformation is God's appointment. There is but one way of repentance toward God acceptably, and that is *by doing what He has commanded*. The first act of reformation is to be baptized 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 afterward 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 toward 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 baptized shall be saved or pardoned. A baptized 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, namely, by being baptized into Christ.

But in ancient days some who had reformed toward God fell into grievous offenses. How then, say some, were they forgiven? By being re-baptized? The question as well as the practice under such circumstances would fully denote the ig-

norance 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 John 1:9). And again, "If anyone has sinned, we (Christians) have an advocate with the Father, Jesus Christ, the Just One; and He is a propitiation for our sins" (2:1).

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 everyone who obeyed the call submitted to Jesus Christ, the future Monarch of the world, by being buried with Him in baptism; that everyone 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

XI. SECOND LETTER TO MR. CAMPBELL

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 showed that “the circumcision” evinced their repentance toward 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 the Christians to conduct themselves holily, unblamably, and unprovably 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," etc., etc; 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 Savior *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 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 favor 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 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 anyone 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 afterward 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 Virginia 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 3 5; Titus 3 6; 1 Cor. 6:11, 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 Savior and sincerely loves the Lord, *though he may not be baptized*, 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 baptized for the remission of sins," and "Arise and be baptized 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 Savior 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 baptized 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 fraternize 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 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. 13:11). 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 2:12). Take the whole world, and what do you behold? Precisely the same state of things as obtained in the days of John the Baptist: *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, etc., etc.; 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 estab-

lish 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 the Mishna, pretended to unveil the Mosaic mysteries, they only served to make the 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 merchandise 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 forever. 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 baptized 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 laboring under the same moral or spiritual disease as in the days of Tiberius Caesar; and this disease is obedience to human tradition. We have seen that the remedy prescribed at that day was a proclamation of "reformation for 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-traveler to the realms of light,

JOHN THOMAS

XII. THIRD LETTER TO MR. CAMPBELL

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 excellent 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 labor bestowed upon it by the planter. Some of the ingrafted branches lost their vigor, 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 the symptoms of decay, and forever 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 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 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. 3:29; Gen. 17:8). 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 baptized into His name partakes thereof, having been circumcised with the circumcision of Christ (Col. 2:11, 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 vigor, 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 honored "to share in the resurrection and the other age" (Luke 20:35, 36). All these will sit down with Jesus, their descended King, at His table in the kingdom of God, or the millennial reign (Matt. 8:11, 12; 26:29). 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 favor 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 recognized by the Scriptures, and by which alone the gentiles can stand in God's favor. Look at Spain; does not every orthodox Spaniard say that he believes in Jesus Christ? Do he and his fellow-countrymen stand in God's favor? 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 believe 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, etc.; 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 favor, 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*, that is, 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 neighbor 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 premises

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 righteousness, and of judgment to come. If we succeed in this, and the unimmersed inquire, *What are we to do?* to them we must reply, in the words of the apostle, "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38). But if the immersed be convinced that they have not been living according to the truth, and they also inquire, 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 candor, 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 immersed, 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 suppliant (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

XIII. FOURTH LETTER TO MR. CAMPBELL

Richmond, Va., December 20, 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 would 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. 19. 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 their 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 intrusted with the instruction of the

congregations. They labor 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 neighborhood 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, familiarize ourselves with the writings of their recognized 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 foundations 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 Christian recognize 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 sanct-

ifying 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 headloom; 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 baptized, for that is a *matter of faith*. Do not let me be misunderstood here; no one can be baptized, 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, unsanctified, unreconciled, unadopted, unsaved, and because he is unbaptized. 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 penne*? He is not one of those who think 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 worshiped 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 iconoclasm 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 Danois 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 housetop." 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 vocalize on the house tops the testimony of the apostles and prophets against that grand apostasy 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 show *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 paedobaptists 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 favor, 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, etc.*" 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 offense, 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," that is, 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 8:31; 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, etc., 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 apostles' days, can enter the kingdom of glory, unless through the kingdom of favor. There is no by-way to glory. The road is a royal one, that is, 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" traveled 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 sheepfold, but climbs over the fence. C. 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 unbaptized 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 unbaptized persons go to heaven, what is the use of baptism?

2.—If a person cannot enter the kingdom of favor 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 unbaptized 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 unbaptized persons, as we all

admit; and if what Jesus says be true, that "IF YE DIE IN YOUR SINS, WHERE GOD IS YE 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 offense 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 endeavor 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 showing me the truth. If a man is an honest reformer he will labor first to reform himself and then his neighbors. 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 practiced in many places.

And now, Brother Campbell, 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

XIV. FURTHER DEVELOPMENTS

The end of the year 1835 brings us to an important epoch in the Doctor's mental and spiritual history. Much written and verbal controversy followed the publication of the article and letters on the subject of re-immersion, and some were found who openly and earnestly supported the Doctor in his contention; but the majority preferred to follow Mr. Campbell, who did not admit himself convinced, though Dr. Thomas quoted from the *Christian Baptist* sentiments from the pen of Mr. Campbell very similar to his own. And then the Doctor added, "Brother Campbell 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 is 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, it should be freely canvassed and practiced openly, for the good of all."

Those who are conversant with the later writings of the Doctor will readily perceive in the letters to Mr. Campbell indications that the writer had not got rid of some of the mistaken doctrines of orthodoxy; but even then his investigations were leading him in the direction of that truth to which he ultimately attained. In the third volume of the *Advocate* he tells us, "The constitution of man and the things to which

he stands related, here and hereafter, as God had constituted him and them," had for some time seriously occupied his mind. Questions addressed to him, his Scripture reading, his own thoughts, led him to the study of this subject, and to draw up a list of queries, which grew at last to 34, with the intention of submitting them to others for the benefit he might receive in obtaining a consensus of opinion thereon.

As to the origin of these questions the Doctor wrote in the *Herald of the Future Age*, Vol. 3, p. 125, as follows:

A very trifling incident brought this question up before our own mind and the public. 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 30. 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.

In the December number of the *Advocate* the questions were printed. It may be remarked here that ever since the Doctor had been able to think at all he had never held the popular notion of man possessing an "immortal soul." He had long held what may be called a philosophical crochet on this subject, namely, that there was a vital or germinating principle in the body, which continued attached to every particle after death, and that at the time appointed this germinated and rose a new living being from the dust of death. But the date of the publication of the following 34 questions marks the time when the mists of philosophic fancy were to begin to be dispersed, and the foundations of scriptural truth were to be disclosed, in the facts concerning the nature of man and what his destiny is.

 XV. INFORMATION WANTED

1. Is there any other difference between man and the inferior animals than their *organization*, that is, 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,*" etc ; that is, 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; that is, is he an "immortal soul" *because* he is a 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, that is, re-animated by the spirit, that is, the power of God, as Jesus was?

10. If immortality, or perennial bliss or woe, be conferred upon men as soon as they die, that is, 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, that is, 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 REplenish the earth," etc., does it not 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 2:4), the angels whom Christ and the saints are to judge (1 Cor. 6:3); 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 [the Doctor later altered his ideas on this matter—ED.], 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 1:24); and "*What hast Thou to do with us, Son of God? Art Thou come hither to torment us before the time?*" (Matt. 8:29)?

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, etc., bear a similar relation to dispensation, state, age, and world, that the *permanent* stage of a theater does to the *shifting* scenes?

25. Does not the Scripture 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; the *third*, the eternal dispensation? Is not the *first* illustrated in the writings of the apostles and evangelists; the *second* in Isa. 65:17-25; Ezek. 38:21-28, chaps. 40-48, etc.; the *third* in the Apocalypse, chaps. 21, 22 to vs. 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?

27. Does not the promise made to Abraham, Gen. 17:8, confirmed by the institution of circumcision, vss. 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, etc.?

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, etc., 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 P̄radise restored, or the eternal age, *symbolized* 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 im-

mensity? 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, etc., etc.; 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?

XVI. CONTINUED CONTROVERSY

The publication of the 34 questions under the heading of "Information Wanted" caused very great excitement, indignation, and opposition to the editor of the *Advocate*. Different constructions were put upon the fact of their publication, only a few persons, however, discerning the honest desire to obtain the truth on a number of points necessarily lying near the foundation of any intelligent faith. The Doctor was subjected to all sorts of literary assault and epistolary annoyance. "Please discontinue sending me the *Advocate*" was the very mildest way in which a pious resentment discharged itself of its duty. Copies of his magazine were returned to him with crude and coarse answers to many of the questions added by the subscriber's pen.

All this, in the long run, did the Doctor good. It drove him farther in upon his own study of the Scriptures, tightened his teeth on the resolution to pursue and obtain the truth at all hazards, and showed him how completely the Campbellite reformers were lashed to the masts of tradition, as were all the sects.

In one respect this controversy which was awakening was annoying, inasmuch as attention was diverted from the main question at issue to several side issues. This may be inferred from the Doctor's own remarks on the matter in the *Herald of the Future Age*, Vol. 3, p. 125:

Our mind was not made up on any of the questions we wanted light; we asked for bread, but our contemporaries gave us a stone. Had no notice been taken of these questions, it is exceedingly probable we should have thought no more about them, and the development of the future would have been unborn. A correspondent called attention to them, we replied, and the war raged with redoubled vigor.

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, communicate 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 Anabaptism, 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 *Advocate*. They could not silence him by Scripture or argument, and to the time of the 34 questions they had failed to affect him by clamor. Hence, these questions came as a godsend to these preachers, who preached baptism for the remission of all men's sins but their own. Our correspondent had caused us to turn our attention to the questions concerning infants, Enoch, Elijah, Moses, etc. 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 clamor about materialism, soul-sleeping, and nosoulism. This process not being sufficiently rapid they attacked our character and denounced us for everything villainous and unholy. All

this failed in its desired effect; instead of intimidating 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 choosing, 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, etc.; these are details, or consequences, *resulting from a great principle*, not the principle 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 chapparal 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 grounds 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.

Latterly, they have had recourse to a *petitio principii*—a begging the question. "If the things you plead for be true," say they, "it is not essential to believe them for salvation—true or false, men can be saved whether they believe them or not; why therefore make so much ado about them?"

In the first place, our pleadings are twofold; *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, honor, 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.*

Some of the Doctor's correspondents were candid enough in their letters and inquiries. To such he replied in the pages

of the magazine, taking up and explaining those texts which since have been brought forward a thousand times in support of an "immortal soul," and consciousness after death; such as the case of Enoch and Elijah, the dying thief, Stephen's last prayer, etc. In these letters the broad truths concerning the nature of man, which are fundamental to our conception and necessary to our understanding of the gospel, are brought out in the light of copious Scripture quotation and clear biblical exegesis. With keen and clever surgical style the subject is laid open, and the truth delineated with unerring manner.

Mr. Campbell entered the arena, and in the pages of the *Harbinger* did what in him lay to defend the popular dogmas. In a colloquial article the "new opinions" were discussed, or at least it was pretended so. A Mr. Wycliffe stands for Mr. Campbell in the discussion, and a Mr. Payne undertakes (in a poor manner) to explain the Doctor's views. In a similar composition the Doctor replied in the pages of the *Advocate*, which we give as the next chapter.

XVII. DIALOGUE BETWEEN THREE FRIENDS
ON MEN AND THINGS

Philo.—Good morrow, friend Alethes. It is with pleasure I meet you again after so long an absence. What tidings do you bring from a far country?

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 defense 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-skeptic, as he is represented, from the editor's exhibition. He reminds me of the textuaries, who dislocate a sentence from its connections, 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 inquire 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 and a half years 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 worshipers 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, honorable representatives of their respective 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, show 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 unfavorable 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 these obnoxious articles speak for himself. They have plenty of room in the vehicle of their opinions. They have devoted ample space to criticize, satirize, 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 in Richmond. My motto is, *Let justice be done though the heavens fall*.

XVIII. AN ATTACK BY THE "GOSPEL ADVOCATE"

We shall not follow Dr. Thomas through all the weary lengths and labyrinths of controversy which followed in the respective organs of the two parties. Controversy very frequently develops the bad qualities in both sides. Mr. Campbell certainly misrepresented the Doctor's teaching in calling it materialism, Sadduceeism, etc. Instead of reproducing this teaching in its own words for comment the *Harbinger* put its own construction upon it, and then proceeded to demolish its own creation. On the other hand, fault was found with Dr. Thomas' style of writing, and this even by some of the Doctor's own friends. It must be admitted that the Doctor's writing was more than trenchant; it was biting. He was never abusive; never fell into the use of vulgar expressions; ever drew from the wells of undefiled English; but he was terribly keen and piercing, pointing his logic with the finest wit. Sarcasm, the more unbearable because it was so subtle, almost defying detection and exposure, ran through all the Doctor's epistolary warfare. It would not be easy to defend everything in the Doctor's controversial manner. Sarcasm should generally be reserved as a rod for a fool's back; but arrogance, presumption, and pretense may easily be classed with folly, and it is perfectly certain Dr. Thomas had much of this to encounter, and the Doctor was simply unsparing, and played plentifully from the hose of his wit upon those who

misrepresented him. The Doctor was not one of those canting pious people who, having no sense of humor, would as piously refrain from an epigram as they would from an oath. The Doctor had a bit of wit, and it gave an edge to his argument which cut deep into the orthodox hide.

A weak argument is always found willing to accept unworthy allies. This soon proved itself by the *Gospel Advocate*, a Campbellite paper, issuing the following, which we insert because the rejoinder shows the Doctor's views on the question of heading a new party. The title was, "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 Meeting House, 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 a a FACTIONIST. He has taken a party off with him in his wild speculations on the subject of materialism, anabaptism, etc. 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 skepticism, 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 Doctor 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 Doctor 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

The Doctor published the above in the *Advocate*, and also a reply, which we reproduce as the next chapter.

XIX. THE DOCTOR'S REPLY

In the *anonymous* effusion which precedes this I am, by some unknown accuser, charged with certain heinous offenses. 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 characterize 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 a 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 skeptical 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, that is, *in his opinion*! As to the brother, however intelligent he may be, this is certain, that he is neither a prophet, nor the 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 skepticism! 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 baptized by my worthy and beloved Christian brother, Scott, I was baptized 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 these 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 so shall 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 the 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 favor, under this dispensation, who have made Him their Friend by doing whatsoever 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 of 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 honor 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.

XX. DR. THOMAS GOES TO FARMING

In the midst of this paper war, which threatened extension rather than promised extinction, some mutual friends of Dr. Thomas and Mr. Campbell proposed an armistice. Silence was consented to on both sides, but it lasted a very short time, for the *Harbinger* could not keep quiet. Like a child who says, “I won’t speak to you again,” but who goes on talking, Mr. Campbell first wrote that he would not notice anything the Doctor said or did for two years, and very soon after writing this he opened his battery again upon the obnoxious teachings. With consummate art and skilled ease the Doctor answered his critic, establishing the truth ever more firmly and broadly as he went along.

Dr. Thomas lived in Richmond, Virginia, from the early part of 1834 to the latter end of 1836. He had neither been very successful there as a medical practitioner (on account of his frequent absences from home), nor had he been very happy in his relations with the Campbellites, owing to his unflinching advocacy of views which damaged the popularity of the “reformation.” He made some warm friends, and he found some active enemies.

He was still quite young (just past thirty), and the question had not finally been settled whether he should continue his medical profession. This lay distinctly in the way of his other duties, and the latter could not conscientiously be

resigned. At last he resolved to give up the practice of medicine and go to farming. He wrote about it thus

The chief reason of the 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 rights 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 worldling, 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.

He chose a farm about forty miles from Richmond, in Paineville, Virginia, and there began a totally new existence. His brains were quite equal to the new business, we may be

sure, and his well-knit frame soon accustomed itself to the labors of the husbandman. His time was now his own, and his leisure was occupied with the literary preparation of the *Advocate*, and that evangelistic service he was called upon to render at home and abroad.

In 1837 the *Harbinger* again opened fire by threatening to cut off the Doctor from fellowship on account of his declared conviction of the non-immortality of man. A debate that had recently been held between Dr. Thomas and a Presbyterian clergyman named Watt, on this and kindred subjects, was the occasion which led to the conflict on this topic being renewed. Seizing upon a report of the debate which had appeared in a local paper, Mr. Campbell animadverted upon it in severe terms, and suggested the cutting off of the Doctor and those who sympathized with him. Mr. Campbell declared that in this debate Dr. Thomas had "passed the Rubicon." The debate, which was held on the first five days of August, 1837, has since been published under the title of *The Apostacy Unveiled*.

XXI. A DEBATE BETWEEN DR THOMAS AND
MR. CAMPBELL

Mr. Campbell thought it necessary not only personally to repudiate the Doctor's teaching, but to call upon the church of which the Doctor was a member to cut him off from fellowship, and sought to persuade the churches all around to do the same. With a gross misconstruction of the obnoxious teaching Mr. Campbell described it as denying the resurrection of the dead, and classed Dr. Thomas with Hymeneus and Philetus. The congregation at Paineville, of which the Doctor was a member, felt itself called upon to speak, and, in a letter addressed to the brethren collectively, it denied the charges of unscriptural teaching brought against him, and pronounced its verdict entirely in his favor as a Christian man, and almost as entirely in his favor as a religious teacher. Elsewhere the same favorable opinion was expressed. It was quite evident that many persons were having their eyes opened to consider and understand some things which "this reformation" had quite overlooked; in fact, the leaven of the truth was working in several important directions.

The year 1837 presents us with little calling for special remark. Christian relations having been sundered between the two belligerents, the usual and pitiful scantiness of courtesy followed in their exchange of ideas. Neither Mr. Campbell nor Dr. Thomas can escape without censure. The former

was imperious and arrogant, speaking and writing like the Roman pontiff might do; the latter was sarcastic beyond human endurance. Everywhere regrets were heard that this strife should be carried on, but no way was found to conclude it. Mr. Campbell was conscious of his authority. Dr. Thomas was assured of the truth of his contention. So the contest went on, authority seeming to win the day in the early part of the battle (it always is so), and truth winning the final triumph in the eve. Mr. Campbell's organ, the *Harbinger*, was very powerful; but nothing can surpass the power of testimony, and it was on that the *Advocate* relied.

Referring to this time of controversy, the Doctor wrote to Mr. James Wallis, editor of an English Campbellite paper, the *Christian Messenger*, under date of October 20, 1838, as follows:

Some think my writings all chaff, and Alexander Campbell's all wheat, and *vice versa*. Now, I do not think our friends are right on either side. The truth lies in the medium. I think that there is chaff and wheat in the writings of all fallible men, and therefore in mine, and his as well. Who bears the palm of having most chaff, must be left for the Judge of all to determine at His coming.

In the autumn of 1838 Dr. Thomas paid a lecturing visit to a number of places in Southern Virginia, where the new teaching gained many hearers and a number of warm friends. In these visits the Doctor made and left a very favorable impression. Everywhere the brethren expressed sorrow that he should have had this difference with Mr. Campbell. The latter was just then in the neighborhood, visiting Richmond, and it was urged upon Dr. Thomas to call upon him with the view of an understanding and a reconciliation. It is needless to say, though the effort was made, it was a failure. What the individuals concerned could not do between themselves, a committee that was formed for the purpose could not do for them. Mr. Campbell told the committee that God had

called him, not by an audible voice, but by His providence, to become supervisor of "this reformation," and that he, therefore, had a right to say who should be his co-laborers. Of course, it was impossible for the common-sense of any committee to deal with fanatical folly of this kind.

Soon after this, Mr. Campbell paid a visit to Dr. Thomas' own neighborhood, Paineville, and there an important event occurred. It was arranged that the two should debate the chief questions at issue before the congregation. Concerning this the Doctor writes as follows:

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 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 candor 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 humor. 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 Campbell should do the same. I then read 1 John, chap. 5, and Brother Campbell the 4th and 5th 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 Campbell, but 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 Campbell, who forthwith gave it 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 at last came to an understanding as to what should be proposed to me, and that, upon my accepting their proposition, Brother Campbell 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 disciple 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, was passed unanimously:

"We, the 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 by 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 offense to many brethren, and being likely to produce a division among 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 defense 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 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 Campbell 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 recognized our Christian fraternity, the brethren gave in their names to Brother Stone to be appended.

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

Several things in the foregoing appeared afterward in a very different light to the Doctor's mind; but at that period, though convinced that man by nature is mortal, that the unenlightened classes will never rise from the dead to judgment, and that the wicked will suffer absolute destruction, he had not come to see how vitally these things are connected with any intelligent faith in revealed truth. So at that time he was prepared to hold certain things in the background of his teaching for the sake of peace and quietness and union among brethren.

 XXII. DR. THOMAS GOES WEST

Toward the end of 1838 Dr. Thomas began to think of a removal farther west. The farm at Paineville had done little but illustrate its *name*, and as the Doctor had received glowing accounts of farming prospects out west he resolved to go to Illinois and spy the land before he attempted a settlement. Mounted on horseback, without fear, he faced the 900 miles of journey over mountain and moor, through swamp and bog and forest, filled with faith in God, and quivering with delight as his eye drank in along the journey the majesty and wonder of God's works. In about three weeks he reached his destination, and when he saw the land his mind was at once made up to remove there. In the course of a few weeks he turned his horse's head homeward, and arrived without any serious accident in the middle of 1839. The picture of his removal in the end of that year and the following January, in a four-horse wagon, with his wife and little daughter, his brother, a manservant, and a boy; generally encamping in the woods; shooting game and birds for the larder; watching against danger; each cheerily helping the other as the wagon creaked through the two months of the toilsome journey, makes a romantic view. The Doctor's settlement was near Chicago, which at that time would be a place of a few log huts and probably not on any map. The farm was at Longgrove, and consisted of 288 bare acres. The first thing a

settler has to do is to pull his jacket off and begin to build his log-house. So the Doctor commenced operations, the details of which we leave to the reader's imagination. Farming is pretty much the same east or west; that is to say, it means hard work. At first the Doctor employed labor, then took in a working partner, then did the work with his own hands, in which last endeavor, while he displayed some skill and much pluck, the results were hardly equal to the pains. During this time, of course, the *Apostolic Advocate* had been suspended, but the Doctor still had his printing-press with him.

In January, 1840, he wrote to the afore-mentioned James Wallis, in England, a characteristic letter descriptive of the new location. Many of our readers are acquainted, directly or indirectly, with the vast modern city of Chicago, and the letter presents a contrast that will be of interest to them

Naperville, Du Page County, Illinois
January 14, 1840

DEAR BROTHER—You have, I suppose, through the *Advocate*, become informed of my change of residence from the slave-holding, tobacco-growing, and soil-impooverished Virginia, to the free, fertile, and prairie Illinois. You may, perhaps, be surprised at the change, and be gratified to know the cause. It is manifold, but may be considered as *physical*, *intellectual*, and *moral*. These may be found in the soil, the people, and myself. I had a farm there, the fields of which had been so impooverished by constant cropping, close grazing, and non-manuring that I could not raise enough to supply the wants of my family. As I did not practice my profession (its practice being incompatible with traveling to diffuse the knowledge of the truth), I derived pecuniary supplies principally from the surplus remaining after the expenses of printing were defrayed, out of this trifle I paid the slave-owner for the labor of his slaves, whom I hired to work my farm, and purchased sugar, coffee, clothes, etc. Thus the farm was a continual drain upon other funds which I could reckon on only so long as my subscribers chose to sustain the *Advocate*. I was therefore under a physical necessity to leave my home for one more congenial to an independent existence; for I did not want to make my boasting vain, and become a hireling preacher of the gospel. Hitherto I have taught the people without fee or reward (for I call not £15 or £20

a year, which a few have contributed to me a fee or a reward, for it would not keep the horse I maintained in their service, to say nothing of other expenses). I have as freely given as I freely received, until I perceived that, unless I looked to my own affairs, I should become encumbered by debt. I looked around me and saw only a cheerless prospect, a soil physically, intellectually, and morally infertile.

The ancient gospel and worship, the eternal life, the revelation of Messiah, the resurrection from the dead, the glories of the age to come, were too much subordinated to trading, pleasure-taking, politics, and so forth, for my taste. Slavery has a blighting effect upon modern professors of Christianity in the slave-holding countries.

I now live about 850 miles from my former residence in Virginia. I traveled hither with my wife, daughter, and another person. We journeyed over land through Ohio and Indiana. We carried certain effects in a four-horse wagon and a one-horse cariole. I visited Cincinnati, addressed the public in that city, and then traveled on our way to Illinois. This country was known and traveled by the French long before it fell into the hands of the Americans. The northern portion, where I am, was, about seven or eight years ago, in possession of the Sac and Fox tribes of Indians. These have been cleared off by the Americans, who have compelled them to confine themselves to the west of the Mississippi, which is about 100 miles from where I live. The land is rolling, and the soil deep, black, and exceedingly fertile. Illinois in appearance is a second France, though perhaps better wooded upon the whole. In a state of nature it consists of prairies (meadows), interspersed with groves. Have you ever been to sea? Just imagine the boundless ocean to be waving grass of living green, with here and there an island of forest trees, and you have the picture of Illinois in the month of May before your mind. The French who traded with the Indians from Canada in former times called the natural meadows prairies, which, till about eight years ago, were the hunting-grounds of the American savage. These abound in deer, wolves, racoons, hens, geese, ducks, quails, etc. If you were to travel from Chicago, on Lake Michigan, to the Illinois and Mississippi rivers, this country would surprise you. It now no longer echoes the whoop of the Indian hunter, nor is its solitude broken by the French drovers. These have given place to agriculture and the mechanic arts, which have subdued the native turf, fenced it into fields, built barns, houses, bridges, mills, villages, towns, cities, harbors, steam factories, foundries, etc., etc. And all within the last eight years. In 1832 Chicago consisted of a log fort and a few log cabins protected by its guns, in 1840 it contains about

6000 people, with tools and handicrafts of every kind. Lake vessels come into the midst of it, up the Chicago river, also steamboats of divers tonnage. It is an enterprising and growing place, and will, doubtless, when the canal is finished, which is designed to connect the lake and the Illinois river, become the metropolis of the Northwest. This canal is the great object of interest to the people at this time. When finished it will make Chicago the great thoroughfare from the Canadas and Eastern states to New Orleans and Mexico. English capitalists would do well to turn their attention to this part of the globe. There is no country can surpass it for farming. There are no forests to clear, as in the heavily-timbered lands. Farm laborers get from ten to eighteen dollars a month. What a pity so many should starve and pine away in England, while there is such a home for the *industrious* as Northern Illinois! How wretched are the poor of England, compared with the same class in the country of the United States! There is poverty enough in the cities, but the wretchedly poor are chiefly wild Irish (the bane of this hemisphere) and the low Germans.

I sold my farm in Virginia for 2000 dollars, and with the proceeds bought about 300 acres near the Fox River, about 18 miles from hence. When I am at home I shall live at Longgrove, La Salle County, Illinois; nevertheless, you are not to direct to me in that way until you hear from me again. I am boarding for the present at my brother-in-law's, waiting for the completion of my dwelling-house, which will be about the end of this month. My means of life hereafter will be farming and the practice of medicine. I shall engage a tenant to farm my land, for which I shall give him half the produce of the grain; I find the seed and the team, with necessary farming implements, and he supplies all the labor, and finds himself. This is the custom here, and is termed "farming in shares." I shall practice medicine, not because I like it, but to supply me with funds, which before I obtained as a surplus from the *Advocate*.

As to the moral condition of this country, it is truly heathen. The population of this region is made up of emigrants from all the states in the Union, England, Ireland, Scotland, Canadas, Norway, and Sweden. In leaving their native soils they for the most part leave their superstitions behind them, that is, from sectarianism they plunge into infidelity, and give loose to their licentious natures.

It is one of the most difficult things in the world to work faith in the minds of people indoctrinated, as they are, into the traditions of the priests of antichrist. The truth as it is in Jesus is so different from the generally received dogmata of sectarianism, that to propose it in its native

simplicity is to present to them a new doctrine. Indeed I do not wonder at their calling it speculation, or by any other evil name. They are so strongly deluded, and so mortally deceived by human traditions, that they know not when they see the light—hence they call truth error, and error truth. But the time is at hand when THE RESTORER will make His debut, and make His laws, language, manners and customs victorious.

I am an exile here, as every well constituted mind ought to feel himself to be. An exile from home, splendor dazzles in vain—my home is not here, I am but a sojourner—a traveler to that glorious home where splendor dazzles and glory blazes on the paternal hearth of the Father of Lights—an exile from this home, the splendors and possessions of this caravansera are unsatisfying and stamped with vanity in all their relations.

I have been sick, and confined to the house the week past—but am convalescent, and hope soon to be myself again. I hope your health is good, and that your useful life will be long spared for the benefit of your family, country, and friends. May that peace which the world can neither give nor take away be with you forever—and though we may never meet in the flesh which sees corruption, may we embrace each other in the flesh which is incorruptible, honorable, and glorious in the presence of Him before whose face the heavens and the earth shall flee away. With these best of wishes, I subscribe myself

Your affectionate brother,

JOHN THOMAS

In 1841, the farm having been put in the hands of a bailiff, Dr. Thomas removed to the town of St. Charles, in response to an invitation to commence a local newspaper for that place. Disaster seemed to attend every step taken in that direction. The journey was accomplished with difficulty, and before the first sheet was printed a fire destroyed the entire printing-office. Another office was purchased on loaned money, and the paper started, in addition to which the Doctor accepted an appointment as lecturer on chemistry in Franklin College, an Illinois medical school. Neither the paper nor the lectureship was of very long service to the man who was being prepared by Providence for very different activity. We cannot say that he was departing from the

path of duty at that time; the fact seems to have been that that path described somewhat of a circuit here, and demanded the Doctor's removal from the fettering influences of Campbellism, which, though never completely governing, often galled him.

 XXIII. IN VIRGINIA AND LOUISVILLE

Giving himself up more completely to the teaching of the truth, the Doctor, in May, 1842, commenced a new monthly magazine called the *Investigator*, having similar aims to those of the *Advocate*. The new magazine terminated its existence at the end of twelve months. Before its conclusion the Doctor paid a visit to the old places in Virginia and there met with many of his former friends, among whom he went, preaching by request in most places where he visited. It was at that time that his pecuniary affairs, owing to the villainy and fraud of an agent whom he had trusted, fell into complete ruin, and he found himself for the first time in his life in debt for four hundred dollars.

After visiting Virginia he went to Louisville, Kentucky, and there became acquainted with the teachings of the "Rev." W. Miller touching the epoch of Christ's advent in the earth. This led to a more careful study of biblical chronology, and a deepening acquaintance of his mind with the entire subject of Christ's coming. Some correspondence on the subject of Mr. Miller's false calculations did nothing to open the eyes of that gentleman's following to any appreciable extent, as subsequent events showed.

It was, perhaps, from this special study that the design grew to publish, as a succeeding work to the *Investigator*, a new monthly magazine which was entitled *The Herald of the*

Future Age. The truth was growing to a more pronounced form in the Doctor's mind. His understanding was grasping the fact that the glad tidings for mankind centered in that age; that apart from it there was no gospel, no faith, no hope. He returned to Richmond, but being regarded as an "excommunicated" person he, with his friends, formed a separate meeting for fellowship and teaching, which was the first distinct departure from the Campbellite organization that had yet been taken. This was at the close of 1844.

When once a formal rupture with Campbellism had taken place it was not unnatural that division should proceed at an accelerated rate. Mr. Campbell had already taken further measures to damage Dr. Thomas in the eyes of the community. With the air of a very superior and sanctified person the editor of the *Harbinger* gave a description of the meeting between Dr. Thomas and himself in the Paineville discussion, which was, however, untrue, derogatory to the Doctor, and blended with insinuations against his Christian character. On all these points, however, Dr. Thomas was clearly and fully vindicated by those who were most competent to speak on each question; and though certain congregations which believed that Mr. Campbell could say and do nothing wrong refused Dr. Thomas their fellowship, others, more free and independent, gave him a fair hearing, and among these he made many friends. Effort to bring about union between the two persons chiefly concerned was altogether too late, and was exceedingly misdirected. With his usual strong good sense Dr. Thomas refused all proposals of peace that did not rest on a recognition of scriptural truth. He says in a letter.

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.

The hollowness of the work which Mr. Campbell had been the chief instrument in accomplishing was becoming more and more evident to the Doctor. He writes:

One of the crying sins of "this reformation" is *the mutual puffs and flatteries of its leaders and partisans*. 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 denounced as weak headed and spoiled, and accordingly proscribed as pestilent.

Such plain speaking, of course, did not tend to heal existing wounds, and yet it was quite necessary such words should be written.

XXIV THE EDITOR OF THE "CHRISTIAN REVIEW" NOTICES DR. THOMAS

We reproduce below an editorial notice from the pen of a Campbellite journalist, a man *not* swallowed up with bigotry, but who tries to deal out to him journalistic justice. The editor of the *Christian Review*, Mr. Fanning, thus writes:

Friday, the 14th, I traveled near fifty miles, to Louisville, and spent the night with Bro. James Trabue, merchant of that city. Saturday, the 15th, I spent the day in visiting the city, renewing acquaintance with old friends, and forming new ones. Amongst 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 Doctor a pleasant gentleman of about forty-five years of age, much devoted to the study of the Bible, and one who thinks very intensely on all subjects which engage his attention. My own opinion is, Doctor John Thomas wishes to do right; but he labors 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 Doctor's religious career. Suffice it to say, he may be an *injured man*, and he has in turn *injured*, in my judgment, everyone 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 constitute no part of the gospel of Christ; I regret, with the admission, the Doctor persists in such unprofitable speculations. From the Doctor'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 of the Doctor. While I blame the Doctor, 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 with the Doctor with the conviction, 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 of his errors, by genuine friends, he might become a good and useful man.

The Doctor replied to Mr. Fanning's remarks in a letter addressed personally to him, which gives a first-rate example of the Doctor's epistolary and controversial style. Nothing could be more courteous or more crushing, leaving alike nothing to be replied to and nothing to be offended at. With an argument as perfect as the patience and elaborateness of its treatment this master of dialectic pursues each point raised by his literary critic until the last fugitive is slain and the controversial field is cleared. As his pen runs his argument increases in power, and the whole array of Scripture testimony is with him still.

 XXV. REPLY BY DR. THOMAS

Louisville, Ky., Sept. 8, 1844

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 offense. 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 you 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 "Doctor John Thomas," "Dr. Thomas," or "Doctor." 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*," etc. 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 "Doctor." 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 *Bro. Hall*. And furthermore, you speak of 15 or 16 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 should 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 offense.

Now, don't let this "knock your eyes out" (I quote your own phrase), but the truth is, I every now and then meet individuals in *private* who call me "brother," who, when they speak or write of me in the hearing and seeing of "*Bro. Campbell, Bro. Challen, Bro. Hall, Bro. This, and Bro. 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 fraternize with me might jeopardize 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 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 page 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 Doctor a pleasant gentleman of about forty-five years of age, much devoted to the study of the Bible," etc. First, you are mistaken as to my age; my looks 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 show 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, as you know, I am not a salaried religionist. You say I think "very intensely" on these things; that your "opinion is Dr. Thomas 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 antichristian 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 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 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 it.

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 this case, because you are not acquainted with "everyone 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* [from one case learn all the rest]. If you have, so have I; and I could from a few cases, not difficult to find, show where they had become immoral after imbibing "Bro." Campbell's opinions. Should I not then do him injustice in saying that he had injured "everyone, etc.," 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 "Bro." 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 conceive no difference between your views of God's benevolence and His benevolence itself; or do you conceive your 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 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, etc., 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, etc., 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 teachings 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 are turned aside; they go to *nothing* (*ad nihilum*) and perish" (6.18). "Thou hast destroyed the wicked; Thou hast put out their name forever and ever" (Ps. 9:5). 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. 37:20). 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 honor and understandeth not, is like the beasts which perish" (Ps. 49:20). 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 everyone of them (the wicked) pass away: like the untimely birth of a woman, that they may not see the sun" (Ps. 58 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. 59.10). 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. 69 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* forever" (Psa. 92.7)—not *destroying* forever, 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. 104 35). This is triumphant.

Is it "contrary to Scripture" to affirm that a portion of the pagan world will not rise 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 26, 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. 2:11) 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. 26—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. 1.8); 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," vs. 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 vs. 19, where it is 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. 110:3). 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 is more soul-expanding speculation, 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 collegued against the truth in 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 has prepared for them that love Him," and which He hath revealed by His Spirit to His apostles (1 Cor. 2:9).

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 men all 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 besides. 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 apostasy has dishonored God in the misrepresentation of His dealing with the condemned. I propose to vindicate His character from its aspersions by showing 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 Doctor 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 had valor and chivalry enough to use it according to the rules of fair and honorable warfare. Why don't they slay me if my views are so very ridiculous? Surely it is easily 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 armor 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 armor 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 apostasy 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, etc., etc.

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 forever, but they will find 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 aggrandizement 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 show 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 "organization" 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 *parastical* ("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 Bro. Fanning in the case of Dr. John Thomas, might show 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 the 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

XXVI. THE DOCTOR VISITS NEW YORK

Toward the end of the year 1846, while his headquarters were still at Richmond, the Doctor paid a lecturing visit to New York, where, after some pauley as to his status and connection with other Campbellite meetings, he obtained a room and delivered ten lectures on general biblical and prophetic subjects. The result of those addresses was a turning of the minds of many from the fancies they had indulged as to the "world above" to the realities of Christ's dominion to be established in the earth. The Doctor published a synopsis of those addresses in the *Herald*, under the heading, "Things Elaborated from the Word," which we here reproduce as our next chapter. In looking over this summary we find the great truths concerning the nature of man and the covenants of promise to Abraham and David were systematically set forth with that fulness of detail and logical connection for which the lecturer was always remarkable. Together with a fine power of analysis Dr. Thomas possessed a rare gift of systematization which enabled him both to see and to present that wholeness of program through which the divine purpose is found marching from Eden to the triumph of the thousand years. He was gradually completing the circle of discovery, carrying, by his expositions, many of his hearers, up and down the country, with him, attracting them by his earnestness, and gaining them to the truth by the clearness of his biblical demonstrations.

The Doctor, in commenting on the results of his lecturing visit to New York, wrote as follows:

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 the combined opposition of men and demons cannot extinguish. They no longer revel in the fancy sketches of wild and vain imaginings; they look for the realization 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. 5:9).

XXVII. THINGS ELABORATED FROM THE WORD

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 as 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, honor, 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 300,000 square miles of country promised to Abraham, Isaac, and Jacob, and their Seed, or Descendant, the Messiah, and these are all to possess it coetaneously and forever; 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 2400 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 the 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 baptized 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. 7. 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 of 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 centered 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 were 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 after the order of Melchisedec, being without predecessor or successor in the united office of King and Priest.

27. From all which it is evident that, if there lives anyone 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 favor, 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 1000 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 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 1000 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 1000 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.

XXVIII. THE GREAT CRISIS

The great crisis in the Doctor's history was soon to arrive. It was promoted by his reading, one day in the early part of 1847, in a Campbellite paper, the following words written by one of the "reformation" preachers. This enlightened person wrote that in 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

These words, in their startling and incredible ignorance, penned by one whose profession it was to expound the Scriptures, awakened, or led to the awakening of, the Doctor's mind to *the true nature of a scriptural faith* His own account of the matter, as given in the *Herald of the Future Age*, Vol. 3, p 126, is as follows

Now, reader, mark this We have never until comparatively recently perceived the truth of this, namely, that the doctrine pleaded for concerning this kingdom, etc, 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 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 living 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, etc., 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 firstfruits, 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 inquire by what steps we were brought to the discovery of this truth? Listen! In looking over some old *Christian Messenger 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. 2, p. 170. In reading over it the following passages struck us forcibly:

"The light which must soon enlighten the gentle 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."

For 12 years we had delighted to dwell on the coming of the Lord in power and great glory, as visibly 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. 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 honor 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. There is something wrong here; but perhaps it is not essential; if we believe in Jesus and are baptized in His name for remission of sins, all may be right if we acquire the knowledge of these things afterwards. We were not then prepared to say that it is essential, or that a subsequent acquisition would not do. This truth we did not perceive.

This subject remained in abeyance some months until we observed in the *Protestant Unionist* a letter from a Mr. J. H. Jones, written from New York to the editor in January, 1847. He was preaching at No. 80 Green Street, where he found brethren who were interested in the subjects summarily set forth in our extra entitled "The Deep Things of God." These things he styles "husks and useless speculations," whether true or false. 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, etc.; 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 the article on "The Hope of the World and the Hope of Israel," which is already before the reader. 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—that is 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 vigor 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 while convicted of hopelessness while we held this notion we had since acquired the knowledge of an 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 11:1. 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 8:24).

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 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. 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. Still said we let us not be precipitate we will finish this article and see what it leads to.

The reader knows the conclusion. Writing this article convinced us that we knew not the gospel when we were immersed. By Walter Scott in 1832. What would the reader have done under similar circumstances? Would he have abstained from baptism? Or would he have urged

someone to go down with him into the water that he might obtain the righteousness of God which is by a faith that pleases Him? Without speculating upon consequences we did the latter and if all the world forsake us be it so our confidence is in God alone.

When reflections like the above had led the Doctor to see that his previous immersion had been no real *baptism* at all he asked a friend to immerse him on his own confession of faith. He said

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 baptize 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.

So Dr Thomas was baptized into Christ, and concerning his new position he wrote

Thus 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 *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.

Shortly after his baptism the Doctor published in the *Herald* a "Confession and Abjuration" and following that a Declaration, the whole of which we reproduce in the next chapter. Commenting on this the Doctor wrote

We have not abjured a single truth. We have been advocating the things unseen and eternal for many years past and have been earnestly contending against everything incompatible with them. Examine our writings since the publication of the 34 questions and it will be seen that we have progressively taught the doctrine of the covenants in the throne and kingdom of David of life and incorruptibility at the resurrection of the personal advent of the Lord Christ from that crisis.

but we taught them *as isolated truths* which men might believe or reject as they pleased without jeopardizing their salvation, and it was only by elaboration of the article on the two hopes that our eyes were opened to perceive the truth that these are items of the one hope of the gospel, which if a man deny, or if he subvert, or pervert, them by heathen traditions, he generates another gospel, and therefore cannot enter into the divine rest to which they belong; for if we would be saved by the truth we must believe the truth, and not falsehood, for to believe that which is not true is to make of none effect the Word of God by human traditions.

In fine, let everyone be fully persuaded in his own mind. We desire to *proselyte* none; whatever is done, let it be from a thorough conviction of the truth. Merely to embrace a theory will benefit no one. It is a question of faith, hope, and childlike disposition, and a whole hearted surrender of ourselves to the will of God and things of His Word. We must put away covetousness, worldmindedness, levity, lukewarmness, etc. We must not, on pain of damnation, be carnally minded; we must be new men, yes, *men*, and not children all the days of our life. The prize is immense, but it can only be won by those who live according to the truth, and bravely "fight the good fight of faith." "The victor shall inherit all things." "To him," says Jesus, "I will give power over the nations, and he shall rule them with a strong scepter" "He shall sit with Me on My throne"; and "reign upon the earth" "for a thousand years." See Rev. 21:7: 2·6, 3 21, 5.10, 20 4. This is a "crown," the reward of "righteousness, which the Lord, the righteous Judge," "at His manifestation in His kingdom," "shall give unto all them that love His appearing" (2 Tim. 4 8, 1). Glorious destiny! Who would not "endure the cross and despise the shame" for such a recompense?

XXIX. 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 offenses 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 toward 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 the plain, unvarnished details of matter and design.

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 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 divines. 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 are 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 baptized?" Yes, we believed this because it was so written, but we had always 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 athwart the mind; but we replied that "we thought that, being a stranger, he ought not to press us to do this; but that we 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 2:38, which proved an end to all controversy.

Such are the leading facts in the case as well as we can remember them 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 cornered 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 created 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 heart 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.

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 Jesus is the Christ, the Son of God; that He died for our 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, etc ;

4. That the gospel was preached for the first time by Peter on Pentecost, and that it is contained in Acts 2:38; and that the transactions therein detailed are a fulfilment of Isa. 2:3;

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 baptized 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 at 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 accepta-

bly 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 pretense 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 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 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 everyone 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, 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. 3:8). 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 8:56).

Upon this we 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 down with his Descendant, the Messiah, in the kingdom of God (Luke 13:28); 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. 11:8-10). These passages are a few of the beacon-lights, which display the kind of truth

preached to Abraham as the gospel. They show 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, etc." 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 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 scepter (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 gathering of the nations be (Gen. 49:10). 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 sware (or promised) to Abraham, to Isaac, and to Jacob: and ye shall carry up my bones" (Gen. 50:24, 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. 11:22).

The angel of the Lord preached the same 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 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. 3:6-8). In this discourse Jesus says God preached to Moses the resurrection of Abraham, Isaac, and Jacob (Luke 20:37). 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. 11:24). Moses, then, believed the same gospel as did Abraham, Isaac, Jacob, and Joseph, and, as we shall see, preached it likewise.

"Go," said Jehovah unto 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. 15:13, 16), I will bring you up out of the affliction unto a land flowing with milk and honey" (Exod. 3:16). "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. 4:29-31). And "by faith," yea, by this faith which Paul defines in Heb. 11:1, "they passed through the Red Sea, as by dry land" (vs. 29).

In Exod. 4:4 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 from 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, etc.: 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" (vss. 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. 11.

The Lord brought them into the wilderness to prove them. But "they always erred in heart." They were a stiffnecked 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. 4:2). From which it is clear, *first*, that the gospel was preached to the Israelites whose carcasses fell in the wilderness; and, *secondly*, 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 sware unto them: and I will be with thee" (Deut. 31:23). 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. 1:11). "And the Lord gave unto Israel all the land which He sware *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 sware unto their fathers" (21:43). 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 Gulph 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. 11:39, 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. 3 and 4 without referring to word-corrupting commentators. Paul says Joshua did not give them rest, therefore there remains a sabbatism to Joshua, Caleb, etc. Where is this rest? In the Holy Land when it shall be constituted a 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, "Separated unto the gospel of God, which He had promised afore by His prophets in the holy Scriptures" (Rom. 1:1). Indeed, under this head we may state summarily that all that is said about 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, honor, immortality, and royal and priestly dignity of His saints, etc., etc.—all these, and much more, make up "the gospel of God concerning His Son."

5. This same gospel was preached by John the Baptist, by Jesus, and by His apostles, before the Day of Pentecost.

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 1:14) "I am sent," said He, "to proclaim the kingdom of God" (Luke 4.43). "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 9.1, 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 show 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 8.12 Philip's discourse consisted of two general divisions: *first*, "the things concerning THE KINGDOM OF GOD"; and *secondly*, concerning "*the NAME of Jesus Christ.*" Now, mark, the first was the gospel; the second, *the mystery of the gospel* See also Acts 19.8; 20:25; 28:31.

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 2.14; 7.13, 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 forever*, that is, to be superseded by no other; *fourthly*, the saints are to take this kingdom and possess it forever; *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, honor, 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, honor, 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 as 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 to our soul, both sure and steadfast, within the veil." 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. 1:23).

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, etc.;
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 baptized 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 lust, 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 Savior Jesus Christ." If he do these things he will never fall.

XXX ECCLESIASTICAL PHRENOLOGY

[From the *Herald of the Future Age*, Vol 3, p 173]

AMBITION, modified by conscience, enlightened by the truth, will lead a man to glory, but Ambition, uncontrolled, tends to death

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 endeavored to pursue as inoffensive a course as the nature of the case would allow; but our endeavor has been met *without frankness*, with a *want of politeness*, in an *unmanly* and *undignified* manner, with more *tact* and *management* than candor, 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 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 victimized 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 favorite science; and on account of the exalted 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 shown 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." One point we would except to is that Mr F says Mr. C is not "*vain*." If what we have been told be true he must be vain. A man who shaves his forehead, to give it a more intellectual expression, before sitting for his portrait, is vain, not indeed so much of what he has, but of what he would wish

to appear to have. A preacher in Philadelphia told a friend in Louisville, from whom our information is derived, that Mr. C. is the man. We cannot say he did so; we speak only what we have heard.

"You repent *when* you have done wrong." This is a second point to be excepted, if by "repent" is meant *sorrow for sin unto confession and restitution*. Whatever may be his *theory*, this is no part of his *practice*. We have convicted him of wrong—gross and grievous slander—but we have seen no repentance. He has not magnanimity enough to say, "I have erred." He makes promises of reparation *sub lege*, but breaks them in pretending to fulfil them—Mr. Magruder's case to wit. But if by "repent" is meant a sort of penitentiary repentance—a *sorrow in detection*—then, no doubt, he is sorry for the wrong because his sin has found him out!

"You are naturally much wanting in . . . sense of the . . . supernatural." This must be erroneous; he is certainly a man of ghosts and apparitions. He believes in demons, residing in outer darkness, some fifty miles aloft. Read his demonology. Remember, likewise, the story he tells of the female apparition who came into his study while brooding over gloomy Calvinism, or something else, in the Land o' Cakes and Witches, and told him all that has since befel him in the main, save something yet to come, known only to the fates and him. But perhaps his superstition is not "natural," but acquired; if this be Mr. Fowler's meaning we consent to stand corrected.

He may "require proof for everything," but he is very far from giving it. He does not intuitively decide the real motives of others right; though we admit he often intuitively decides wrong. It is possible he may decide intuitively right in his own mind, but has not candor enough to express it. We know that he has decided wrong as to the real motives of our course, if his printed words express the imprint of his mind.

With these exceptions the description is a picture to the life—a few comments and we shall present it to the reader for his own inspection.

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 Marvelousness is not fully developed; and that he is faithless unless grace has given it 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 organization 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 everything 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 knight-errants.

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 organizations decide the controversy between us.

We take this opportunity of thanking Messrs Fowler & Wells for the stereotype which enables us to republish from the *American Phrenological Journal* President Campbell's head, illustrative of the description which accompanies it.

It will give us pleasure to reciprocate the favor. In the following phrenograph the *italics* are ours, not Mr F's.

PHRENOLOGICAL CHARACTER OF PRESIDENT ALEXANDER CAMPBELL BY L. N. FOWLER, WITH AN ENGRAVING
(Given in New York, April 28, 1847)

You are from a long lived family and have a strongly marked physical organization (*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 sinning under it, than most men (*b*). You enjoy outdoor physical action much are seldom if ever sick and know but little experimentally of the effects of medicines as you seldom if ever patronize 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 Marvelousness.* 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 Causality, 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.*

The following letter was received from Mr. C. since the above description was given:

NEW YORK, May 3, 1847

MR. L. N. FOWLER:

DEAR SIR—When, at the request of Mrs. Campbell, one of your readers, I called at your office, without in any way making myself known

to you, simply saying that I had, at the request of a friend, called to obtain from you a chart of my head, I little expected to hear you so soon begin to tell me your views of my physiological and mental character, and describe with such remarkable exactness what I knew of myself—two or three points, at most, out of some twenty or more prominent characteristics of both, only excepted. Had I any doubts of the general principles of the science being founded on facts, and facts well arranged, I should have been delivered of them all, so far as my own knowledge of myself will justify me in forming an estimate of the different attributes you noted in my physiological and mental constitution.

I am not one of those who imagine that any science, and still less that of the human mind, or of human nature, can in a few years, or by one class of contemporary minds, be completed and perfectly developed and matured. I am therefore of the opinion that the science of phrenology is but in progress, and not perfected; but that it should have, in so few years, and in defiance of the hoary and consecrated systems of metaphysical science arrayed against it, and sustained by names the most admired and revered in Christendom, attained its present state of perfection, is truly wonderful, and characteristic of the rapid march of all sorts of improvement in this truly inquisitive and ambitious age.

I have been frequently solicited by friends who are amateurs in the science, to allow them to give me a chart of my head. Their reports were, in the main, generally conformable to my knowledge of myself; but their previous knowledge of my character was always such as to leave some dubiety whether they did not correct their phrenology from their memory or acquaintance with me, rather than simply utter the revelations of the cranium. Your having no advantage of this sort has given to your details a value paramount to those of any other phrenologist with whom I have been conversant; and I cannot but admire the science which bestows upon its possessor the power thus to develop the human mind, and to advance the cause of education, physical, intellectual and moral; Please accept my thanks for the copy which you have sent me of what you said to me, almost off-hand, with my wishes for your success in all your endeavors to further the cause of a rational education, to improve the human constitution, and to increase the social happiness of our species.

Respectfully, your obedient servant,

A. CAMPBELL

P. S. Excuse this hasty scrawl on the eve of my embarking for England.

So accurate 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 overflowings 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 at 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 rumor, 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. 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 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 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, his 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—Analogous to the Biliary 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, Approbativeness—plus 5, Self-esteem—6; Firmness—plus 6; Conscientiousness—6, Hope—6, Marvelousness—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—5, Causality—5 to 6, Comparison—5 to 6, Suavitiveness D.—4, Intuitiveness—5.

The friend who accompanied the editor was much struck with the truthfulness of the "almost off-hand" remarks as they fell from Mr. Fowler's lips. To quote the words of Mr. Campbell, "Had he had any doubts of the general principles of the science being founded on facts, and facts well-arranged, he would have been delivered of them all," so far as his knowledge of the editor extended. The following document being read to several, they wished to see it in the *Phrenological Journal*, as another striking illustration of the truth of the science; and suggested also the idea of its publication in this paper, judging that there were a great many who did not see the *Journal*, and who were acquainted with the history of the "current reformation" for years past, who would be much gratified to possess it. In coinciding with this suggestion, justice and impartiality required that Mr. Campbell's phrenological character should be transferred from the *Journal* to this paper, that it might tell its own story. To do this effectually the editor applied to Messrs. Fowler & Wells for a stereotype duplicate of the woodcut, which they very politely and liberally gave him. That Mr. Campbell might have no advantage over his contemporary in the case, the necessity was imposed upon him of procuring a woodcut of his own phiz for the *Herald*, from which a duplicate might be taken for Mr. Fowler. Therefore, having illustrated Mr. Campbell's phrenography by a likeness of him, the same is done respecting the editor, that the public may judge between them. The engraving of Mr. C's head is thought to be a more correct likeness than that of the editor; though the latter's is accurate enough to give an idea of his cranium in comparison with Mr. C's and the following "description."



PHRENOLOGICAL DESCRIPTION OF JOHN THOMAS, M. D.

BY L. N. FOWLER

(*New York, October 5th, 1847*)

One marked feature of your whole organization is density. You can endure a great amount of both mental and physical labor, without experiencing that degree of fatigue which most persons would in accomplishing the same. You have a predominance of the Biliary temperament which gives physical strength and toughness, and favors 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 anything; 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; have too much pride, benevolence, and sense of honor to attack one in a defenseless condition, yet when in a controversy with an opponent would be strongly inclined to be sarcastic and severe in your criticisms. You have an entertaining 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 can't bear to be idle, always having something on hand to 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.

Such, then, 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 recognize them in their phrenographs. The editor acknowledges his as a correct transcript of his natural man without any abatement. Mr. Fowler stated verbally what we do not find in the description, namely, that we were "like Paul in many things, being all things to all men," but in what particulars we were "all things to all men" he did not inform us. He also told us that if he wanted to inflict a punishment which would be to us the severest he would "tie us hand and foot, and give us nothing to do." There is one point in the description which they who do not know us as we know ourselves might except to, namely, that we have "a good deal of caution and prudence." There is a good deal of "caution and prudence," so styled, in the world, which is nothing more than worldly wisdom, or *timidity and cunning regulated by selfishness*. Our organization, it will be seen by reference to the synopsis, is alien to such "caution and prudence" as this. Our Secretiveness is 4 or "average," signifying that we are "not artful"; and our Conscientiousness 6, which is defined in the "phrenological synopsis"

accompanying the phrenograph, "LARGE, is honest; faithful, upright at heart; moral in feeling; grateful; penitent; *means* well; consults DUTY *before* EXPEDIENCY; loves and means to speak the truth; cannot tolerate wrong." This is the organ that "controls" *our* prudence, and which stamps our career with the impress of rashness and imprudence in the estimation of those whose Secretiveness, Artfulness, or Cunning is 6, their Cautiousness 7, and their Conscientiousness 4; or whose AMBITION *Conscientiousness does not control*.

In fine, would it not be an advantage to the public and a great gain to the cause of truth and righteousness if all editors, lawyers, priests, and clerks were subjected to a phrenological examination before they receive installation, or become the repositories of public confidence? The world would then be less the dupe of knaves, and the victim of aspirants whose ambition their conscientiousness does not control.

 XXXI. THE DOCTOR'S FIRST VISIT TO EUROPE

Upon his formal separation from Campbellism the Doctor proposed a written discussion on the immortality of the soul, which, however, Mr Campbell refused to entertain; in the language of insolence speaking of Dr. Thomas' theological opinions as "the lucubrations of a moon-stricken speculator." Of course, this brought forth a further effort on the Doctor's part to demolish the orthodox position, which appears to have concluded the personal opposition of the two combatants.

The Doctor proceeded to lay before his various friends, in places which he had previously visited, the elements of a scriptural faith. At Baltimore, New York, and Buffalo he was listened to with some attention, but his work does not appear to have been attended with much immediate success.

In 1848 Dr. Thomas determined to visit Great Britain for the purpose of laying the truth before the British public, which was much agitated by ideas springing from the revolutionary movement in Europe. He determined to take advantage of this general agitation, when people were somewhat awakened to listen to a new political theory; for though the truth concerning the kingdom of God cannot be described by that term, yet its bearings upon the fate of European nations, as, indeed, the fate of all the world, was by the public looked upon as an interesting disquisition upon the political future.

In June, 1848, he left New York for Great Britain, taking with him his daughter, then about twelve years of age, his departure being thus noticed by the *New York Morning Star*:

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.

An English newspaper, the *Macclesfield Chronicle*, reproduced the above notice and commented upon it as follows:

From the cabin of the *De Witt* 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 the 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 1700 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 5933 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 years	30 days
A day	1	00
A month	30	00
A year	360	00

391 years 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

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 foretells great mischief to all nations which "worship 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 reorganized. Such are the doctrines of the prophet who has just arrived in England to enlighten modern Europe.

As the Doctor's own detailed account of this visit is to be printed later in full, we will content ourselves here with a brief notice of his work during the two and a half years he was away, as it appeared in one of his letters published in the *Herald of the Kingdom and Age to Come*; this will constitute our next chapter.

XXXII. DR. THOMAS' WORK IN BRITAIN

[From a letter to the editor of the *Banner*, reprinted in the
Herald of the Kingdom and Age to Come]

Having now disposed of these matters, I will conclude this defense by saying a few words of valediction to those who have interested themselves in my movements and addresses since my arrival in this country. When this meets their eyes I shall be either on the ocean or in the United States; so that as far as we are concerned the curtain will then be suspended between the present and the past—a past as eventful and pregnant with future wonders, nay, more so, than any epoch manifested since the breaking-up of the Roman Empire. Moved by the interesting and exciting events of February and March, 1848, I was stirred up, as it were, to visit Europe; and to call the attention of the people of this island to the prophetic signification of passing events, as indicative of the approach of the kingdom of God; that those who desired to attain to it might have the opportunity of preparing themselves for its introduction. Having been so long absent from England, I arrived here almost a stranger; and although known to many who read the American and British *Harbingers* of an imaginative millennium, by report, I was known only as a "half-skeptical, half-Christian, fit only for the society of Voltaire, Tom Paine, and that herd" This is the choice and elegant phraseology applied to me by Mr. Campbell.

However, notwithstanding the prejudice thus created, and the efforts made by Mr. C's partizans to prevent it, I gained the ear of the public. I believe I should be far under the mark in saying that I have addressed 20,000 people in this country. Being composed of various sects and shades of opinion, they doubtless heard me with very different feelings. This, however, is known, that the congregations, though ever so few in the beginning, increased to a multitude before I left the towns, Derby and Lincoln excepted. If one inquire what is the result I reply, God only knows. I have sown the word of the kingdom as seed broadcast into the minds of the promiscuous multitude. It is for me to sow, others to plant, and others again to water, but it is for God alone, in His own way, "to give the increase," if the fruit be unto eternal life. How much of the seed sown will come to maturity it is impossible for me to tell. Others may boast in what they have accomplished, in the numbers they have converted, the multitudes they have immersed, the triumphs of the gospel through their agency; but I have nothing to boast of after their fashion. I have perfected nothing. I have ploughed, broken up the clods, harrowed and sowed the land, and "laid it by" for the present. I now wait with patience to see what it will bring forth. If my eyes be shortly closed in death, I shall rest from my "labor of love and work of faith," ignorant of present results; but when I awake from my sleep of death, and meet my friends and enemies before the tribunal of Christ, I shall then know what the toil of the two past years has produced. I have no anxieties. The truth will accomplish its destiny, for this is God's decree.

If it be inquired, But what has your labor consisted in since your arrival in Britain? I reply that I have traveled through this island thrice; addressed the people 250 times, averaging an hour and a half each time; talked with them at soirees and in private about the Kingdom, etc., early and late;

written an octavo volume on the Kingdom, of upwards of 400 pages, which would only receive about two-thirds of what was written; published hundreds, yes, thousands, of ephemeral articles for gratuitous circulation; written a multitude of letters; and last, though not least, have published a pamphlet of 40 pages octavo, entitled, *The Wisdom of the Clergy Proved to Be Folly*. Of this I will say a word or two to the reader. It was published by request of certain who had seen the manuscript, and relates to the Gorham Controversy, the Bishops, the Church, Repentance and Remission of Sins, Eternal Life, and the Kingdom of God. A correspondent writes thus concerning it:

I have just read your dialogue with much delight. I confess I anticipated a disappointment which I did not experience. I seldom find dialogues well written, and to that is probably ascribable an aversion I have contracted to all dialogues: I feared much I should read yours with less relish on account of that aversion than if it were written in another form; but it was quite otherwise. Probably it is better for being based on an actual conversation, and indeed it is better of that fact being made known, as in the preface or introduction. I hope it will be read in England and I wish it were read in Scotland.

Another writes:

I have read the pamphlet twice through. I first got one as a kind of favor, but I mean to get a dozen. I think it will put them all right, not only as regards "the kingdom of God and the name of Jesus Christ," but also with respect to that ruinous practice they call "free communion." Every day I am seeing the truth as taught in *Elpis Israel* and the pamphlet made more and more plain from the Scriptures. I wish that every man and woman who has any love for Jesus Christ were possessed of a copy. I would like to have complimented you on many parts of it, but have no time tonight; but as a whole it is the best exposure of the clergy that I have ever seen, except from the mouth of our blessed Savior. Altogether it is a masterpiece.

I have sent copies of this pamphlet to the principal bishops including the archbishops of York and Canterbury,

Mr. Gorham, certain lords and members of the committees of Privy Council, and to all the daily and weekly London journals and principal religious magazines.

The *proximate* results of my labor have been the convincing of many persons that what I laid before them was God's truth; the baptism of several who have believed, both men and women; the regeneration of the views of a church of some sixty persons in Nottingham, who will probably obey the truth they acknowledge; the organist of the Unitarian church in Derby became obedient to the faith, by which their music was stopped; a church in Aberdeen brought over to the faith; the greater part of churches in Edinburgh and Glasgow also, where societies have been established for the investigation of the Bible and the things brought to light in *Elpis Israel*. Of these societies correspondents write:

You will be glad to learn that our Bible investigation society in Edinburgh, which had been formed during your tour north and west, has been since progressing favorably. The avowed object of the society is to know the Scriptures, and we have proceeded consistently with that avowal. No authority is recognized but the writings of the Book of God, while every available source is made subservient to our object.

Of that in Glasgow another writes:

In the evening I visited it, and got my soul delighted, refreshed, and enlightened. "What is truth?" was the subject-matter, and was handled beautifully by a brother. He showed that Christ as a King was the ruling and grand truth of the Bible, for claiming which honor and dignity He was put to death. This view He supported out and out from the Old and New Testaments. He was followed by another who tried to prove that Jesus was put to death for calling Himself the Son of God. But no one supported him, but, on the other hand, a goodly number followed in the same strain with the first speaker. Their views of the second coming of Christ are far, far beyond what I had any idea of, and they are also very intelligent. I am sure had you been there that evening you would have been much pleased, and have considered yourself well rewarded for the information you had given the Glasgow people on the future reign of Messiah.

From Birmingham a writer says:

We meet under the New Jerusalem Church to read the Scriptures together with *Elpis Israel*, and to discuss the various subjects with a view to be as well informed as possible in the absence of a teacher previous to forming a church.

In Newark "the elder" has apostatized from Mr. Campbell to the state church, but the flock whom "he has deserted" are found on the side of "the kingdom and name of Jesus."

Such are some of the visible results of my humble efforts in this land. The points indicated will, I doubt not, become centers from which will radiate and sound forth the glad tidings of the coming kingdom, to cheer the hearts of the few of this generation that may yet remain to complete the number of the guests required to fill the house and table of the Lord. I have done what I could, and would have done more through the press had means been more abundant. In what I have done I have the satisfaction arising from the answer of a good conscience. I have coveted no man's silver or gold, nor anything that is his. What has been contributed has been spontaneous and of good will, though considerably short of my expenses. I mention this not camplainingly, but as an evidence of the unselfish character of my enterprise. Mr. C. and those that traduce me are worldly-wise enough to look to their own interests first, before they will stir hand or foot in carrying what they call the gospel to a foreign land. This has not been my rule of action. I have served what I believe to be the truth first, to the neglect of my temporal interests. Who of them, I would like to know, would go abroad for two years at his own cost, trusting to the effect their preaching might produce for a mitigation of the expense, for the advantage and behoof of men of whom they know nothing in the flesh, and many of whom were their enemies and would rejoice in their perdition? This I have done, and rejoice to know that many who were filled with bitterness

against me are now among my best and firmest friends "By their fruits ye shall know them," and by my fruits I am willing to be judged.

Farewell, then, for the present, Mr Banner, and all the friends of truth and justice on this side of the Atlantic. Having returned from a tour of 1700 miles, through Holland and Prussia, Germany, Belgium, and France, I am now upon the eve of setting sail for the New World. My literary labors in the Old will close with this communication to you. For the liberality you have shown, though agreeing with me in scarcely any of the questions in dispute, I return you sincere and hearty thanks, and hope that so long as you continue to show regard to justice, mercy, and truth, my friends in this island, who are not few, will give you their countenance and support. And that you may at length be brought to see the truth, as I conscientiously esteem it, and in the end receive a crown of righteousness that fadeth not away, is the unfeigned desire of,

Yours faithfully,

JOHN THOMAS

3 Brudenell Place, New North Road
London, September 26, 1850

XXXIII. RETURN TO AMERICA

[From No. 1 of the *Herald of the Kingdom and Age to Come*]

With this number of the *Herald* we resume our editorial labors in the United States. The past has been arduous and eventful, and the future, we doubt not, will be productive of interesting and important results. Of the recent past, that is, of the past two years and a half, we have much to say; but under the peculiar circumstances which press upon us we cannot at present speak particularly. These circumstances will appear from the following brief account:

We sailed from Liverpool in the "Marathon" on the 11th October. This was a ship of about eleven hundred tons, chartered to convey emigrants to the United States. When her complement was complete there were stowed away in the upper and lower steerages five hundred and forty persons, principally from the Romish districts of Ireland. The lower steerage, which was a dark and loathsome hold, contained about three hundred, of whom not more than fifty had beds of straw to lie on. The filth and misery, as it appeared to us seemed perfectly congenial to the subjects of them. The idea of getting to America was a panacea for all inconveniences, and beyond that consummation nothing gave them the least concern.

Our cabin accommodation was excellent. Had all parts of the ship been judged of by this, it would have been deemed a

comfortable, and even elegant, floating habitation. Its rosewood and gilded panels, its cushioned sofa and pier glass, however, were of but little concern to us who were wearied by a tedious voyage and the incessant motion of the ship. Having been appointed physician to the "Marathon," time did not hang so heavily upon our hands as upon our fellow-passengers; nevertheless, it added to our discomfort, for we were often more in need of attendance than able to look after the sick, of whom there were not a few.

We were thirty-nine days from port to port. During these we had many days of calm. Two heavy gales only arose to vary the scene; all the rest were light winds until we arrived off Sandy Hook. A strong wind and tide compelled us to come to an anchor here with about forty fathom of chain cable, upon which there was a powerful strain. We rode thus from Sunday afternoon until Tuesday morning, when a steam tug undertook to tow us to New York. We accordingly weighed anchor and proceeded. We got round "the beacon," but it soon became manifest that the steamer was not powerful enough to tow us round "the buoy." The strong wind and tide were fast drifting us on the shore, which when the pilot perceived, the anchor was again let go. Nor was this done too soon, for in a few minutes more we should have been aground. We lay in this position, about half the ship's length from shore, exposed to a strong wind and tide, for four hours, when another steamer hove to and lent us its assistance. By this additional aid we were extricated from our perilous situation, and enabled to get round "the buoy," after which we had a prosperous navigation into port.

One incident only occurred to vary the monotony of the voyage, and that had nearly resulted in a terrible catastrophe. One night, about eleven o'clock, as we were about sitting down to supper, our attention was suddenly drawn off from the table to things on deck. A great noise over our heads, and a

cry of "Down with the helm! Down with the helm!" started us all to our feet and up the companion with a rush. The wind was blowing fresh, and the ship going at ten knots, surrounded by a considerable fog. The first mate had left the bows only three minutes before, when all seemed to be right ahead; but on the fog opening a little a large ship had been discovered by the watch bearing right across us. A collision seemed inevitable. The helm was put down "hard a-port," which was all that could be done. The result was favorable. The ship answered to her helm, and the two vessels cleared each other within a stone's cast. A cheer announced that the danger was over, and we returned to the cabin penetrated with gratitude to our Heavenly Father that, instead of being a floating wreck, or buried suddenly in the depths of the sea, we were still in the land of the living to praise Him and call Him blessed.

We arrived, then, in the United States on the 19th November, after an absence of two years and a half, in apparently good health; though, as the sequel has proved, with a latent predisposition within us to an almost fatal attack of disease. The clearance of five boxes of stereotype plates (from which *Elpis Israel* will be republished here) through the Custom House, and other matters, necessarily detained us a few days in New York. While tarrying here we accepted an invitation to lecture on "the things of the kingdom of God." Three discourses were all we had time to deliver, and these were submitted to the public in the Hall of the Physicians' College, 67 Crosby Street. On Lord's Day morning we attended at "the Disciples' Meeting House," Seventeenth Street. This is occupied by the congregation which met at 80 Green Street, and whose elders so gratuitously testified to the "kind of gospel" we preached, though they had never heard a word we had to say. These are now the elders of the body, and as hard hearted towards us as ever. One refused to give out the

notice of our lectures, and the other's countenance fell like Cain's when, on meeting him in the street, the kind friend with whom we were walking informed him whom we were. The change of meeting-house is greatly for the better. The new one is exceedingly comfortable. Dr. Shepard is their teacher at present. He is a kind, liberal, and worthy man. Of course, if he hold Mr. Campbell's views our faiths are wide as the poles asunder. Of this, however, we cannot speak particularly; suffice it to say, we spent some friendly and pleasant moments together, and our conviction is that he is worthy of better company than the illiberal and narrow-minded overseers it is his lot to be associated with. There are some worthy and excellent people in the congregation and far too intelligent for the oversight of such men. But time and the Word will remedy many evils.

We left New York on Thursday morning and arrived in Richmond on Friday night, November 29. On the following Lord's Day we spoke in the place where the brethren usually meet. A huskiness in the throat somewhat inconvenienced us, though otherwise our health seemed tolerably firm. On Tuesday night, however, we were seized with a chill which introduced us to a sickness of a severer character than we have been the subject of for seven years. From December 31d to the time we are writing this article (January 1) we have not left our bed. A continuous bilious fever is the form of disease which has laid us low. Its effect upon us has been almost fatal. 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 Christ 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 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.

XXXIV. AN INTERESTING DOCUMENT

In the *Herald* for March, 1851, the Doctor published an article entitled, "What Ought to Be Done at This Crisis," and in his editorial remarks commented on the circumstances of its original publication in England. The editorial was as follows:

We invite the particular attention of our readers to the article headed "What Ought to Be Done at This Crisis." We printed several hundred copies of it for circulation in Britain, which were nearly all distributed gratuitously. It was suggested, however, when they were nearly all gone, that it would be better to charge something for them to make sure that they would be read, and not destroyed without a reading, which they might probably be if given away without money or price. The suggestion was a good one, for no one will pay for what he takes no interest in. If a man purchase he expects to get *something* for his money; and he reads to see if he has got the something, or spent his money for nought. We published with this article another, styled "The Fierce Democracy and the Powers That Be," showing the working of things in Europe, and the crisis to which they were tending. The two articles were upon one sheet; and, adopting the hint, we employed a man at 37 cents a day to go into the stores in the principal streets of London to sell them at two cents apiece. He sold enough to pay his hire from day to day. In his rounds he went into a tailor's store in Cheapside to make sale of a copy. He recommended the knight of the needle to buy one on the ground of the information it would afford him in relation to the destiny of Europe as predicted in the prophets. "Oh," said he, "I care nothing about Europe or its destiny; it may sink into the abyss for what I care, so that I can sell my coats." What can be done with such creatures but to "let them alone"? If a copy had been given him he would probably have

cut it up for a pattern. Yet this man is not alone in his stupidity and folly. He is only a specimen of his class—a bright example of the swinish multitude, concerning which Jesus says, "Throw not your pearls before swine; and give not things holy unto dogs." The masses of mankind have no souls for anything above the objects of sense around them. They are "earthly and sensual," and devoted only to "the things seen and temporal," which are to them the chief good of their existence, past, present, and to come. Such was this seller of coats, whose only sympathy with humanity, according to his own avowal, found its focus in the pockets of his customers. So heartrending is trade when it monopolizes the souls of men.

The article was written at the request of the leading men of a Second Advent congregation, before which we had often lectured. They had become convinced that Millerism was not the true interpretation of the Advent. They came to see that the twelve tribes of Israel would be restored to Palestine and become a united nation and one kingdom in the land under the Son of David and of God, and that all the gentile nations that survived His indignation would be organized into a dominion, or empire, and made subject to the kingdom of Israel, as Hindostan, British America, and the Isles of the Sea are subject to the kingdom of England, only under an infinitely superior constitution of things, civil, ecclesiastical, and spiritual. They confessed that as Millerites they knew nothing as they ought to know; and requested us to put them in the way of reading the law and the testimony intelligently and profitably. We were to outline for them a course of study and forward it to them in a letter. We proceeded to do this, but found the manuscript becoming too large and important for a private epistle. We resolved, therefore, to multiply copies by the press, and to make as extensive a distribution of them as our limited resources would allow. The publication cost us twenty dollars. It was bread cast upon the waters, the increase of which may appear after many days. We know of some cases in which it has put the reader in the way of understanding "the word of the kingdom" by a systematic reading of the Scriptures, through which they have become "obedient to the faith." We republish it in hope of its proving useful to many in this country, who honestly desire to know the truth, the whole truth, and nothing but "the truth as it is in Jesus"

WHAT OUGHT TO BE DONE AT THIS CRISIS

I. A FEW FIRST PRINCIPLES

1. "The just shall live by faith." Iiab. 2:4; Rom. 1:16, 17.
2. "Without faith it is impossible to please God." Heb. 11:6.

3. "Faith comes by hearing the Word of God." Rom. 10:17.
4. "Faith *works by love, and purifies the heart.*" Acts 15:9; Gal. 5:6.
5. "The One Faith" is "the assured expectation of things *hoped for, the conviction of things not seen.*" Heb. 11:1; Ephes. 4:5.
6. These things are "the things concerning the KINGDOM of God, and the NAME of Jesus Christ." Acts 8:12.
7. "All are the children of God in Christ Jesus through the faith. For *as many as have been baptized into Christ have put on Christ; and if Christ's, then Abraham's seed, and heirs according to the promise.*" Gal. 3:26, 27, 29.
8. Such "will be presented holy and unblamable and unreprouvable in His sight, *if they continue in the faith, grounded and settled, and not moved away from the HOPE of the GOSPEL which was preached (by the apostles) to every creature which is under heaven (Col. 1:22), and "patiently continuing in well-doing," and so "seeking for glory, honor, and immortality.*" Rom. 2:7.
9. "Behold what great love the Father hath bestowed upon" such, "that they should be called the sons of God." They are even now, in this present state of existence, "the sons of God; and it doth *not yet appear what they shall be: but we know that, when Christ shall appear, THEY SHALL BE LIKE HIM;* for they shall see Him as He is. And every man that hath this hope in him purifieth himself, even as Christ is pure." 1 John 3:1, 3. Hence,

II. A BIBLE CHRISTIAN

is one who understandingly believes "the things concerning the kingdom of God and the name of Jesus Christ," with the humble, affectionate and obedient disposition of a little child; is "immersed into the name of the Father, and of the Son, and of the Holy Spirit," and henceforth walks in "denial of the lust of the flesh, the lust of the eye, and the pride of life, in hope of the gift to be brought to him at the glorious appearing of Jesus Christ in His kingdom."

III. OF AN ASSOCIATION OF BIBLE CHRISTIANS

The duty and privilege of an association of such Christians are:

1. "To observe all things whatsoever Jesus has commanded His apostles to teach." Matt. 28:20.
2. To advance from the principles of the doctrine of Christ and go on to perfection. Heb. 6:1. "Pressing toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. "And so making itself ready for the festival of its union with the Lord." Rev. 19:7, 8
3. To "earnestly contend for the faith which was once delivered to the

saints."—Jude 3; and to "make known unto the principalities and powers in high places the manifold wisdom of God." Eph. 3:10. To fulfil the *first* indication, such an association of Christians must "continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and in prayers." Acts 2:41, 42.

a. "In the apostles' doctrine," by diligent investigation of the Scriptures, that all its members may qualify themselves to speak unto men to conviction; also to the edification, and exhortation, and comfort of believers. 1 Cor. 14:3, 24, 31; Acts 8:1, 4.

b. By doing what they command, or by following the example of the faithful, who were taught of them, and whose practices are recorded in the New Testament. "He that heareth you, My apostles, heareth Me," says Jesus. "We," saith one of the apostles, "are of God, he that knoweth God heareth us; he that is not of God heareth not us. Hereby we know the Spirit of truth and the spirit of error." 1 John 4:6.

IV. HOW THE SCRIPTURES MAY BE SUCCESSFULLY SEARCHED AND WITH FACILITY

The following course of reading will very much conduce to a systematic comprehension of the apostles' doctrine:

I. Read attentively the family history of Abraham, Isaac, and Jacob, taking especial note of the *promises* made to these fathers, such as:

a. The making a *great nation* of their descendants through whom all the nations of the earth shall be blessed. Gen. 12:2, 3; 17:4-7; 18:18; 22:17, 18; 26:4; 28:14.

b. The manifestation of a *great Ruler* in the midst of said nation, who, with it and them, should possess the land in which these fathers tended their flocks and herds. Gen. 12:7, 13:14-17:17:8; 26:3: 28:13-15; 35:12.

c. The *confirmation of this everlasting covenant*, by which the promises were ratified to Abraham's satisfaction, 430 years before his descendants arrived at Mount Horeb under Moses. Gen. 15:7-21.

d. Observe that Isaac becomes the allegorical representative of the Shiloh of Israel in the substitutionary sacrifice and figurative resurrection detailed in Gen. 22. Jacob refers to Shiloh's death by Levi, 49:6. In verse 10 he foretells His dominion over the world.

Hence the faith of Abraham's family consisted in these particulars:

1. That his descendants in the line of Isaac, Jacob, and his twelve sons would become a great and mighty nation;
2. That when this should be accomplished in the full sense of the promise, they, Abraham, Isaac, and Jacob, would be living witnesses of it;
3. That at the time indicated in No. 2 they and their nation would be in actual possession of the land of Israel from the Euphrates to the Nile;

4. That there should be a great and powerful Ruler, or King, arise out of the nation whom they styled SHILOH, or *the giver of peace*;

5. That He should be "*Heir of all things*," of the nation, the land, and the dominion of the world;

6. That He would descend in the line of Judah;

7. That He would be slain; but, on the third day (Gen. 22:4) from the sentence passed upon Him, be raised from the dead in the land of Moreh, as prefigured in the case of Isaac;

8. That He would be slain by the descendants of Levi; therefore exclaimed Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"; and

9. That faith, or a full persuasion, that what God had promised He would perform, would be counted for righteousness to all to whom Abraham became the father; and that to realize the hope of righteousness, the righteous must rise from the dead.

Such was the faith and hope of the gospel believed from Abraham to Moses (Gal. 3:8); but which that generation of the Israelites did not believe whose carcasses fell in the wilderness of the land of Egypt; and on account of which faithlessness "Jehovah has sworn in His wrath, that they shall not enter into His rest." These things appeared so improbable that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled "*the reproach concerning Christ*," to which was and is attached "the recompense of the reward"; on account of "the Christ" Moses refused to be called the son of Pharaoh's daughter, and cast in his lot with a nation of slaves. Let us therefore also go forth unto Him bearing His reproach.

II. Having acquired an understanding of the promises made to the fathers, become acquainted with the history of their descendants:

1. In their deliverance from Egypt. Exod. 1 to 14.

2. In their organization as a body politic during the forty years in the wilderness. Exod. 15 to Deut. 34.

3. In their conquest and settlement of Canaan. Josh. 1 to 24.

4. Under judges for life. Judges 1 to 1 Sam. 10.

5. As a united nation under kings. 1 Sam. 11 to 1 Kings 12:15.

6. As two separate nations and kingdoms—the one under the house of David: the other under Jeroboam, the son of Nebat. 1 Kings 12:16 to 2 Chron. 36.

7. As to the overthrow of the kingdom of the ten tribes by the Assyrian, 390 years after their revolt from the house of David, and in the sixth year of Hezekiah. 2 Kings 17:5 to 18:12. Here it should be noted

that the ten tribes have been in dispersion ever since. Hence all prophecies relating to their restoration and future glory remain to be fulfilled.

8. As to the subversion of the kingdom of the two tribes under the house of David. 2 Kings 24:10, and 25; Jer. 39.

a. In relation to the captivity of Jehoiachin, etc., in the eighth year of Nebuchadnezzar.

b. In regard to the destruction of Jerusalem, etc., in the nineteenth of his reign.

The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the prophets.

It should also be remarked that David's kingdom and throne have never been restored since the overthrow by the Chaldeans; but numerous prophecies declare that they shall be in more than their former glory when Solomon occupied them. Therefore this remarkable event remains to be fulfilled.

9. The history of Israel should also be studied as to the seventy years captivity:

a. From Jehoiachin's captivity to the destruction of the city. Ezek. 1 to 24.

b. From the same to the overthrow of Babylon. *Daniel*.

10. As to the restoration from Babylon; especially concerning the decrees of the Persian kings. *Ezra, Nehemiah, Esther*.

The commonwealth of Israel continued in vassalage to Babylon, Persia, Grecia, till B. C. 165, being 430 years from the desolation of the city, B. C. 595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean, or Herodian, race of kings. Under these the Shiloh was born. Afterwards, Judea was converted into a procuratorship. The scepter had departed from Judah and been transferred to the Romans. The Levitical authorities arraigned the Christ before Pilate, and extorted the sentence of death against Him. He was crucified, and, in about 37 years after, the Romans took away the daily; cast down the place of its sanctuary; destroyed the city; cast down the truth to the ground; destroyed the mighty and the holy people; and carried them captive into all nations; where they still remain, waiting for "the restitution of all things" belonging to their nation. Dan. 8:11, 22, 24; 9:26; Luke 21:24.

In studying the records of Israel, that passage in the biography of David inscribed in 2 Sam. 7:12-17 is of great importance, and essential to the right understanding of the truth. The promises contained in it are styled "THE SURE MERCIES OF DAVID" in Isa. 55:3; Acts 13:34—that is, the gracious promises made to David. These are offered to Shiloh and

the saints. They are the nucleus of "the joy set before Him" and them, on account of which "He endured the cross and despised the shame." They promise:

- a. A Seed to David, who should be the Sovereign of a kingdom.
- b. That He should build a temple for Jehovah. Zech. 6:12, 13, 15.
- c. That His throne should be everlasting.
- d. That He should be Son of God as well as Son of David.
- e. That He should suffer for the iniquity of men, but mercy should not forsake Him.
- f. That David's house, throne, and kingdom should be established forever *before him*; that is, he should be a living witness of its perpetuity.
- g. That therefore he should rise from his sleep with his fathers and live forever.

David styled this "THE LAW OF THE ADAM," which related to his house for a *great while to come*. In his last words, 2 Sam. 23:3, he informs us that God spake to him about this Personage, laying down this general principle in relation to the kingdom He had promised, namely, "He that ruleth over men must be just, ruling in the fear of God."

But, that the members of his house were not of this character, *yet*, that "God had made with him an EVERLASTING COVENANT, ordered in all things and sure," and that such a Character would arise out of his family to "rule the world in righteousness." Therefore, said he, this covenant "is all my salvation, all my desire," although appearances at present do not indicate its accomplishment. Read Ps. 89; 132:2-18; Acts 2:25-31.

"THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S, AND HE SHALL REIGN FOREVER AND EVER." Rev. 11:15.

"And the Lord shall be King OVER ALL THE EARTH; *in that day shall there be one Lord and His name one.*" Zech. 14:9.

Where then will be the thrones, principalities, and dominions which now oppress the world, sitting as a nightmare upon the nations and binding them in the fetters of ignorance, superstition, and political chicanery. A resounding joyous shout, as the roar of a multitude of waters, will reverberate through the heavens, saying, "Destroyed, abolished, gone forever, to be found no more at all!" Then will come a reign of peace and righteousness, and wisdom and knowledge will become the stability of the times, when the nations will glory in their King, in whom they will be blessed and free. The glorified saints will possess the dominion of the world. Dan. 7:14, 18, 27; Rev. 5:9, 10.

III. To advance still farther in the apostles' doctrine, such an association as that before us must proceed to the investigation of the plain and unsymbolical prophecies, such as the Psalms, Isaiah, Jeremiah, Ezekiel,

Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah, and Malachi. Their contents may be arranged as to generals under the following heads, namely:

1. The calamities predetermined upon the two nations of Israel.
2. The restoration of the house of Judah from the Chaldean captivity. Haggai.
3. The restoration from its present dispersion.
4. The bringing back of the ten tribes and reunion of all Israelites into one kingdom and nation in the land of Israel.
5. The glory, power, and blessedness of the Israelitish nation during one thousand years, during which all other nations will rejoice in Israel's King.
6. The birth, life, sufferings, moral, sacrificial, and pontifical character, etc., of the King of Israel.
7. His resurrection and ascension to heaven, there to remain a limited time.
8. His return and subsequent glorious and triumphant reign on the throne of His father David, from the time of the restoration of God's kingdom again to Israel until "there shall be no more death"—"He shall be a Priest upon His throne," "after the order of Melchisedec." Zech. 6, Ps. 110:4.

IV. These things being understood, the personal testimony of the apostles, evidential of the rightful claims of Jesus to the Messiahship, or regal, imperial, and pontifical sovereignty over Israel and the world, may next be proceeded with.

This testimony is contained in Matthew, Mark, Luke and John's writings. They were written that men "might believe that Jesus is the Christ, the Son of God; and that, believing, they might have life *through His name.*" They show:

1. That Jesus is the hereditary Descendant of David; in whom is vested the sole right to his kingdom and crown.
2. That He is the acknowledged Son of God by paternity of first birth; and by being born again of His Spirit from the dead.
3. That He possessed two natures: first, that of mortal flesh; secondly, that of His present one, which is holy, spiritual flesh—"the Lord, the Spirit."
4. That without the shedding of blood there can be no remission of sins." Heb. 9:22.
5. That the blood of animals cannot take away sins. Heb. 10:4.
6. That for a sin-offering to be an efficient atonement it must not only be slain, but made alive again; which constitutes it a living sacrifice.

7. That Jesus was such a sacrifice, holy, acceptable unto God, and without blemish, that is, "without sin." Heb. 4 15.

8. That the blood of Jesus is "the blood of the new institution, shed for many for the remission of sins." Matt. 26 28.

9. That He rose from the dead, and ascended to the right hand of the Majesty in the heavens, and that He will return in like manner as He departed, and to the same place.

10. The attributes of Jesus constitute His *name*.

11. That through this name, repentance, remission of sins, and eternal life are offered to all intelligent believers of childlike disposition.

12. That if men would receive the benefits of the name they must believe in it and *put it on*.

13. That this name is inseparably connected with the institution of immersion—so that if a believer of the gospel would put it on, he must be immersed *into the name* of the Father, Son, and Holy Spirit. Acts 2 38; 10. 44, 48.

14. That the gospel is the glad tidings of the kingdom in the name of Jesus; if therefore a man would be saved, he must believe this gospel and obey it. Mark 16-15, 16

15. That if an angel preach any other gospel than this he is accursed. Gal. 1 8, 9.

16. That all who obey not this gospel shall be punished. 2 Thes. 1 7-10.

17. That it is the law by which man shall be judged. Rom. 2 12-16.

18. That the unrighteous shall not inherit the kingdom of God. 1 Cor. 6:9-11.

This outline of the apostles' doctrine may be still further condensed into these four propositions

1. That when the Christ should make His first appearance in the world He should appear as an afflicted Man

2. That, having drunk the cup of bitterness to the dregs, He should rise from the dead.

3. That Jesus of Nazareth was He.

4. That there is no other name given among men whereby they can be saved. Acts 17 3, 4 12

17. To understand what genuine Christianity is, in its associational and individual relations, men must make themselves thoroughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus. A Christianity in doctrine, spirit, and practice will be found in this little tract written by Luke, such as the present generation of the human family hath no conception of. It narrates also the concise history of the establishment

of the religion of Christ in the Roman Empire.

VI. The next step in the course may be a study of the apostolic epistles. From these and the Acts may be learned the origin of that *great apostasy* from primitive Christianity which constitutes the superstition of Europe and America, and styled by the apostle "*a strong delusion*." Its elements are termed by Paul "*the mystery of iniquity*," which were secretly at work in his time; but openly from that of Constantine until they brought Europe to what we find it in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning this mystery of iniquity was concocted out of:

1. A combination of Judaism with Christianity. Acts 15:1-5.

a. Teaching that the immersed believers must be also circumcised.

b. Thereby showing that "baptism in the room of circumcision" was not thought of in the apostolic age.

2. A further combination of gentilism with this judaized Christianity; from which resulted a combination of the three—a fourth, something unlike either of the constituents.

VII. Lastly, we may proceed to the investigation of the symbolic prophecies, such as those of Daniel and the Apocalypse. To master these the inquirer must acquaint himself with:

1. The scriptural and symbolic speech.

2. The things revealed in it.

3. The history of Assyria, Persia, Macedon, Rome, and Modern Europe from the extinction of the Western Empire to the date of this document.

4. The right interpretation of these prophecies by persons versed in items 1, 2, and 3 depends:

a. Upon their freedom from all dogmatic-theological bias.

b. Upon their having their senses exercised by reason of use. Heb. 4:14.

c. Upon their skillfulness in the word of righteousness.

V. THE APOSTLES' FELLOWSHIP

To have fellowship with the Father and His Son Jesus Christ men must have fellowship with the apostles. This is accomplished only by believing and doing the truth promulgated by them. This is styled "walking in the light as God is in the light, by which we have fellowship one with another"—1 John 1:3, 6, 7. A man might be in approved fellowship with all "Christendom," papal and protestant, church and dissenters, and yet have no fellowship with God: "for if we say we have fellowship with Him, and walk in darkness (ignorance), *we lie*, and do not the truth." Hence Papalism and Protestantism are a great lie, mere antagonist evils, claiming fellowship with God, while they are mantled in the

darkness of human tradition, and pervert and persecute the truth. It is the duty, therefore, of all who would embrace the Christianity of the Bible, to lay hold of the things we have already indicated, to separate themselves from all papal and protestant sects (for they are but the aggregations of all worldliness, and fast asleep), and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as *a community of witnesses* "who keep the commandments of God, and have the testimony of Jesus Christ"—Rev. 12:11-17.

Such an association would be entitled to the scriptural appellation of "THE LAMB'S WIFE," which is called upon to prepare herself for the approaching consummation—Rev. 16:15, 19:7, 8. She must be "sanctified and cleansed in the laver of the water *by the word*," that she may be "holy and without blemish." Such a body must "*edify itself* in love"—Ephes. 4:16; and meet every Lord's Day to commemorate His death and resurrection, to show forth the praises of God, to make their united requests known to Him through Jesus Christ, to proclaim His goodness to the children of men, and to convince them of the judgment which has come upon the world at last.

All which is benevolently submitted to the public by the Editor.

FROM 1851 TO 1871

The whole of the Doctor's time after his return from Europe was devoted to the work of lecturing and writing of the truths he had come to believe. He made many visits up and down the United States and Canada, but as these will occupy the third volume in this series we shall not detail them here. Twice he revisited Great Britain, in 1862 and 1869-70. On the latter occasion he decided to return to America and settle up his affairs with a view to spending his remaining days in England, and went so far as to purchase a residence in a suburb of Birmingham; but this plan was interrupted by his death in April, 1871.

In 1851 he commenced the publication of *The Herald of the Kingdom and Age to Come*, which appeared regularly for eleven years, when the American Civil War so interfered with postal facilities as to render suspension necessary. The war lasted until 1865, but the Doctor did not resume the publication of any periodical. In the meantime the community of believers established through his preaching, by mouth and pen, in various parts of the world, had come to be known as Christadelphians, or Brethren of Christ, and a monthly magazine had been commenced in Birmingham, England, under the title of *The Ambassador*, and the Doctor felt that he could say anything he might wish to through its pages. The name of this magazine was in 1869 changed to *The Christadelphian*, and it has been so published ever since. It will be interesting to relate the circumstances under which the distinctive

name "Christadelphian" was adopted, and this will best be done by reference to the Doctor's own account as given in the *Ambassador*.

Toward the end of 1864 the Doctor visited Freeport, Ill., and found the brethren much concerned about a draft of men shortly to be made for the war. He explained that the law of the Union "exempted all who belonged to a denomination conscientiously opposed to bearing arms, on condition of paying three hundred dollars, finding a substitute, or serving in the hospitals." Hence the need of a name for identifying the believers. So the Doctor said, "I did not know a better denomination that would be given to 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 *Christadelphian*—or *Christou adelphoi*, Christ's Brethren." Accordingly he drew up the following certificate for use if and when necessary:

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 center 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 denom-

ination 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

When the Doctor returned from Europe he first stayed for about two years in Richmond, and then removed to New York, residing first at Mott Haven, and later at West Hoboken, in New Jersey. He conducted meetings in New York City when not away on lecturing tours, and for a number of years these meetings were held in Cooper Institute and were well attended. During this period the Doctor wrote his *Eureka*, an elaborate exposition of the Book of Revelation, or the Apocalypse, and published it in three large volumes, the third being completed not long before his last visit to Britain. Besides, he issued *Phanerosis*, *Anastasis*, and other smaller pamphlets, and new editions of *Elpis Israel*.

In the latter part of 1870, not long after the Doctor had returned from his third visit to Britain, he went on a lecturing tour in New England, and while at Worcester, Massachusetts, was taken so sick that he had to return home. Though he partially regained his strength he was unable to go out again lecturing, and another attack at the end of February, 1871, lasted eight days and terminated fatally on March 5th. The end came suddenly, and to the great surprise of the brethren throughout the world, who learned the sad information from a detailed letter sent by Sister Lasius, the Doctor's daughter,

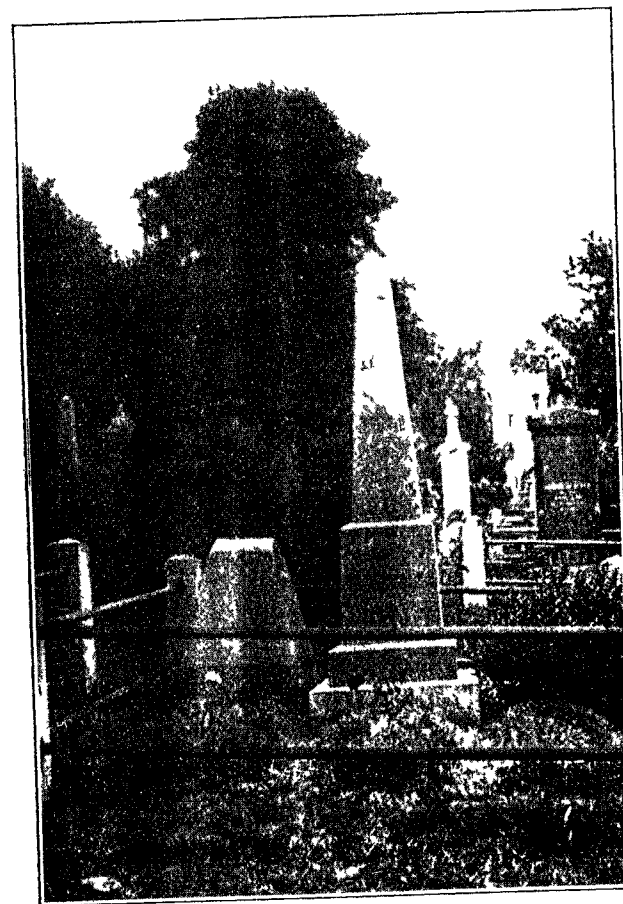
to the *Christadelphian*, with whose editor, Brother Robert Roberts, of Birmingham, the Doctor had, on his visits to Britain, formed a deep and lasting friendship

The Doctor, in his will, made provision for his burial to be conducted in keeping with his life-work, and inserted the following remarkable paragraph

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 mummery of the harlot flousters of Rome on either side of the Tweed nor is any parson popish priest or nonconformist minister ordained or unordained— all of them dealers in the merchandise of the apostasy, 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 19 25 9 Rom 14 7 12 2 Cor 5 10 1 Cor 15 2 Tim 4 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 executors named by the Doctor were Brethren Robert Roberts, of Birmingham, and Thomas Boshier of London, and as soon as they conveniently could after receiving word of the Doctor's death they set sail for New York, on April 5th, and arrived there in fourteen days The preliminary funeral had been held on March 6th, Brother Ennis officiating, and speaking of the Doctor's life and faith Afterward the body was placed temporarily in a receiving vault in a cemetery in Jersey City, to await the arrival of the executors and a decision as to the final resting place. For this Greenwood Cemetery,

Brooklyn, was selected, and the funeral service was conducted by Brother Roberts, in the presence of forty or fifty brethren and sisters, on Sunday, April 30th



GRAVE OF DR THOMAS

The illustration on the preceding page is from a photograph taken by the editor of this volume in September, 1914. It shows the lot containing, in addition to the Doctor's body, over which is the tall obelisk, those of his widow, Sister



THE OBELISK

Ellen Thomas, on the right, and Brother Roberts, beneath the smaller stone, on the left. The grave is pleasantly situated on slightly rising ground, and may readily be found by visitors who enter the cemetery at the 25th Street Elevated station on the Coney Island line. The gate of the cemetery is right by the station, and a few minutes' walk up the hill and through the fine archway at the top, afterward turning to the left and keeping to the curving roadway near the boundary of the grounds, will bring the visitor in sight of the red granite obelisk, which will be seen a short distance to the right of the roadway.

Sister Thomas survived the Doctor about ten years. By a strange series of circumstances the Brother Roberts who buried the Doctor now sleeps by his side. He became the best-known among those who continued the work the Doctor had begun, and having labored in England for about a quarter of a century

he decided to remove to Australia and make occasional visits to England. He was on the way for the first of such visits in September, 1898, when he died suddenly at San Francisco, and was brought across the continent and buried by the side of the Doctor.

In the enlarged picture of the obelisk a portion of the inscription may be clearly seen; other portions are on the sides. The complete inscription is as follows:

HERE I LIE, IN BRIEF REPOSE, WAITING THE RETURN
OF THE LORD FROM HEAVEN

JOHN THOMAS, M.D.

AUTHOR OF "ELPIS ISRAEL," "EUREKA," "ANATOLIA,"
"ANASTASIS," "PHANTROSIS," 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
LARNLSTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS

AND AT HIS DEATH LEFT BEHIND HIM AS THE RESULT OF

HIS LABORS A BODY OF PEOPLE, IN DIFFERENT

PARTS OF THE WORLD, KNOWN AS

THE CHRISTADELPHIANS

TO CONTINUE THE WORK BEGUN

BORN APRIL 12TH, 1805. DIED MARCH 5TH, 1871