

GOSPEL
BANNER
1850.

THE CRETANS AGAIN—AND DR. THOMAS' FAREWELL

MR. BANNER,—*Dear Sir*,—Accept my thanks for the manuscript copy of President Campbell's recent notice of you and myself, which is now on the desk before me. It is valuable as an illustration of the blind and reckless manner in which he treats those against whom he "takes up a reproach." It will also illustrate to your readers and others the kind of opposition I have to contend against in America, in advocating what I believe to be the Gospel of the Kingdom of God. I am judged and condemned without a hearing in the pages of those journals, which, like Mr. Campbell, deliver their sentence upon a matter before they have acquainted themselves with it, and upon mere report. I would like the thousands I have addressed in Britain to know, that in "Free America" my views and character have been the subject to the most malevolent detraction in Mr. A. Campbell's *Millennial Harbinger*, and in other papers co-working with him, for fifteen years past, without my being permitted to speak for myself in my own ungarbled words, to show cause why I should not be condemned upon their *ex parte* misrepresentations. All I have asked, and do ask at their hands, is page for page in the same papers with my accusers. But this they have not, and I believe, dare not grant me. The truth of what I say may be seen by reference to their journals. Had they done so, things would have presented a very different aspect to what they now assume. But the battle has yet to be fought in America; and I return to open the campaign. I have no misgivings as to the result, either there or in Britain. The enemy is too feeble here to do more than to show what he would do if he could. The hope of Israel has got possession of too many hearts in this island to be suppressed by Messrs. Campbell and Wallis. They may make a great noise, but it will all end in smoke. The truth, which is not with them, will assuredly prevail.

I would also remind your readers of the kind of attacks I have been subjected to from Mr. Wallis, Rev. James Henshall, and Mr. Campbell's party to some extent, since my sojourn here for two years past; also, that all the notice I have taken of them has been provoked by their injustice, and purely defensive. In my public addresses (and I have spoken 250 times in this country) I have taken

no notice of them, save on one occasion in Nottingham, and then only to correct a misstatement by Mr. Wallis in his paper, but even then I did not name him, nor did I invite him to the platform, as he reports. They cannot say this. Their assaults have been frequent and malevolent; and withal they have sought not my salvation, but to heap upon me obliquity and contempt. On the contrary, I have replied to their articles with equanimity, testimony, and reason. Let the public, then, judge whose cause produces the better fruits. For my own part I fear not their decision.

The article, which may be termed precious, but in what sense I leave your readers to decide, is from "the Supervisor of this Reformation."* I have been highly amused at it. Some one writing to me styles it "severe," on the report of a person who had seen the original. But the severity of an article consists in the truth it contains; and as this contains no truth in relation to me it is without severity; though redolent of prejudice, absurdity, and ill will.

On analysis, it resolves itself into the following elements:—

1. Into charges against the *Banner*;
2. Into allegations against John Thomas;
3. Into a declaration of Mr. Campbell's status, together with that of those who believe with him;
4. Into a summary of their hope; and—
5. Into a declaration of what they do *not* hope for.
 1. The charges against the *Banner* are,
 - a. Sailing under a false flag;
 - b. Publishing so much of Mr. Campbell's writings in the *Banner* as are sufficient to betray him and his co-religionists, with a kiss, into the hands of John Thomas; and,
 - c. Of having formed a coalition with John Thomas.
 2. His allegations against, me thus orderly arranged, are, that—
 - a. John Thomas is "erratic;"
 - b. He is a materialist;
 - c. He is "a rather plausible sophist;"
 - d. He is a man "of no-soul memory;"
 - e. He garbles my writings to deceive his readers, and to delude;
 - f. He has a flock in Virginia which is dispersed and withering;
 - g. He has deserted his flock;

* In 1838, Mr. A. Campbell declared before three persons, two of whom are still living, that "God had called him to take the supervision of this reformation. Not with an audible voice, but by his providence, as he had called Martin Luther and John Calvin, and that therefore he had a right to say who should be his co-labourers." This was reported to me half an hour after they left him. I afterwards published it in my paper; but Mr. C. never ventured to call it in question.

h. He has never answered Mr. Campbell's extra on Life and Death;

i. He has published a book called "Elpis Israel," or Israel's Hope, which is "a whimsical" title as applied to a book and a theory;

k. He has proved all the Apostles to be wrong; and,

l. He has substituted the hope of a terrestrial paradise for the resurrection of the just to eternal life, as maintained by some worldly Jews of the present day.

3. Mr. Campbell declares his own state and that of his co-religionists by averring, in relation to himself especially, that,

a. He has never read *Elpis Israel*, but undertakes to define its contents upon the report of others: and of himself and co-believers says,—

b. We are Christians, and have the true hope.

4. He sums up their hope by saying that they look for

a. The resurrection of the just; and

b. A new heavens and a new earth. And,

5. Declares negatively what sort of a new heavens, &c. they expect, by stating that they do *not* believe in

a. A political Elpis; nor in

b. The literal return of the true Messiah to reign in Palestine, or on Earth, or in any portion of the solar system.

Such is the analysis of the article before me, which article and analysis I hope you will present entire to your readers. I shall now proceed to make a few comments under the five heads as they may seem to require. It is my hope that you will insert the whole of this communication, or none at all. I, and not you, am alone responsible for its contents. There is no "common cause" between us at present, to be injured or benefited by anything I may say or do. Your position is not mine, nor mine your's. You occupy one of your own, and are as independent of me as I am of you. If I understand it rightly, you hold your faith and hope in common with Messrs. Campbell and Wallis, but unlike them you are neither a bigot, nor an oppressor, but *disposed to PRACTICE* the precepts they *profess*, namely, "to call no man master," and to "prove all things, and hold fast what is good," judging of that good for yourself, and not taking it second hand as they may determine it, and dole it out for your reception.

1. I will submit a few items in relation to the charges against the *Banner*, as I am implicated in them, and my statement, therefore, seems necessary for the perfection of your own vindication.

I cannot see how you can be charged with sailing under a false flag, seeing that you believe in the gospel preached by Messrs. Campbell and Wallis, and which I regard as not the gospel, but as "another gospel;" and that believing thus, and before I set foot in

Britain from America, while you were in full and unquestioned fellowship with "the Reformation," you hoisted the flag under which you sail. You have no flag of mine to unfurl, and can have none until you believe the gospel of the kingdom, and obey it; the flag you may unfurl then, however, will not be mine, but the Banner of the Gospel indeed.

The charge against you of being the English Judas, as I am alleged to be the American Judas of "this reformation," is absurd. If you were to republish all that Mr. Campbell has ever penned it would never betray him and his into my hands. He has never demonstrated the Gospel of "the Kingdom of God, and the Name of Jesus Christ" in any of his writings, as I have defined it; or I suppose (though of this I am not certain) he would not now denounce it. I say, "I suppose;" for Mr. C. advocated in his debate with Owen, and elsewhere the personal return of Christ to the earth, in or about 1847, to reign here, though now he denounces it as a worldly Jewish conceit! This is not the only thing Mr. C. ridicules now that he has advocated before. The somersets he has made are so notorious in America, that some have proposed to collate from his writings what he advocated a few years ago, and what he pleads for now, and to publish it with the title, "*Campbell against himself.*" It is an honour to a man to change as often as he is convinced; but it is dishonest and hypocritical to change, and yet to pretend that he is still advocating what he always believed. If this be so, as Mr. C. would have us believe, then in former years he was pleading for what he had no faith in at the time, which is indefensible and iniquitous. My views of the word have changed, and I rejoice in the confession. While I believed with Mr. Walter Scott I earnestly contended for the views he had presented, and with them views of the word I had acquired afterwards by my own scripture reading. I pleaded for those views as truths that might or might not be believed without affecting a man's position in relation to eternal life; truths I had not the remotest conception of when immersed by him. In 1847, however, I came to perceive that these truths might not be treated so indifferently, inasmuch as they constituted the Hope of the Gospel, without which any thing called the gospel is not *the* gospel, or God's power to salvation. Perceiving this, I was self-condemned; for when immersed the views instilled into my mind were defective of the "one hope of the calling." Without delay I acknowledged my errors, and was forthwith baptized into the hope of Israel, on account of which Paul was carried a prisoner to Rome in chains. Compare Mr. C's. conduct with mine, and then say if it be possible to betray him and his into my hands until they be converted—yet not into my hands, but into the power of the truth that has captivated me.

From what I have here stated your readers will discover how impossible it is for a coalition to have been formed between you and me. It is impossible for us to coalesce unless we believe the same things. You do not plant your foot and say, "Here I stand, and from this position I will never be moved;" but you say to me, in effect, "Our views of the truth are not the same; I edit a paper to advocate Mr. Campbell's views, which I regard as the truth; nevertheless, I am willing that my readers should hear what others may have to say, be they Independents, Irvingites, &c., or even yourself." Here then I, and those who believe with me, meet you. So long as you act upon this principle of impartiality they purchase the *Banner*; but when you depart from it, and plead only for Mr. C's views in the *Banner*, seeing that they know all about them, and have rejected them, their interest in the *Banner* ceases, and they discontinue its support. This is all the coalition that subsists between John Thomas and the *Banner*,—a coalition which exists as much between you and "churchmen," as between me and you.

2. I come now to say a word or two concerning the allegations against myself. Mr. Campbell says I am "erratic." I admit that I am; but justify my wanderings by the example of the fathers, of Jesus, and the Apostles. They were all an erratic set of men, many of them "having no certain dwelling place." Abraham, Isaac, and Jacob were exceedingly erratic. The Lord Jesus wandered all over his native land, having no place of his own to lay his head, although the whole land belonged to him by virtue of the covenant made with his father Abraham. The Apostles were like their master only that their erraticism was more extensive than his. Their advocacy of the truth made them poor, and kept them poor, as it has all who have advocated it to this day. The advocates of error get rich, because they please men; and Paul says, "If I yet pleased men, I should not be the servant of Christ." Mr. Campbell has become rich by his religious enterprises; Jesus was born rich, being heir to the throne of Israel, and of the world; but "he became poor, that men through his poverty might become rich,"—let Mr. C. go and do likewise, and he will become as "erratic" as he and his Apostles, and their humble imitator whom he loves so well.

A materialist, is one who does not believe in "spirit," in a future state, or a resurrection of the dead. I believe in all these, though not in Mr. C's sense of them. I need only refer to *Elpis Israel*, and the pamphlet recently published in proof of this. No one who is acquainted with my writings, or understands what he has heard me speak, will give Mr. C. credit for speaking the truth under this head.

As to my "no-soul memory," this is a reputation Mr. C. has sought to affix to my name. Because I do not believe in the exis-

tence of such a soul in man as he and the old heathens believed in, he jumps to the conclusion that I believe in no soul at all. On the contrary, I believe in "body, soul, and spirit," as the constituents of a *living man*; but I say that none of these exist as *the person* when their union is dissolved by death. For man to be immortal, in any sense, he must rise from the dead. In the present life he is a mortal soul; when he stands bodily upon his feet by resurrection, clothed with glory and honour, he is an immortal soul, and not before. For further explanation see *Elpis Israel*, and pamphlet.

The item, "c," under No. 2, is charged against you and me by Mr. C. He says, "they have no right to garble my writings, and to deceive their readers by seemingly to fraternize in order to delude." I am charged in this under the supposition of a coalition existing between us. But this is as truthless as all the rest.

It is all news to me about the flock. There is no flock in Virginia of which I am the constituted shepherd. I belong to a small church in Richmond, Va., but it is neither dispersed nor withering that I have heard of. I hold no office in it, but contribute with others to edify it. In leaving them for a time I have not therefore deserted *my flock*; nor the flock of God, for he has sheep in Britain as well as America, I believe. On the supposition that the flock is mine hereby I cannot be said to have deserted it, by an absence of two years and three months, seeing that Jesus the Lord has been bodily absent from his for more than seventeen centuries past. They know enough of me, to be assured that I will return, and they know this too, that while I have been labouring here, without fee or present reward, I am secondarily promoting the truth in America. They have written to me and said, "*don't return till your work is finished.*" This has made my mind easy about home, though my enemies have been very active with their evil tongues; but my answer to their malevolence will be found in my, by them, unwished for re-appearance among them. Their prediction that I shall never return, that I have deserted my flock, &c., will then be falsified, and themselves one and all proved to be "Cretans."

Mr. C's. extra on Life and Death is too visionary for a serious refutation. A friend of mine, however, thinks that because others who regard Mr. C. as an oracle have a high opinion of it, it is worthy of a refutation; he has therefore written me word that he intends to review it. As to myself, I am tired of refuting the stale arguments it contains, about the rich man and Lazarus, the thief on the cross, Jesus and the Sadducees, &c., which by pen and mouth I have expounded times without number. The key to them all is "the Word of the Kingdom." This Mr. C. neither understands nor believes, how then can he interpret parables which were given to illustrate the things of the kingdom of God? So long as he

regards the throne of David as at the right hand of God where Jesus is now he must remain in the dark. A man to talk about writing an *unanswerable* extra on *Life* and to treat the prophets as "an old almanac," and to be ignorant of the doctrine concerning the Land of Promise, and the throne and kingdom of David, as I have proved Mr. C. to be in my last article, and as he displays in his own confessions to the conviction of all who know the prophets, is ludicrous in the extreme! However, for the benefit of his readers, I am ready at any moment to interpret all the knotty points presentable in the case, provided he will allow me to untie them in the *Millennial Harbinger*. In this way those who have read "the Extra" will be the very persons who will read my reply; but they would not and could not read it were I to publish it in a pamphlet by itself. I have no list of the subscribers to the *Millennial Harbinger*, and therefore could not send the answer to his readers; but according to the plan proposed justice could be done to both, and the ends of truth would be subserved. I know of no proposition fairer than this.

Mr. Campbell thinks "*Elpis Israel*" a somewhat whimsical title for a book and a theory. I am sorry that even here I am obliged to differ from him. The book recently published by me undertakes to show God's "theory" as revealed in his word. The testimony every one can read for himself, but what the system, or scheme of things to be developed as taught by that testimony is, every one, or rather, few are able to discover by their own efforts, owing to the bias their minds have received from the false theories into which they have been indoctrinated from their cradles. The divine "theory" exhibited in the oracles of God, is demonstrated in my book to have constituted the faith and hope of the Twelve Tribes—a hope implanted in the Jewish heart and mind by the Spirit of God himself. This Hope of Israel was the hope of Jesus and his Apostles. Israel was to realize it through a renowned Jew, who was to be at once Son of Abraham, Son of David, and Son of God; and because he was to be "Jehovah's Anointed," He was called the Christ, or Messiah. This was a "political" question, or "*Elpis*," with the nation; for the Jew who could prove that he was the true Messiah, proved also that he had a right to be "*the King of the Jews*"—"the King of Israel"—Sovereign of the united Twelve Tribes of the nation; and consequently, to sit upon the throne of David for ever according to the covenant made with him, and on record in 2 Sam. vii. 12—16; 1 Chron. xvii. 11—15; Ps. lxxxix. 3, 4; 19—29; 34—37; cxxxii. 1—18; Acts ii. 29—31; Heb. i. 5. The appearance of Jesus originated a controversy, not as to the National Hope, but as to whether he was the Jew through whom that hope was to be realized. The party in power rejected the claims of Jesus to the Messiahship; but the Apostles advocated it, and God attested it by the miracles

which accompanied their word, and the personal ministry of their Lord. The appearance of Jesus did not alter the nature of the hope; but only the conditions of attaining to it. Before he came it was attainable "by faith" in it; but afterwards "through the faith," or *belief of it with a recognition of Jesus as the Messiah*. Hence, the proclamation of the Apostles on and after Pentecost was *the Hope of Israel in the name of Jesus*; so that many years after Pentecost, when Paul was a prisoner in Rome, he said, "For the hope of Israel I am bound with this chain." Now, with all deference to Mr. C., I submit that a book unfolding such matters as these is not whimsically, but most appropriately, entitled *Israel's Hope*, or "*Elpis Israel*."

Instead of proving the Apostles all wrong, I have proved them to be wholly and only right, and all divines, *college* systems, and denominations wrong. I advocate "the hope and the resurrection of the dead;" and have not substituted "the hope of a terrestrial paradise" for any thing they teach. *Elpis Israel* is a triumphant refutation of such unfounded and malicious calumnies with which it is a sort of fashion to bespatter me on both sides of the Atlantic.

8. Mr. Campbell disgraces himself; for "he that answereth a matter before he heareth it, it is *folly* and *shame* unto him." Mr. C. declares he has never read *Elpis Israel*; and yet he has the unblushing effrontery to affirm what I do or do not teach. Shame, shame upon the man, who sitting in judgment upon others, has no more good conscience than this! What moral right has Mr. C. to pretend to state an author's views while he avers that he has not read his book? Is not this "the exceedingly oblique morality of an exceedingly oblique theory?" Has such a man who commits such things, to say nothing of his "faith," any right to style himself a "Christian," as opposed even to "worldly Jews?" I trow not.

But if Mr. C. have not read *Elpis Israel*, it is not because it has not been sent him. I sent six copies to the United States which have all arrived there safely. Among these was one for Mr. Campbell; and I venture to affirm from the wording of the article before me, that it was within reach while he was writing it, if he were at Bethany at the time. "True," says he, "I have never read the new book, or the newly-discovered '*Elpis Israel*,' but *am informed* that it is that maintained by some Jews of the present day, as a substitute for the resurrection of the just." Will he say he has not *received* it, and might have read it if he pleased? Who informed him falsely that it maintained such a substitute? Did Mr. James Wallis, who bought the book only "for reference," and in the first quotation he made from it, stopped short before the passage was concluded? There are only six copies in America, and I know that the five others did not inform him any such thing, for they very much approve the

work, which they could not do if it contained any such substitution. Was it not some evil genius at Mr. C's right hand who pretended to have read it, and imposed upon Mr. C's credulity by the misrepresentation quoted? This probably is the case.

By his own words, then, Mr. C. is condemned as in a state of foolishness and shame; and such is the man who avers of himself and his co-believers—"we Christians," "ours is the veritable hope." A Christian is one who believes "the things of the Kingdom of God, and the name of Jesus Christ;" whose disposition is that of a little child, one of an honest and good heart; and who upon this faith, hope and love, has been immersed into the name of the Holy Ones. If this definition be scriptural, how can Mr. C. and such as he, claim to be Christians, when instead of believing the "things of the kingdom" as testified in the prophets and Apostles they ridicule them; instead of love, they persecute those they call their enemies, (and they say I am their greatest) and try to destroy their characters; and instead of baptism into the hope of Israel they treat it with contempt. Mr. Wallis' agent in New York, a friend of mine, stood up in the church there after one of my visits, to call their attention to the Hope of Israel. The "elders" said nothing at the time, but when he rose the next Lord's day he was forbidden to speak unless he apologized for what he had said the week before, and promised in future to say no more about the Hope of Israel! Yet such men profess to be Christians, believers of the Ancient Gospel, and friends of liberty of speech, and an untrammelled investigation of the word of God! These are the "elders" who denounced me in the British *Millennial Harbinger* about two years ago!

Lastly, in words, Mr. C. and myself would after all seem to agree. He says, he and his co-religionists hope for the resurrection of the just, and the New Heavens, &c. So do I. I hope for the resurrection of the just, and of the unjust. Of the just, because they can have no part in the New Heavens until they rise from the dead incorruptible; of the unjust, that they who have killed the prophets, put to death the Lord Jesus, slain the Apostles and persecuted the saints, may receive according to their cruel and evil deeds. But "the just" hope to attain to the resurrection, not as *the end* of their hope, but as the means to the end; for many will rise from the dead who will never possess eternal life and the Kingdom. They hope to rise that they may become "equal to the angels," and inherit the kingdom. This is the hope which is the end of their faith, even the salvation of their souls in the Kingdom of God.

The New Heavens and the New Earth is a divine constitution of society upon the earth, in which "Jerusalem shall be created a rejoicing and her people a joy." Mr. C's New Heavens have no place within the bounds even of the solar system! Somewhere then,

probably, in the Milky Way! But of such New Heavens there is no testimony within the lids of the Bible. I advocate a theocracy on earth, in which the kingdoms of the world will become the kingdoms of Jehovah and of his Anointed; when, the thrones being cast down, "the saints of the Most High will take the kingdom, and possess the kingdom," even "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," "for ever, even for ever and ever," "reigning with Christ a thousand years upon the earth." See Dan. vii. 9, 18, 27; Rev. xi. 15; v. 10; xx. 4. These are the New Heavens and New Earth I advocate; an imperial constitution of things under a law from heaven, which, testified by the prophets, compels the faith of all whose minds are not spoiled through "the philosophy of vain deceit" taught by presidents and professors, divines and academicians, in their pulpits, colleges, and schools. Mr. Campbell who belongs to this perverse, stiff-necked, and infidel fraternity, unhesitatingly declares that he does not believe it! Daniel, the prince of prophets, is to him a mere "worldly Jew;" and John, the beloved Apostle, but a somewhat "plausible sophist!" They both testify that a theocracy shall be established within the limits of the solar system, yes, and upon our planet too. What has been may be again. A theocracy has existed among the nations of the earth for many centuries; and though suppressed for the present, Jehovah and his Anointed have both declared that it shall be re-established in the Land of Israel, under a covenant based upon "better promises" than the old. Glad tidings, or gospel, have been proclaimed in the name of Jesus, its sovereign Lord and King, to the nations concerning it; informing them of God's purpose, and inviting them, both Jews and Gentiles, to its glory and honour upon condition of believing what he has testified concerning it; that is, believing the gracious and, "the exceeding great and precious promises" he has made,—acknowledging Jesus, his anointed Son, and heir of the world, as its chief in his several relations of prophet, sacrifice, priest, and king; of being immersed into the Holy Name; and of a subsequent patient continuance in well doing. Thus "he that believes *the Gospel*, and is baptized shall be saved." These are "the wholesome words of the Lord Jesus Christ" himself. This Gospel is concerning the Kingdom of God and the Name of Jesus. Mr. Campbell proclaims his infidelity in this Kingdom, not as it is expounded by me, for not having read *Elpis Israel*, he knows not how I expound it, but as testified by the prophets, as every one who runs may see. To redeem if possible his reputation for literary and moral honesty, I pray him to read the book he has denounced unread. Let him read it dispassionately; and comparing my exposition with the testimonies referred to, let

him correct his own iniquitous misrepresentations, and refute it if he can.

DR. THOMAS' FAREWELL.

HAVING now disposed of Mr. Campbell and his article, I will conclude this defence 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-sceptic, 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 200,000 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 this 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 “labour 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 past two 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 labour consisted in since your arrival in Britain? I reply, that I have travelled 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, &c., 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 forty pages octavo, intitled, "*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 favour, 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 to night; but as a whole it is the best exposure of the clergy that I have ever seen, except from the mouth of our blessed Saviour. 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 committee of Privy Council and to all the daily and weekly London Journals, and principal religious magazines.

The proximate results of my labour 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 of twelve or fourteen has been commenced in Dundee; 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 favourably. 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 sub-

servient 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 honour 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 Kingdom and 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 centres 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 any thing that is his. What has been contributed has been spontaneous and of good will, though considerably short of my expenses. I mention this not complainingly; 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 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 the Atlantic. Having returned from a tour of 1700 miles, through Holland and Prussia, Belgium and France, I am now upon the eve of setting sail for the New World. My literary labours 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 a 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,

Your's faithfully,

JOHN THOMAS.

*3, Brudenell Place, Near North Road, London ;
September 26, 1850.*