

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

*“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand FOR THE AGES.”—DANIEL.*

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**LECTURE ON THE HISTORIC EVIDENCE OF THE AUTHORSHIP AND  
TRANSMISSION OF THE BOOKS OF THE NEW TESTAMENT.**

BY S. P. TREGELLES, LL. D.  
*(Continued from page 247.)*

**CLAIMS OF ROME.**

BUT the Church of Rome tells us, "You received the New Testament through our church; it is only through us that you know its genuineness; you admit our evidence as to what is of divine authority, and therefore you must own that we have the right to declare to you what God teaches us in scripture."

These are high sounding claims. But, before I question one single fact contained in them, there is a fallacy to be pointed out, which deprives the claim of all its force.

Rome begs the question as to a very important principle. A plain statement of the case shows this—

*"He who transmits an authoritative document possesses the right to interpret it.*

"Rome has transmitted the Scripture to you.

"Therefore, Rome possesses the right to interpret it to you."

It is only by tacitly assuming the extravagant premise, that the Romish argument has a semblance of force.

Similarly we might conclude that the corporation, to which I referred just now, had the right to explain its charter as it pleased, —that the postman has the right of expounding to us the letters which he delivers, —and that the constable possesses the privilege of explaining the meaning of the magistrate's summons.

This principle, if true, would justify the Jews in their explanations of the Old Testament; so that we must receive as authoritative all that is taught in their traditions—the Mishnah and Gemara—in spite of what our Lord says to them, "Full well ye reject the commandment of God, that ye may keep your own tradition."

But further, it is not *true* that we receive the Scriptures through the Church of Rome *alone*.

In the witnesses of the first three centuries you may remember that none, except Clement of Rome, were bishops in that place; —so that Romanists can claim not one of these witnesses, besides, as a Pope: and as to this Clement, —the name of the Pope but ill befits him when he pretends no commission to write authoritatively, —he argues instead of dogmatising; and he shows such proofs of human infirmity as must be rather mortifying to an upholder of papal claims: —he even in his simplicity (for a good simple soul he seems to have been) refers to the story of the phoenix as a *fact* in natural history. Other witnesses supply us with not a little incidental testimony against Romish claims.

But besides Rome as a channel, we also receive the Scriptures through the Churches of other lands. The Latin version of the Scriptures was diffused, long before papal claims were advanced, through Italy, North Africa, Gaul, the Spanish Peninsular, and Britain. The Oriental Churches have handed down each its own version: and for the original Greek text we have to thank the Greek Church.

Thus, all these have been so many separate and consenting channels of transmission. So true is it, as defined by the "reformers," that "The church is a witness and keeper of holy Writ."

Thoroughly do I repudiate the idea of any infallible church, congregation, or body of men: I would not say that in anything the church *could* not err; but on the plain grounds of testimony, already given, I do state that, in the transmission of the New Testament books the church *hath not erred*.

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## **TRANSMISSION OF THE NEW TESTAMENT TO US.**

### ENGLISH VERSIONS.

To ourselves, in this country, the Scriptures have come through the medium of translations. The ancient British Church appears, in common with all the West, to have used the Latin version, which was then thoroughly understood wherever there was found any mental culture. But we early find proofs of vernacular translations.

"In Saxon days, which we're wont to call Ancient"—no restriction on such versions was as yet known. —Pope Gregory the Great, who sent Augustine the monk to preach to the Saxons, was an encourager of the reading of Scripture. One of the books which he transmitted, in the year 596 to Augustine, is a Psalter yet in existence: this has, by a more recent hand, been interlined with an Anglo-Saxon version of each Latin word. And this was the manner in which several of the translations into that language were formed. The Latin was the basis; although, by the appointment of Theodore of Tarsus to the archbishopric of Canterbury, and by the Greek books which he brought with him

from Cilicia, some knowledge of Greek had diffused itself among us even in the seventh century.

But it is to the Reformation, in its dawning and its more extensive spread, that we must look, for the channels which have brought the Scriptures to our homes and hearths. For this service we are especially indebted to three men, John Wycliffe, William Tyndale, and Miles Coverdale—three men whose memory every Christian heart amongst us ought to esteem very highly in love for their works' sake. Even if English versions of Scripture previously existed, it was John Wycliffe, sometime Master of Baliol College, Oxford, who first set forth the holy Scripture for the instruction of the people in the truth of God. To this end he toiled with a body enfeebled by palsy, but sustained by the faith that was in him.

"Of the book that had been a sealed up book,  
He tore the clasps, that the nation,  
With eyes unbandaged might thereon look,  
And learn to read salvation.

To the death 'twas thine to persevere,  
Though the tempest around thee rattled,  
And wherever Falsehood was lurking, there  
Thy heroic spirit battled.

And though thy bones from the grave were torn,  
Long after thy life was ended,  
The sound of thy words, to times unborn,  
Like a trumpet-call, descended.

A light was struck—a light which showed  
How hideous were Error's features,  
And how perverted the law bestowed  
By heaven to guide its creatures.

At first for that spark, amidst the dark,  
The friar his fear dissembled;  
But soon at the fame of Wycliffe's name  
The throne of St Peter trembled."

DAVID M. MOIR. (Δ.)

Wycliffe's career might have been stopped by dominant church influence, had not the Papacy sought to strengthen itself in England by taking Oxford into its own hands, and separating that University from the control of the bishop of Lincoln (in whose diocese it then was), and from the metropolitan jurisdiction of the archbishop of the province. At this very time occurred the schism of the Papacy, and thus the two Popes—one at Rome, and the other at Avignon—were more occupied in opposing each other, than in destroying an English heretic.

Widely was Wycliffe's version of the Scriptures circulated. Many of the noble copies of this translation, which still exist, were probably written for the families of distinction (whose number was not inconsiderable) who valued the possession of the word of God in their own tongue. The most interesting copies, however, are those of a very small size,

containing each, perhaps, one or two New Testament books, which were eagerly obtained by the poor who could purchase no more.

The spread of light troubled those who upheld darkness. Strenuous efforts were made to suppress the Scriptures in English, and thus to keep down the Reformation in England, by the same policy as once had been used by Diocletian.

In 1408 archbishop Arundel issued his famous constitution, condemnatory of all who should possess the Scriptures in English, in a translation made in or since the days of John Wycliffe. This same archbishop was the first papal persecutor in England, who took the lives of the servants of Christ. From the time of this constitution many suffered simply for the possession of a book of Scripture: they were burned with the Scripture tied to their necks. What a testimony for them and against their oppressors!

Others were punished in various ways. In the town of Burford, in Oxfordshire, there stands a market cross, memorable in the days of the Lollards. By that cross not a few were placed one by one, and after their necks had been bound by a napkin to the stone shaft, they were branded on the cheek with a hot iron, This was often done in the latter days of Lollardism, just before the Reformation was about to shine forth. And this was for no crime save the possession of Scripture. I have stood by that cross and meditated on these things. It tells, indeed,

"A tale what *England* once hath borne, what England yet *might* bear."

But the providence of God was designing a wider diffusion of the Scriptures in our land. William Tyndale (whom old Foxe terms "the Apostle of England in these our latter times") gave forth the New Testament, *in print*, and that not rendered from the Latin, but from the original Greek.

The invention of printing, and the spread of Greek learning, effected many changes. Erasmus sojourned at Cambridge, and taught Greek, while Tyndale had removed thither from Magdalens Hall, Oxford. A few years later, a greater service was rendered by Erasmus, when in 1516 he gave forth, at Basle, the first edition of the Greek New Testament that ever was published in print. Much as we may lament the many weaknesses of Erasmus, let us be thankful for his great services! A year or two after, this Greek Testament found its way to Cambridge, and it was there *studied* to some purpose; so that while the Reformation of Popery was progressing in Germany, there was an opposition to Romanism aroused at Cambridge through the study of Scripture. This extended itself there so much, that it was said that every one of Gonville Hall (now better known as Caius College) "smelt of the gridiron"; that is, as if he ought to be burned as a heretic. William Tyndale left England, and soon sent to his native land his translated New Testament. The Romish authorities sought to exclude the light by collecting and burning all the copies; —and they seemed to have been *almost* successful. God, however, had other purposes. Tyndale went on with his work of translation; —but before much of the Old Testament had been printed, he was seized, and condemned to lay down his life as a witness for Jesus.

Miles Coverdale (bishop of Exeter, in the reign of Edward VI) took up the work in good earnest. He tells us that he was urged on to it at Tyndale's arrest in the latter part of 1534: \* (see next page) and laboriously must he have toiled—for, on the 4th of October, 1535, the translated and printed volume of the entire holy Scripture was completed. There

were yet many storms before England had the unhindered use of the word of God; but from the ay of the accession of Queen Elizabeth November 17, 1558, there has not been, in this land, any restriction on the use of holy Scripture in our tongue. Well might the 17th November be kept, as long it was, as a kind of national holiday!

\*Coverdale says two things; —1<sup>st</sup> (in 1585), that he took up the work on Tyndale's arrest (November 1534)—and, 2<sup>nd</sup> (in the preface to his reprinted Bible, 1550), that he began his translation, "anno 1534". Some modern writers, who profess to know a great deal about the history of the English Bible, have had the temerity to say that those who assert this are guilty of gross extravagance. It would be well if such writers would acquaint themselves with *Coverdale's own* statements. Some choose to decry Coverdale's version as much as possible, affirming that he did not translate the Old Testament from the Hebrew: it is certain that he used all critical aids in his power, and that he worked with intense speed; but if those who decry his version *were better acquainted with it*, they would learn that it is based on the Hebrew, and that even the Hebrew edition which he used can be pointed out.

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### **ROME A KEEPER OF HOLY WRIT.**

OUR reformers, as I have already remarked, stated the Church to be a *keeper* of holy Writ. The Church of Rome has shown herself to be so in a peculiar sense. She has made herself such a *keeper*, as if the Scripture had been a criminal, or a dangerous lunatic. She has kept it away from the people.

I referred just now to MSS., as the principal channels through which Scripture has come down to us. Of the MSS., the most ancient and important is one preserved in Rome, in the Vatican library. The value of ancient MSS. is great; for it is by comparing them that we are able to correct the text, so as to make it the more exactly represent the work as originally written. I do not mean to say that the common text is not tolerably accurate, but still the more precious a work is, the more ought we to desire to possess its readings as correctly as possible. To collate this Vatican MS. was the object which led me to Rome six years ago. I took with me such introductions as seemed most fitting to accomplish the end I had in view: —but no! —no facility could be afforded for anything that aided to edit the text of Scripture; and I could only meet with promises and delays, —promises which came to nothing, and delays of a most wearying kind. Cardinal Lambruschini, then at the head of affairs, and holding the office of "Apostolic Librarian," as well as that of Secretary of State, gave me permission to collate the MS.; and yet difficulties were thrown in my way at the library: — Monsignor Laureani, the *primo custody*, acted on the secret orders that he had received, and took no notice of the apparent permission that had been given. I obtained an interview with the late Pope (not, however, senselessly kissing the embroidered cross on his slipper), and he, in word, graciously gave me permission; but he referred me to Mgr. Laureani, who was already my hindrance. And thus, after five months of weary waiting, I left Rome without accomplishing my object. It is true that I often *saw* the MS., but they would not allow me to use it; and they would not let me open it without searching my pockets and depriving me of pen, ink, and paper; and at the same time two *prelati* kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand. So foolishly and meaninglessly did the papal authorities seek to keep this precious MS. to themselves.

All the circumstances of the transmission of Scripture to us *in our tongue*, show how Rome has *kept it back* from us as much as possible; and this is what she *still does* in countries where she has sway, and this she would do here if she could.

By the system of the confessional, the priests of Rome find out *who* possess the Scriptures in their own tongue, and these are made to endure persecutions like to those of Diocletian. That Rome continues her hostility to the Scriptures, witness the persecutions recently carried on in Tuscany—where every family tie was broken to obtain accusations; — witness the encyclical letter of the present pope, and the public burning of Bibles in the square of the capitol under his predecessors. But why need I turn to things in distant lands, when the spirit of Rome showed itself in this very town, and in this very year, by the endeavour which the popish priesthood made to prevent Christian ladies from reading the English Bible to emigrants? And on what ground could they object to this? Why, forsooth, because there might be Romanists present, *and we must respect their consciences*. As well might we be forbidden to preach the Gospel of Christ in our churches and chapels, because it scandalises Romish consciences: —no Romanist is present except from free choice, and that is enough.

But why do not the Romanists respect *our* consciences? They are unrestricted here as to their worship, —why do they impose restrictions on us when abroad? They seem to think it a wondrous stretch of liberality that they allow an English church outside the walls of Rome. But this, after all, is only a kind of loft of no very desirable description; and the contempt implied in its being outside the walls is not little. But do they interfere with what is done there? Do they respect conscience? About seven years ago, Dean Murray, of Ardagh in Ireland (who was known in this town to many eleven years ago), was at Rome: he preached in the English church, but in the third sermon he used the word "transubstantiation"; that was enough, —notice was sent that if Dean Murray preached there again, the place would be closed by the authorities. This was the account which Roman Catholics gave me of the affair. So much for respect paid to conscience.

And yet at Rome they endeavour to mystify the subject, as though it were not true that the ecclesiastical authorities wish to keep minds in ignorance. They tell strangers that *their* Sunday schools are so admirably attended, that there is no European capital in which such a proportion of the young receive primary instruction; and they point to large placards on the walls, announcing the Scriptures in Italian for sale. All this seems very plausible, and many are deceived by it. But let us look a little below the surface. You may go into one of these parish schools on a Sunday afternoon; you find a large number of children congregated in a side chapel, and you see a priest pacing up and down, to listen if all goes on properly. Some inquirers are content with this, and they go away reporting that they heard the children diligently occupied with their lessons, under the active and vigilant superintendence of a priest devoted to his work. But this investigation is not enough: you must enter the chapel itself (I have often done this), and there you see no books or lessons whatever. You see a sharp-looking girl, with a shrill voice and commanding manner, who acts as a sort of monitress, and after her the younger children repeat a great deal by rote. In short the "primary instruction," of which so much is said, does *not* include learning to read. Then what does it include? is what you may well ask. I never found them occupied with anything but *Litanies* addressed to the Virgin Mary.

But still, if the Scriptures in Italian are publicly announced for sale at Rome, \* is it not a calumny to say that they withhold the Bible from the people? English visitors often asked me this. Have you read the placards *through*? was my reply. Now, they begin with setting

forth the importance of the edition of the Italian Bible; then they say that this translation is that of Mgr. Martini, archbishop of Florence, in which everything is rendered in entire conformity with the doctrines of Holy Church, as defined by the Council of Trent. (The mode in which this is done in Martini's translation is by altering a text here and there, so that, without making a general change, there is authority inserted for every one of the peculiar dogmas of Rome. #) The placard continues to say, that all is explained by notes taken from approved Catholic writers. And yet one might say, in spite of all this, a great deal of Scripture is opened to the eyes of the Roman people. It may seem so; but, however, the notice continues to inform us, that all discreet Catholics may purchase who have the, permission of their confessors, and who will read under their direction: this of course would make the permission nugatory, and so also would the *price*, —for that is about twenty Roman crowns, or more than four guineas: *this* alone is a mockery when addressed to a population in abject poverty. I never *saw* a copy of this edition of the Bible; for although they did not ask an Englishman for the written permission of a confessor, yet they refused to produce a copy unless I promised to purchase. +

\* The Roman Catholic bishop Milner tells us: "Vulgar translations of the whole Scriptures are upon sale, and open to every one, in Italy itself, with the express approbation of the Roman Pontiff."— (*End of Religious Controversy*, Letter xlvii. p. 342, 5<sup>th</sup> ed. 1824.)

# This is the common plan in *all* the Romish versions: they are such that Protestants cannot circulate them as being the pure word of God, The passages which speak of the *finished sacrifice* of Christ receive a colouring wholly different. Thus, in the Roman Catholic English version we find, In Heb. x. 12, "But this man *offering* one sacrifice for sins, for ever *sitteth* on the right hand of God:" and in ch. i. 8, "making purgation of sins, *sitteth*," etc. What perversions!

+ It was in the winter of 1845 - 6 that I made diligent inquiries for a copy of this version of the Bible in Italian, so ostentatiously advertised at Rome. I cannot find, however, that in the following year even the placards were exhibited at all.

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### **ROME AS A WITNESS OF HOLY WRIT.**

Thus is Rome a keeper of Holy Writ, in the sense of *keeping it back* from the eyes of men. But I say further, that as a witness of holy Writ she has become a false witness. She allows things to go forth in which Scripture words are perverted to false uses. For instance, in the church of Sta. Maria Maggiore, at *Florence*, ^ I saw over the altar of St. Joseph the text "ITE AD JOSEPHUM, Gen. xli. 55, "*Go unto Joseph!*" thus applying the words of Pharaoh to the Egyptians to the honors which they pay to Joseph, the husband of Mary, whom they style the patron of the dying, possessed (they affirm) of the singular privilege, that no one who is devoted to him shall fail of having a happy death. This awful perversion of Scripture is not confined to Italy, for I saw in London, a few months ago, in a Roman Catholic book-shop, a picture of St. Joseph, with a statement of the powers with which they invest him, and below this same text in French, "*Allez a Joseph.*"

^ This is a small church in the Via de' Cerre'ani, bearing the same name as the well-known Basilica on the Esquiline at Rome.

At Rome, near the Vatican, stands the church of "our Lady, the mother of grace." In the porch is this inscription, "Let us come boldly unto the throne of Mary, that we may obtain

mercy." I asked, "How dare you thus alter and pervert the Scripture?" "Oh!" the answer was, "this is no perversion; it is only putting our Lady's name instead of the word that describes her: our Lord said to our Lady, No grace shall flow forth to any one except *through thee*"

These are but specimens of the perverted use which Rome makes of fragments of Scripture to support her delusions; and how are the people, without Bibles, to detect the imposture?

A maid-servant at Rome said to an English lady, who told her of the falsehood and folly of some legend about the Virgin Mary, "But what can we do? we must believe what we are told, or else believe nothing. We are not allowed to have books that would teach us." Indeed, the Bible is to many of them a mysterious book. An English lady, travelling in Tuscany, after reading her Bible, gave it the chambermaid to pack up with her other things. The young woman asked what book it was; "La parola di Dio," was the answer. This drew forth an expression of astonishment, "La parola di Dio! e che dice?" Happily for us, *we* have no occasion to ask, *What does the word of God say?* we have to seek teachable spirits, that we may listen to its instruction.

Where Scripture is thus withheld, what a state of uncertainty must rest on every mind as to what God has taught, and what He has not! I may illustrate this: —I was once on a jury, when the counsel for one of the parties, with a most unaccountable misapprehension, told us that it was a very plain case, for the words of a certain Act of Parliament were, "It shall be lawful": the judge quietly corrected the statement, which only led to the counsel twice repeating the assertion. The judge handed us the Act of Parliament, saying, "Gentlemen, this is a question of *fact*, and therefore wholly within *your* province; you can see whether the word *not* is in the sentence." We read the clause, "It shall NOT be lawful," and thus saw that the counsel (from whatever cause) was misleading us. Had we not been able to refer to the Act, I am sure that some of the jury would have credited the strenuous assertions of the counsel more than the correction of the judge. This would be our condition, had we not the Scriptures open before us: how could we know whom we ought to believe as to the truth of God?

### USES OF SUCH INVESTIGATION.

It might seem to some, as if an investigation of the historic evidence of the authorship of the New Testament would be of but little value in aiding our spiritual intelligence of its contents. This is not its *direct* object. We may be well satisfied with the proportions and aptitude of an edifice, without having thought much on the subject of its foundations. But if any question were raised as to its stability, we should then wish to be satisfied as to its foundations; though such an inquiry would not make it more commodious than before.

But such investigations have a yet further use: they serve to connect the practical application of Scripture, in all its force, with the manner in which it was first given forth. A partially-instructed eye may gaze at the starry heavens, and may learn something of the motions of the planets: but when he sees an astronomer in his study busily engaged with mathematical demonstrations, he may ask what connection geometrical elements and algebraic formulae can have with the heavenly orbs above us. And yet every instructed mind must know, that it is by mathematical science alone that we possess that exactitude of astronomical knowledge which can enable any one to calculate the orbit of even the most distant of the planets. It was thus that the existence of the newly-found planet Neptune was traced: mathematical science showed that there must be a body affecting the course in which

the planet Herschel would otherwise have moved. Thus there was a close and intimate connection between the early mathematical studies of John Adams (studies which connected him with this neighbourhood, and, as to his *instructor*, with this place), and the greatest astronomical discovery of this century. He informed me, in speaking of his education, that *even then* it was its application to astronomy that gave him the interest which he felt in mathematics. Whatever is learned fundamentally, admits of wide and extensive application.

This historic investigation is equally opposed to Rome and Rationalism.

To the claims of Rome, we may say, we possess the word of God, given forth by the inspiration of the Holy Spirit (as she owns), which has been transmitted to us from the days of the Apostles; and this Scripture, instead of leading us to blind and superstitious belief in whatever Church authorities present, instructs us in the grounds of our salvation through the faith of Christ. It is remarkable how, in conducting this inquiry, every point of evidence supplies fresh testimony against Rome. To that *unhappy* Church one may, indeed, apply in another sense the words of Tertullian, "Let us see what it learned, —what it teaches"; it was taught that "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the *Scriptures* might have hope"—(Rom. xv. 4). And again, it was told of the revelation of the mystery now "made manifest, and by *the Scriptures of the prophets*, according to the commandment of the everlasting God, made known to all nations for the obedience of faith"—(xvi. 26). Alas! instead of teaching this, Rome withholds the word of God, and persecutes those who read it. She forbids that "hope" which arises from the comfort of the *Scriptures*.

Definite grounds of testimony are equally opposed to the growing evil of rationalism under its various forms. Some seek to meet this evil by the claims of Church authority: —let them rather be met by the authority of God in his word. Whatever would cast doubt or uncertainty upon Scripture, is answered by the distinct evidence which carries us back to the age of the Apostles. We may thus hold forth the New Testament maintaining its claims, and denying that there are any grounds, in fact, for representing its origin as involved in any uncertainty at all. And when a rejection of the claims of Scripture is represented as an indication of mental superiority, we need not be surprised—for the New Testament has told us that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old," etc. It is this *willing* ignorance that leads minds astray, and of this we have been forewarned: "Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The Scripture has thus, here, and in other places, as in the 2<sup>nd</sup> Epistle to Timothy, and in that of Jude, warned us fully of the increasing evil of the last days, —a solemn truth, which ought to put us on our guard against those rationalistic thoughts which exalt man, and depreciate or cast doubt upon the Scripture of God.

In conclusion, let me ask you not to be surprised if difficulties, as to portions of Scripture, are brought before you, such as you may not be prepared to answer. No difficulty connected with a proved fact can invalidate the fact itself. Objectors are pertinacious in repeating the same cavils. Well did Bishop Horne say, "*Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer*; and when this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject." God has unfolded before you two books, —the

book of Creation and the book of Revelation. In creation you see testimony to the Creator, so that those who learn not his eternal power and Godhead, as witnessed by the things that are made, are without excuse. Many difficulties might be raised as to points in which *we* do not see the wisdom and goodness of God; but these things do not shake our confidence in the testimony borne by the book of Creation. So, too, as to the book of Revelation: seeming difficulties cannot invalidate its authority; they should only teach us how finite are our minds, and lead us the more with patience and humility to seek the instruction of the Holy Spirit of God in his word, which can cause all seeming difficulties to vanish. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—(Hos. xiv. 9).

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### **Visit to Kentucky.**

DURING certain months of the year now about to close, we have travelled somewhat extensively, and spoken much and often to the people on the first and all-important subject of the Kingdom and Name of Jesus Christ. In July we visited Henderson, in Kentucky, to which, for several years past, we have made an annual visit. We spoke at Zion meeting-house and the Barrens on three Lord's days, and every day in the intervening weeks, except one which we omitted because of "election." We did not wish to put our glorious and divine faith in competition with the vile and paltry attractions of the polls. We have evidences enough of the little hold that the gospel has upon the attention of this mere matter-of-fact, thoughtless, and perverse generation, without unnecessarily exposing it to the open contempt, implied in a preference for the polls redolent of rum, rioting, and rowdies. We would not be understood to insinuate that the brethren would desert the exposition of the word to mingle in the miserable and (degrading political speculations and strife of the old man of the flesh, who is the devil; we are happy to testify that they have "not so learned Christ:" but as part of our object in visiting Kentucky and elsewhere, is to argue with the devil "concerning sin, and righteousness and judgment to come," it is no use arguing at him in his absence; nor do we choose unnecessarily, as we have said, to furnish him an opportunity of showing his contempt in leaving us alone. We would rather tell the devil the truth, be he Jew or Gentile, or both, and put him to shame, face to face, than to expose him to contempt and ignominy in presence only of those who, through faith, have renounced him and all his villainous devices. We therefore omitted election day, leaving him to his own vanities, while we recruited our energy for a renewed attack upon his "imagination" and "strong-holds." 2 Cor. x., 5.

In passing by Zion meeting-house on the day of our arrival, the echoes of a loud voice from within saluted our ears. It was not a loud voice in the heavens, but a voice loudly intoned from the mouth of a sin—"spiritual of the wickedness in the heavenlies." As they say away down in Mississippi, "he had got the Methodist very bad." Demonized by this, he was shouting in "holy tone" to an almost empty house, loud enough to flabbergast all the squirrels in the surrounding woods with panic. It was the first day of "Quarterly meeting," which had been by mistake or otherwise, appointed for the time of our meeting. The Saints, we believe, have two Sundays in the month for their use of "Zion," which is a "free house;" but the sin-spirituals of Methodism had somehow or other ignored this, and had notified their flock that the quarterly meeting would incontinently transpire on the day appointed of "the Saints in Christ Jesus" for their New York brother to open and allege that Moses and the Prophets, Jesus and the Apostles, were doctrinally opposed to and subversive of the names and denominations, apocalyptically styled "Names of Blasphemy" and "Abominations of the Earth," which constitute the dominion of anti-Christ popularly, that is to say, diabolically, styled "Christendom." But, either the goats did not like to be milked, or there were none there

for milking, or the few that might exist, may have become apprehensive that the superintendent and pastor of the flocks were not genuine "bishops," but only "wolves in sheep's clothing"—either for these, or for some other reason or feeling best known to themselves, so it was, that when the hour of entering the fold for quarterly purposes arrived, the goat herds were indeed there, but of nannies, some called them "ninnies," to be milked, not so much as one. The fact is that Methodism is at a very low ebb in the district about Zion. The prospects for the present are desperate there. This is owing to the scriptural intelligence of many in that vicinity. Where the word of life shines forth, Methodism nor any other *ism* can prosper. A gentleman who has not himself obeyed the gospel, but is interested in it, in speaking of Zion's district in regard to Methodism, told us that he heard a preacher of that speculation remark, in the presence of several, that "*the Methodists could do nothing at Zion till the Thomasites were killed off:*" the English of which is in the words of Daniel, that until the devil shall have "made war against the saints, and prevailed against them," he cannot hope to succeed at Zion. This is no doubt true. Campbellism once flourished in Henderson City and county, having in the latter a church of about two hundred; but in both it may be said to be dead, yea, "plucked up by the roots," and the elements scattered to the four winds. This destruction has resulted from its own internal corruption and uncohesiveness, and from the influence of the word. The little integrity and honesty of heart they could boast of has either obeyed "the gospel of the Kingdom," or is not very far from doing so, as we believe and trust. Methodism and Campbellism are withered; and it is much to be doubted, if defunct John Wesley himself revived, and the pretentious Jupiter of Bethany, with all the thunderbolts of Demonia, could re-kindle the ashes of their dead about Zion and the Barrens. Methodism has lost its voice, and Campbellism has sung its last ditty. *Requiescant in pace*, to revive no more again forever. Amen!

Daily, for three weeks, as we have said, we discoursed to the people upon the "fat things" to which the "divinity" of the sin-spirituals of the wickedness of the heavenlies, or the clergy of "Christendom," has no affinity nor conception of. Our audiences were of larger dimensions than on previous years, and their attention good. But it requires much declaration of God's testimony, and reasoning upon it, for the developing of "a new man in Christ Jesus." This is beyond our power to create. Nothing short of the knowledge of God can do it; for men are "renewed by exact knowledge after the image of him that created them;" and "it is God that gives the increase;" for it is written, "they shall be all taught of God." Whether there will be any more increase there we cannot say; there are some favorable indications which may mature into ripe fruit, if the devil in them does not get the advantage. "The lust of the flesh, the lust of the eye, and the pride of life" are very strong in flesh and blood, and ever ready to quench the word. We trust, however, that they will triumph over themselves, and ere long yield obedience to the truth. As to the brethren, they seem to be growing in knowledge, and increasing proportionately in faith, with brightening hopes of the near future.

In one of our discourses at Zion, we laid before the people the following—

### **IRREFUTABLE PROPOSITIONS.**

1. That that province of the Turkish Empire styled in Scripture "the land of Israel," is Jehovah's, or, when properly pronounced, Yahweh's land.

*Proof;* Lev. xxv. 23; Deut. xi. 12; xxxii. 43; 2 Chron. vii. 20; Ps. x. 16; lxxxv. 1; Isai. xiv, 25; viii. 8; Ezek. xxxvi. 5; xxxviii. 16; John i, 11.

2. That Idumea or Edom are names which designate "*the residue of the Nations,*" existing in the latter days; and that "*the House of Esau*" is equivalent to the governments thereof in the aggregate.

*Proof;* Amos ix. 12; Obad 18; Acts xv. 17.

3. That the House of Esau and the Residue of the Nations, styled "*all Idumea,*" which have appointed YAHWEH'S land for their possession, as at this day, shall bear their shame.

*Proof;* Ezek xxxvi. 1—7.

4. That there is a controversy between the ETERNAL SPIRIT manifested in the Christ, and self-styled YAHWEH in Exod. iii. 15; vi. 2, 3, on the one part, as plaintiff in the cause, and Edom on the other as defendant: the subject-matter of litigation being the possession of the land of Israel, and consequent dominion over all the nations thereunto attached.

*Proof;* Deut. xxxii. 43; Ps. ii. 6 - 11; Joel iii. 1, 2, 17; Mic. v. 2, 4—6; Isaiah xxxiv. 8; lxii. 1.

5. That the controversy will be decided against Edom.

*Proof;* Ezek. xxxvi. 11—15.

6. That when the controversy is settled, the land of Israel will become PARADISE.

*Proof;* Isaiah li 3; xli. 18; xxxv. 1; lv. 11; Ezek. xxxvi. 33—36.

7. That previously to the settlement of this controversy there will be a resurrection of the Saints from among the dead.

*Proof;* Dan. xii. 1; Isaiah xxvi. 19; xxvii. 13.

8. That subsequently to the resurrection of the Saints, apocalyptically styled "*Kings from a Sun's risings;*" and antecedently to the adjudication of the controversy, there will also be a national resurrection of the twelve tribes of Israel to political life; and a restoration of them to YAHWEH'S land, bounded by the Euphrates and the Mediterranean, or Great Sea.

*Proof;* Ezek. xxxvii. 1—14; Acts iii; 20, 21; Mat. xix. 28; Rom xi. 23, 26; Gal. iii; 16—18; Gen. xv. 18.

9. That the restoration of the Hebrew Monarchy and people will be premillennial, or before the AION of a thousand years duration, but not preadventual, or before the personal and visible presence of the Christ in Jerusalem, the throne and capital of his dominion.

*Proof;* Dan. vii. 11, 12; x. 14; xi. 45; xii. 1; Hos. ii. 18, 19 ; iii. 4, 5; Ezek xxxix. 25 - 29; Rev. xiv. 10, 11; xx. 1—6; Jer. iii. 17.

10. That there will be a preadventual colonization of Central Palestine under the protectorate of a great Maritime Power.

*Proof;* Isaiah vi. 13; xvi. 4; xviii. 1; Ezek. xxxviii. 8—12, 13, 14.

11. That after the establishment of this Maritime Protectorate and Colonization, YAHWEH'S land, sometimes styled "the Holy Land" will be invaded by the GOGUE-POWER, for the purpose of annexing it to his dominions.

*Proof;* Ezek. xxxviii. 8; Dan. xi. 41.

12. That the Gogue-Power is RUSSO-EUROPEAN, that is, an imperially constituted of the Russian, Scandinavian, Teutonic, and Latin nations of Continental Europe; the dominant element of which being north in relation to Palestine, is therefore "*the King of the North*" of Daniel's prophecy of the latter days.

*Proof;* The geographical and political import of the names recorded in Ezek. xxxviii. 2-6.

13. That there will be war in progress between the Gogue-Power and the Maritime *Protectress* of Palestine, at the crisis of the advent of the Christ in power.

*Proof;* Dan. xii. 1; Rev. xii. 18; xvi. 12—15; Ezek. xxxviii. 18—20; Zech. xiv. 1-4.

14. That the Maritime *Protectress* of the Holy Land will be the BRITISH POWER.

*Proof;* The geographical and political import of the names and phrases in Ezek. xxxviii. 13; Dan. xi. 44; Isaiah xviii. 1, 2.

15. That the Christ or ADONAI YAHWEH of Ezekiel's prophecy, and the YAHWEH TZAVAHOTH of Isaiah's; the former signifying *He shall be Lord*; and the latter, *He shall be of armies*, that is, Commander-in-chief thereof; that this Prince, styled by Daniel, "MICHAEL, THE GREAT PRINCE," and "MESSIAH, THE PRINCE" will overthrow both the Gogue Power and the British Power, upon the mountains of Israel; and of the former leave only a sixth part of the forces.

*Proof;* Ps. xlvi. 7; Isaiah ii. 16; xxiii. 1. 8; xxv. 9; xxxiv. 7; Ezek. xxxviii. 17—23.

16. That after this signal discomfiture of Edom, Messiah's work will begin of "raising up the tabernacle of David that is fallen, &c, and of building it as *in the days of old*," (Amos ix. 11; Acts xv. 16); which work he will successfully continue until he shall have constructed the Twelve Tribes into ONE KINGDOM AND NATION upon the land covenanted to Abraham and Himself.

*Proof;* Ezek. xxxvii. 21—23; Isaiah xl. 10; lxii. 11; xlix. 1—6; lviii. 12.

17. That the dominion over all nations is to be annexed to this Hebrew Kingdom.

*Proof;* Jer. iii. 17; Mic iv. 1, 2, 7, 8, 13; Ps. ciii. 19; Dan. vii. 14, 27; Eph. 1, 10.

18. That the Christ is to sit upon the throne of his Kingdom, and, as the Holy and the Just One to descend from David, to rule Israel and the Nations in righteousness for a thousand years.

*Proof;* 2 Sam. xxiii. 3; Isaiah ix. 6, 7; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Luke i. 31—33; Rev. xx. 4.

19. That the Saints, who are the brethren of the Christ, and joint-heirs with him of his glory and joy, are to reign with him upon the earth, and over and among the nations.

*Proof;* Dan. vii. 18, 22, 27; Ps. xxii. 22, 28; Heb. ii. 12,17; Rom. viii.17; Rev. v. 9,10; ii. 26, 27.

20. That Jesus of Nazareth is that Christ; and that consequently, the things that are affirmed of Christ in Moses, the Prophets, and the Psalms, are written concerning Jesus.

*Proof;* The testimony of the Apostles in all the New Testament.

21. That the kingdom indicated in Prop. 16, is the kingdom of which the New Testament discourses, and which is promised to the poor of this world who are rich in faith, and subjects of the righteousness of God. *The Gospel* is the gospel of this kingdom and of no other.

*Proof;* Dan. ii. 44; Ezek. xxi, 25—27; Luke i. 31, 33; Mat. xix. 28; xxiv. 14; Acts i. 3, 6; Rev. xi. 15.

Having read these propositions, we stated that they were irrefutable. We did not offer them as opinions, but as fully assured convictions; and without hesitation we then and again challenge one and all of the people's spiritual guides, under any penalty they may choose to impose upon us if successful, to shake them if they can. Some one was present who wanted a copy of them to send to a reverend editor of a paper in Louisville for refutation. Here they are; let him send them with our compliments, and if he please, defiance. The height and depth, length and breadth of these propositions are too profound and ample for the grasp of the people's spiritual guides. Their systems of "divinity" cannot reach them; nor can there be found in them any scope for their reception. We know that many of the clergy are learned in philology, science and philosophy, which professedly they study, to qualify them for the exposition of scripture. Let them open their batteries, then, upon these propositions, which in the ratio of the credence they obtain, emancipate the understanding from the thrall of their puerilities and traditions. No man can honestly believe these twenty-one propositions, and continue to believe the dogmas of "the divines." They are subversive of every element of sectarian theology, which they reduce to arrant nonsense. Can we, then, not provoke you, O ye sin-spirituals of the Apostasy, ye gods whom the people worship, to come out from your hiding-places, and by sound argument and scriptural demonstration, if ye have any, put to silence our boasting, and deliver the people who look up to you from the influence of what ye regard as our "accursed doctrine?" As Elijah taunted Baal's "divines" so taunt we you. We are one against your thousands, as he was one against four hundred and fifty; and go where we will you are nowhere to be found defending your positions, which we attack incessantly and without compromise. We show from the scriptures that ye are deceived, and in the plenitude of your sincerity and ignorance of the truth, deceivers of the people; yet are ye dumb, as dogs that cannot bark. Are ye not ashamed to be set at naught by a single voice, and not a word to say in your defence? Alas for you, for your judgment is at hand! But don't forget the propositions.

Having brought our lectures to a close, and bid an affectionate adieu to "the excellent of the earth, in whom is all my delight," (Ps, xvi. 3) we departed. The stage called for us at a brother's house to convey us to Evansville, in Indiana, where we were to take the cars. On entering it we perceived that our *compagnon de voyage* was a "reverend divine." This was manifest from his beardlessness and the peculiar badge around his neck, vulgarly styled "a white choker." On arriving at the hotel he got out, and sideling up to the driver, made a movement of his head towards the stage, and *sotto voce* put something in his ear, which caused the driver to articulate satisfactorily as it seemed. On the other stage coming up which was to accompany us, our whip received orders to drive to a certain house, and to take up "Father Woodbridge." This was a venerable old gentleman of three-score years and ten less one. He is pastor of a Presbyterian church in New Orleans, briefly sojourning in Henderson City, from whence he was departing *en route* for Saratoga, N. Y. He was acquainted with the other "divine," and with persons and things familiar to them both, about which they conversed upon the way. We soon learned that the "other divine" was on an excursion to Minnesota, and would leave us at Terre Haute for the Upper Mississippi. His bargain, or whatever it may be, with "his people," is that he is to have two months of the year to himself. He had now entered upon that happy period, and was off to see the world, and taste its consolation in all the fragrance of "true blue," for, as Butler sings of Hudibras, the Presbyterian,

"He was of that stubborn crew."

On arriving at Evansville, "Father Woodbridge" proposed that we should take the New York Central route with him. Although this was about sixty miles out of our way, yet as he seemed to be anxious for it, and considering that he was an old gentleman, and somewhat infirm, and might need assistance by the way, we agreed to do so. The reader will see by this, that our war against the clergy is a matter of principle, not of hatred to the men. We are ever ready to act the good Samaritan towards their persons, while we contend against their traditions and blasphemies to the death. The other divine and "Father W." had but little to say to us the other side of Terre Haute. Their communings at Evansville and Terre Haute stations were long and exclusive while waiting for the departure of the trains; and we doubt not, from an incident that occurred afterwards, that we were a part of the subject-matter of their speculations.

The time at length arrived for the other "divine," or Presbyterian deity, to steam off for Minnesota; while we whirled on to Indianapolis. "Father W." and we were now "like Darby and Joan, cheek by jowl." We soon learned that the other divine man was the "Rev. Mr. Mac," and formerly one of the profane "Old Hickory's" regimental chaplains. He first became acquainted with him in New Orleans, at the installation of the statue in honor of General Jackson there—a very pagan-like ceremony for two "Christian divines" to be engaged in! All who had been chaplains under him, as well as the "divines" of the city, were invited to walk in the procession. We wonder if Peter or Paul would have assisted in the installation of a graven image upon its pedestal or seat, in honor of one of "the twelve Caesars!" Any one of them was certainly as good a Christian and as pious as Andrew Jackson. If they swore by Hercules, the name of a nonentity, he blasphemed the living God by light and wrathful invocations of "the eternal." The Twelve were decidedly less blasphemous men of blood than he; yet would the apostles one and all have suffered death rather than have participated in setting up stocks and stones as bodily substitutes for and in honor of the imaginary ghosts of the departed rulers of the darkness of the world. Nevertheless these pretended successors take the lead in these abominations, and feel honored in the practice.

Well, on we steamed towards Cleveland, the occupants of the same berth in the sleeping car of the Belfontaine train. When we turned out in the morning our friend exclaimed, "Good morning! My name is Woodbridge, and you are Dr. Thomas. Well, there are many theories in the world; but the great thing is justification by the merits of Jesus Christ." By this we learned that the divine Mac. had got our name from the driver in Henderson; and that the two divines had made us a topic of mutual discourse. We returned our friend's greeting and acknowledged our name, but as the noise and confusion rendered discussion inconvenient, we made no comment upon the "many theories in the world" beyond an acquiescence in the fact.

We doubted not, however, that the remark was aimed at us as the originator of one of the theories extant. We concluded, therefore, to practice the Yankee upon him a little in questioning him upon matters which were certainly no immediate concern of ours. We desired, however, to learn how long he would remain at Saratoga, and where he might be found, that we might send him something to read that would enlighten him upon all clerical theories; and give him some idea of "the faith once for all delivered to the saints;" and for which they are commanded "earnestly to contend." Without letting him know our object, we learned from him that he would remain in Saratoga about six weeks; not at any of the hotels, but at his son's, who was pastor of a Presbyterian church at that fashionable resort.

This was enough. The day following passed without any thing worthy of note. We attended to any little necessities that arose in shifting cars, and so forth, until we arrived at Schenectady. This was his terminus on the line. At 4 P.M. he left the train; and in bidding us farewell, thanked us for our kind attentions, which old people so rarely experienced in travelling at the hands of the robust.

In eight hours after we were in the city of New York, and soon afterwards at home. The first matter of business was to attend to the enlightenment of "Father Woodbridge." We had heard him and "Old Hickory's" chaplain telling anecdotes about the Rev. Nicholas Murray, D.D., whose *nom de plume* is "Kirwan," whom they regarded as "a bright particular star" in the Presbyterian heavens. We concluded, therefore, to send him our review of some of *Kirwan's* foolishness in the pamphlet entitled, "*The Faith of Christendom unscriptural and anti-christian.*" We also sent him *Anatolia*; and the tract, "*What is the Truth?*" Upon a slip of paper also we wrote, "True; there are many theories in the world; but in the Bible only one; and that *the truth.*" These documents we despatched to the care of his son; but with what result we have not heard. The bread is cast upon the waters; perhaps it may be gathered after many days, and perhaps not

EDITOR.

Mott Haven, N. Y., Nov. 9, 1859.

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### Visit to Virginia.

Having returned from Kentucky, we remained in New York a few days to issue the September Herald, and then, on Aug. 27th, departed in the steamer Jamestown for Richmond, Virginia. No incident occurred worthy of note except that as the ship was leaving her slip, a sloop came down upon her starboard stern quarter, which she struck with her bowsprit. This snapped like a pipe stem, close to her bows, without doing us any serious damage. We steamed on as if nothing had occurred, and ere long were ploughing the dark blue waters of the Atlantic abyss.

On the morning of the third day we arrived at Richmond, where we were received with Christian hospitality by our kind and excellent Theophiluses, the Suttons. We did not stay long at that time; but leaving our daughter with our friends, on the following day departed for Lunenburg. Bro. T. Hamlin, one of "the salt of the earth," in that county, was waiting our arrival at the junction to convey us to his residence, distant about two miles, on the most dilapidated plank road in the United States. The next day he drove us to the shantee dignified with the name of Concord; a meeting house as desolate and dreary to the eye of civilization as the plank road alluded to. Whatever concord there may have been in the building of it, there is not concord enough in the vicinity to repair it. There is not a pane of glass in it, nor the vestige of lath and plaster. To exclude the wind and rain you must shut out the light; and to admit the light you must agree to admit the storm also. Light and storm, darkness and calm, are the concord of this hollow square of old lumber, typical, we presume, of all who rejoice in it as a place of public resort. We spoke twice at this old ruin, standing a little on one side to obtain light enough from the square opening behind, called "*a window*" or more properly "*the Wind Oh!*" especially in cold weather, by which to read the testimony to be declared and expounded. The audiences were the only interesting elements of the situation. Their number and attention on the first day, considering the discord of the times at Concord, was gratifying. Next day was election day. A judge of the living was to be elected by the Sovereign People—by "the Prince of the dominion of the Air, the spirit wording in the sons of disobedience"—by His Exceeding Sinful Majesty, KING SIN. As we had only two days at this mausoleum of the dead, we could not afford to let the devil have it all his own way, although it was one of his election days. Thinking, therefore, we might probably divert him from the polls, we announced that we would speak on the signs of the approach of that day when the already elected Judge of the living and the dead would appear in his kingdom and glory to commence the work of destroying the devil and all his works—Heb. ii. 14; 1 Jno. iii. 8; 2 Tim. iv. 1. We had prepared a written discourse upon this subject which we had intended to read to the people. We thought that if anything could arouse their attention, and create an interest in their minds, "*the Heavens and the Signs thereof*" would have done so. But "the Signs of the Times" had but little attraction for the flesh and blood around this dilapidated Concord. Compared with the day before, the audience on election day was miserably small. We felt indignant at the devil, who, according to the people's spirituals who are particularly intimate with him, and though his faithful friends sometimes tell the truth concerning him, is at the bottom of all their waywardness and misdeeds. We had come some hundreds of miles; braved the dangers of the sea, with all the risk, which is not small in these reckless times, of being blown up; subjected ourselves to the dangers of rheumatism from "the wind oh" behind us; and all to lay before them, without charge, great and glorious truths, which if they were to puzzle their brains "to all eternity" they never could elaborate for themselves. And yet, notwithstanding all this hazard, labor and disinterestedness, they listened to the suggestions of the devil to go to the polls, as good citizens who loved their country, and to leave the "signs," and the "times," and the "kingdom of Jesus," to the "contemptible few" who were fools enough to forego present realities for the speculations of a remote and questionable future. As we have said, we were indignant at the devil, and deeply regretted the people's folly in allowing themselves to be deceived by so shallow and ridiculous an impostor. When we saw how few he had permitted to come, and knowing from personal acquaintance that they were tolerably familiar with the subject, we determined to postpone our lecture on the Signs of the Times to a more favorable opportunity; and to talk to the assembled few on something more appropriate to them. This we did, and gave notice that on Tuesday following we would deliver the lecture at Shady Grove.

In the meantime we visited Good Hope, some twenty miles distant, where the devil has not quite so much influence and authority as in the region of Concord; at all events there are more invested with "the armour of God" there, by which they are enabled more successfully to resist him. The brethren number in that section, we believe, about fifty. The attendance at Good Hope is always large. They own the meeting house, which is comfortable and fit for winter use. We spoke here two days, and had the pleasure of seeing many of the brethren from different points

From Good Hope we went to Shady Grove. This is a house recently purchased of the Methodists, with about two acres of land attached; or, if not purchased directly from them, was last in their possession. "The Court," we believe, had something to do with the sale of it. It is now, however, owned by those who have understandingly obeyed "the gospel of the Kingdom;" a small nucleus of whom, quite sufficient for a healthful beginning, have been organized in the interests of the faith. We trust they will have more regard to the *quality* than the *quantity* of members. Paul has declared that "the unrighteous shall not inherit the kingdom of God;" and among these he enumerates "covetous, drunkards, revilers, &c.," and any that walk according to and sow to the flesh. It is the duty, therefore, of the brethren to receive none such into their nucleus if they would acquit themselves of the responsibility resting upon them and walk before God to all well pleasing. Christ's body is not to be used for the promotion of unhallowed purposes. When scripturally constituted it is a company of poor men and women, "*rich in faith*, and heirs of the kingdom God has promised" to those who evince their love to him in keeping his commandments. Occasionally, a man rich in this world's goods may be found among them; but for him, owing to "*the deceitfulness of riches*," it is as difficult to enter the kingdom as for a camel to pass through the eye of a needle. The besetting sin of the rich is "covetousness," or *a desire to heap up wealth*, to which they are devoted because of the ability it confers of gratifying the lusts and devilish ambitions of the flesh. Hence, Paul styles it "*idolatry*" and says, "no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." A rich Christian, who is not an idolater, is one "who is not high minded, or trusts in uncertain riches, &c.; who does good, is rich in good works, ready to distribute, willing to communicate; so laying up in store a good foundation for the future, that he may lay hold on Aion-Life." He is one who, although his riches are able to give him a commanding position among the splendid fools of "this present evil aion," prefers, like the anointed Jesus, to "be conducted with the despised"—to consort with them; "he rejoices in his humiliation; because as the flower of the grass he shall pass away." A rich Christian, who comprehends the perilousness of his position, uses the riches he commands as the mere steward of another's wealth—of Christ's; to whom he will have to render an account of what he has done with Christ's property in the promotion of truth and righteousness in the earth. A rich Christian, who understands his true position and relation to God, does not devote the energies of his body, soul and spirit, to the heaping up of "goods, chattels and effects," for the children of the flesh, whether of his own or somebody else's body that may come after him. He does not imperil his own salvation for the benefit, or rather fleshly gratification, of the sons of Belial, who are enemies to the truth; and care no more for him than what they can make by his suicidal folly. A Christian, rich in faith, and abounding in the good things of life, which he administers after a goodly sort, is one whose praise is in the mouth of all his brethren, and commands the respect and admiration, if not the love, of all who know him. He has a good report with those who are without. He is holy, harmless, undefiled, and separate from sinners. He eschews the friendship of the world which is at enmity with God; knowing that "whosoever will be a friend of the world is the enemy of God." The world is crucified to him, and he unto the world. He minds the things which are anew, not the things at present upon the earth; for he knows that the minding of these is death; and that they who are in the

flesh, that is, who live after the flesh, cannot please God. To "the poor in the world," then, who are "rich in faith," we may say, how thankful, brethren, ought we to be that we are not rich! Nor let any be envious against those that are; but rather commiserate their misfortune, and as much as possible strengthen them against the perils by which they are besieged. Our heart aches for the rich professors of our day; for we perceive that very few of them, judging by the fruits of the tree, have faith enough to be saved. "The rich fade away in their ways." They value themselves upon what they possess, being, for the most part, full of goods, but empty of head and lean of soul. But God esteems them no more than a beggar full of sores; for there is no respect of persons with him. Let us, then, imitate God; and "hold not the faith of our Lord Jesus anointed of the glory, in respect to persons." Let character and devotion to the truth, and active repudiation of all sympathy with the "Names of Blasphemy" around us, and not pelf and position, the admiration and idolatry of a vain and shallow world, be the conditions of our sympathy with persons. For ourselves, be they rich or poor, we desire cooperation and fellowship with such only. "The truth as it is in Jesus," is the basis of our relations and intimacies with mankind; when this is repudiated or betrayed, or crucified, we consider ourselves as put to an open shame, and repudiated likewise. We have no use for those who cause the truth to be evil spoken of by their malpractice; and certain we are they can have no use for us. If people who profess the truth dishonor that truth, they dishonor us; and we do not want, nor will we condescend to have, any co-operation with them, be they as rich as Croesus or as poor as Job. They are only stumbling blocks and hindrances in the way; and the truth can never progress in the halo of their obliquity.

In former years, we used to address the people at Ledbetter, some three miles or so from Shady Grove. But we forsook that house in despair, as a mere mausoleum of the dead. Instead of this, we commenced on Sept. 6, to experiment upon the public mind at Shady Grove. If things assume a better aspect there we shall rejoice. Our future visits will depend upon this; for no nothing can be done with the unbelieving where the brethren are unfaithful to the truth. The people are disposed to hear, and will come out largely, as they did at Ledbetter; but they will not obey the truth, if the manifestations at the Grove are no better than there. We hope, then, better things, and shall be greatly mortified if they do not appear.

### OCTAGON IN LOUISA.

On Thursday, we returned to Richmond; and on the Sunday following addressed the people at Temperance in Louisa, about thirty miles from the city. This is an octagon meeting house, built after the prescription of Fowler, in hid "*Home for All.*" The walls, roof and window-casings, were finished; and it is probable that the brethren to whom it belongs, will have put in the glass, hung the doors, laid the floor, and ceiled and plastered it, the day before the resurrection. If ever it gets finished it will be a substantial and comfortable winter house; and it is to be hoped that they will make a conscience of meeting every first day of the week to publicly remember the Lord, as *he has commanded them*; and that the outsiders may know that there is a body of living Christian souls in the midst of the surrounding dead. The brethren in the neighborhood are worthy and excellent people, and of good report with the virtue and intelligence without; but they are too diffident. Modesty is a highly ornamental quality, and is ever an attendant upon real worth; but too much of it is good for nothing. There are, we believe, some eight or nine members who have good intelligence in the Scriptures, and are able, in conversation, to tell their neighbors what they know. They are "the pillar and support of the truth," in that vicinity, if it may be said, in the absence of a visible body, to be supported there at all. They are trying to finish off a respectable place of meeting; but, as we have said, although they have the funds all subscribed, they progress with all the grave and

deliberate expedition of the renowned Circumlocution Office, whose principle is said to be, how not to do the matter to be done. But the puzzle with us is, why, under existing Circumstances, the house should be built at all! What is the use of a house, if it is neither to be rented nor occupied by the builder? Surely, it is not necessary to expend six hundred dollars for a house for us to make two annual addresses in, and for Brother Anderson to speak in no oftener. If the house is occupied no more than this, it would have been better to have expended the money in circulating the truth through the press in all the United States. Experience proves that this is the most efficient means of disseminating the, truth; of course, if it can be combined with oral instruction, so much the better; but of the two, the press and speaking, the press is more effective; for *scripta manent*, that is, things written, remain. Well, the brethren have the goodness then, to treat the words of the future King of the whole earth with respect, and meet together in this new stone house every first day to memorialize the sacrifice of his life as the price of their redemption; and to thank him for all his benefits, to sing his praise, and to read the divine oracles for their own edification, exhortation and comfort; and for the instruction of the unenlightened Chinese around them, who will continue in the everlasting mystification of the square-footed Confucius, and the Rev. Sin-Spirituals of his heavenlies, unless the truth is pressed upon them by the precepts and example of the saints. What is the use of having a name to live among men, and of being neither dead nor alive before God! There is nothing so disagreeable to him as lukewarmness, in which we are neither cold nor hot. This is Laodiceanism, which involves a most execrable ejection from his mouth. Christians have something to do in the discharge of what he requires of them. They have not the privilege of sitting down in personal quietude and inaction, and folding their arms in philosophical contemplation of the conflicts of their brethren in arms, who are bearing the burden and the heat of the day. It is not intended of God that they should be like "patience sitting upon a monument smiling at grief." It is necessary that they should not only smile at it, but also share in it. Why should others be burdened and they exempt? Let them bestir themselves to an energetic endeavor for the evangelization of their neighbors who are "dead in trespasses and sins." We write these things to them, and to all others who have obeyed the truth, not because they do not know them, but because they do, that we may stir up their pure minds by way of remembrance, that they may be enabled to throw off their lethargy, whether occasioned by the climate or any other cause. Let them remove the bushel that, their light may shine.

We addressed the people on Sunday and Monday. On the latter day the audience was better, because not so numerous. On this occasion they were nearly all hearers, and not a few either. They paid profound attention for about an hour and three-quarters, while, contrary to our usual custom, we *read* the discourse we had prepared on the Signs of the Times. Having been requested to publish it, wherever delivered, we shall do so in due course. It will appear in the HERALD, and probably afterwards as a separate pamphlet; which, we think, the brethren would do well to circulate in all their neighborhoods. Hundreds have heard it in Richmond, Norfolk, Lunenburg, King William and Louisa. It is a dose for the reverend Sin-Spirituals of the Apostasy, such as they have not received since Paul denounced them as "the transformed ministers of the Satan;" and the glorified Jesus, as the Nicolaitanes, whose teaching and practices he hates; and as the Baalamites, and children of the Jezebel.

Having fulfilled our appointment at the Octagon, we returned to Richmond in company with our Brother Anderson, always alive to the importance and interests of "the faith." He loves the truth, and all who are faithful and devoted to it but for the "hard cases," and there are such in divers parts of his "diocese" whose practice nullifies their professions, his sorrows are profound. He is not, however, discouraged, for Paul had many such to contend

with; and in all generations since, the honest and good have been more or less afflicted with their unhallowed presence; and will be, doubtless, to the end.

### ZION, KING WILLIAM.

From Richmond we diverged again to King William county. Here we found the brethren united, alive to the preciousness and excellency of the truth, and increasing in knowledge and faith. They are, we believe, all regular in the assembling of themselves together on every first day of the week; and do not, as far as we heard, dance attendance upon the ministrations of the Sin-Spirituals, under the false pretence of "doing good." This is not the case with all in all places who profess to have obeyed the truth. Professors of this class toss their heads and turn up their noses at Paul when he exhorts them "not to forsake the assembling of themselves together as the manner of some in his day." They believe they can neglect the meeting of the saints, and attend the gatherings of Baptists, Methodists, Bethanian, and other sorts of sinners, "dead in trespasses and sins," and "alienated from the life of God through the ignorance that are in them," with impunity. Where sin manifested in flesh reigns, there they are to be found in all "the lust of the eye and the pride of life." Where a man's affections are, there, in the general, he is certain to be. If a man love rum, and serve it, his bodily presence will assuredly be found in company with "*bion companoons* " and the bottle. Now the only essential difference we can discern between the Sin-Spirituals and the bottle, is the spirit with which they are intoxicated. The pulpit-spirituals and their flocks, are inebriated with the spirit of the flesh, which causes them to walk after the flesh. What would be said of a member of society who, when not engaged in business, instead of being found among respectable people, when wanted, or in the bosom of a well-conducted family, at home, was, for the most part, absent "doing good," as he terms it, (that is, pandering to the gratification of his own depraved affections,) among tippling and tipsy rowdies of every species, of "dead rabbits," "plug uglies," and "awls?" Would he not be justly regarded as one of their confederacy? And what difference, before God, is there between these human brutes and social pests, and people alienated from his life through ignorance, and dead in trespasses and sins? What possible "good" can the saints do in disregarding the divine commands, and listening to the blasphemies of Sin-Spirituals? Are we to try to do good by committing sin? But, in fact, such professors do no good at all. They do evil, on the contrary, and nothing else. Their bodily presence in the synagogue of the Satan, gives countenance to the gospel-nullifying traditions of its sin-spirituals; and pours contempt upon the saints who walk after the Spirit in his precepts. When you converse with such you find that leanness and poverty have become the leprosy of their souls. They smell of the spiritual rum bottle, while from the spirit-word they exhale no fragrance. They are as strangers in the Father's house, and ready, chiefly, for a quarrel and a brawl.

This, we are happy to say, is not characteristic of the saints meeting in their house, called Zion. They do not order out their carriages, and sport their broadcloths and millinery, and on the Lord's day drive off to some sectarian convention, to hear the foolishness doled out to the people by some spiritual from "the sacred desk," whom the merest novice among them could confound in two minutes from the Scriptures. They do not leave their comfortable little Zion meeting-house to be a place of mourning for a few of their poorer brethren, who have no carriages to drive, and no purple and fine linen to display—mourning, I say, over the lukewarmness, sectarian proclivities and worldly-mindedness, of their infatuated "well-to-do" brethren in the faith. If any of them do commit this abomination, it is unknown to us, though not to God. We do not, however, testily that they are perfect. We know of no congregation that has attained to this; though we know of some more advanced than others. We desire the

perfection of all, be they congregations or persons; therefore we write these things to rebuke the evil we know of, and to encourage the good. We sometimes think that some of our brethren are too rich, and others of them too poor; and that it would promote the spiritual health of some if they were poor. Very few know how to use their riches after a divine method. They do not perceive that Christ has not only bought them, but all that they call their own; and that they will have to account to him for a right use of his effects. Would he lend his carriages, and hire out his wardrobe, to men and women professing godliness, to make a dash at some synagogue of the Satan? We are certain he would not. Why, then, do brethren act thus? Either, we presume, from ignorance, or from thoughtlessness, or from wickedness. We trust there are few do this wrong from wantonness; from whatever cause, however, we advise them, in all faithfulness and affection, to abandon it; to be sober; to be zealous for God according to knowledge; let their practice be in harmony with their precepts, and let both be in accordance with the Word of God.

We spoke four days at Zion, to congregations large and small. Bible topics are not popular in the week-day with outsiders. They could not possibly leave "the new ground," the newly-purchased yoke of oxen, or the "sick nigger," to listen to an exposition of the word of the living God, "which lives and abides forever," on a working-day! To do this, would be to have too many holy days in one week; and they would be in danger of learning too much. Strange infatuation! Yet they can abandon the new ground, the oxen and the nigger, for days, nay, for weeks, to attend some "religious" uproar, where reigns confusion, folly, and every evil work. Our meetings are to instruct, not for the amusement of the people. If they desire instruction at all, they only think of "the Sabbath," with it. Hence, our large audiences, of late years, at Zion, are on "the holy Sabbath." They keep the eighth day holy in driving out to hear us; but in the week-days, when it is lawful to go to places of amusement, they crowd off to see the gymnastics of the spiritual grimalkins at sectarian circus, and to be seen; when, of course, our audiences consist only of the saints, with here and there an inquirer from without.

### **NORFOLK.**

Having spent a very agreeable time with the brethren in refreshing their recollections of the good things to come, we again returned to Richmond. On the day after we went to Norfolk, a city of "the Sunny South," but little above the level of the sea. Here is a congregation of twenty-one persons, who have intelligently obeyed the gospel of the Kingdom of God. They have been brought into spiritual existence by the Word of God, occasionally instructed by us and brother A. Anderson, together with the HERALD, and their own searching of the Scriptures to see if what they heard and read were so. They are all working Christians. They feel that the support and propagation of the truth in Norfolk rests upon them. Each one feels this as a personal responsibility. We did not hear any proposition for a floating body made up of delegates, and styled "a conference," to be assembled a thousand miles distant from Norfolk, to confer upon the denominational issue of a declaration of faith and principles for the information of outsiders; upon organization, mode, and order of worship, and upon the means of maintaining and spreading the gospel. They regard their individual selves as a standing conference in their four weekly meetings upon these matters, as we do in New York city; and adequate to all that is doable in Norfolk and its vicinity. They believe they can do more for the spread of the truth in their vicinity by their own individual exertions, aided by the HERALD and Elpis Israel, which have been instrumental in enlightening their own minds, than by sending money to a conference fund to make up five hundred dollars, or any other sum, more or less, *for which some one, not now engaged in teaching the people without recompense*, might be induced, tempted, or "enabled to enter the

field." They believe, and we believe we state correctly their conviction, that five hundred dollars spent in the circulation of the HERALD or Elpis Israel, or both, would be more effective to the spread of the gospel and the maintenance of the truth than the same amount paid to any twelve professors of the gospel of the Kingdom they have yet heard of in "Christendom," hired to itinerate among the people. God teaches mankind by books in the hands of men who understand them—by the books of Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, &c, and those of the New Testament. There are very, very few, who can give an harmonious interpretation of these books, and all who can are impelled by their convictions and intelligence to speak to their contemporaries at home and abroad, without the hope of five hundred dollars before them for so doing. There are as many now "in the field" as are competent to do this. *They believe and therefore speak.* This was the incentive with Paul. And all who are competent, but not now "in the field" for lack of the rupees, ought not to be brought into "the field" by the hope of compensation. By "the field" we mean *a man's individual sphere of action.* All the brethren in Norfolk are "in the field," wielding "the sword of the Spirit which is the Word of God," in all the stores and workshops they can find access to, in the ordinary course of life. They are all in the field, companions in arms and soldiers of the faith, doing battle doctrinally for the King. To be in the field, it is not necessary to take such an extensive range as we do, or to leave a man's own town, village, or city, to declaim upon the beauty of truth and the excellencies of the gospel to people in foreign parts. Show what the truth is and expound the Scriptures to your neighbors and inmates of your own family, and you are in the field. "Charity begins at home." It is true, there is no scope for display in this, but it evinces a man's sincerity and devotion. The brethren in Norfolk, we believe, are opposed to the hiring system however it may be glossed, and so are we. Yet they are neither mean nor niggardly, though "poor," or hard-working men. If they invite one to visit them, and help them to a more enlarged comprehension of the Word, so that their efficiency may be increased in their conflicts with the adversary; and they may obtain more power for the "bringing into captivity all their own thoughts to the obedience of Christ"—they express their appreciation of his service by contributing to his necessity; for they are just men, and need not to be told that the poor who serve the poor cannot live upon air alone, and pay the expenses of locomotion from an empty purse. No rich brother has yet paid these poor men of Norfolk a visit to speak to them for their "edification, exhortation, and comfort," and to inquire after their temporal condition, that they may minister to their necessities if need be. We have been requested to stir up the rich among us to richness in good works, and readiness of distribution and communication. If we were rich, and had no talent for the enlightening of our contemporaries, we would ascertain where congregations of true believers were to be found, and we would visit them with a full purse, and unostentatiously ascertain who among them needed "material aid," and minister it through the official brethren, or otherwise, so that it might come to the necessitous in the most acceptable way; and we would return home with our purse empty, but with much "laid up in store toward a good foundation for the future." Having thus "remembered the poor," we should not forget to remember the prince of poor men, the poorest of the poor, who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich," in memorializing his death weekly among his friends. Nor should we forget the liberal support and dissemination of the truth which had made us free, knowing that "the liberal deviseth liberal things, and by liberal things he stands." We would not allow the poor to travel hundreds of miles at the hazard of life and limb for our enlightenment, and the promotion of our eternal blessedness, and permit him to depart with honeyed words and nothing more. We would not thus say to him, "Depart in peace, be warmed and filled," yet contribute nothing of our abundance for his profit. Rich men did this in the first century, and they have not forgotten the practice in the nineteenth. We are sorry to say that we hear there are still such professing the religion of the

"poor and needy man," whose skinny and attenuated souls might be set upon a needle's point, yet leaving room for fifty more of the same sort. These are industrious self-deceivers, whose praise is heard in none of the churches—rich indeed in that which perisheth; but oh, how poor are they in faith!

The brethren in Norfolk are opposed to the hireling system, and so are we. We do not oppose it as rich men might be supposed to oppose it—to save our own cash; but from principle. We edited the Herald of the Future Age, and taught the people for seven years, and did not receive sufficient surplus to pay board; yet we were not allowed to perish. Brother A. Anderson has had experience of a like sort; neither has he perished yet. There were no schemes concocted to raise certain hundreds of dollars to send us or keep us in the field. The efforts of those dark and gloomy days were to get us out of the field. This, the time of our adversity, was the day of our trial and preparation for usefulness. The adversary has given up the hope of starving us out, because he perceives we are not starvable. Now we have proved this to him unaided by five or more hundred dollars a year; and we see no reason why others should not prove themselves and be proved by working for the truth, without stipend, as well as we. They who can only be brought "into the field" to expound and advocate God's truth by virtue of a stipend are not fit to be there. All artisans and artists work first and get the pay after; and they who do not work first do not get paid at all. God is the paymaster of the forces. Let the soldiers of the faith work for him, and not for conferences; and if they do the work aright and well, *all they succeed in enlightening with his truth will take care that they do not perish*. Bro. Beazeley and Bro. Allen in Norfolk, formerly members of the Baptist denomination there, the one a carriage builder and the other a ship carpenter, were the first to learn the truth and obey it in that city. They did not agitate the organization of a floating body, called "a conference," through which to declare the faith and its principles, and to discuss organization, and to consider additional means for the spread of the Gospel; but at it they went forthwith among their acquaintances with the Bible, and what help they could get from our writings, and the result has been, in about two years, the development of a congregation of twenty-one, with a prospect of further additions. This is the way to work—*use the means at hand and they will increase in the use of them*. At present they have perhaps more than they can do to convert Norfolk to the faith; but when they have finished there, they will, no doubt, go and try their hand upon Petersburg or Richmond; but we should not like to hear of their attempting these until they are convinced there is nothing more to do at home. These twenty-one taken out from among the people, by the word, are the Norfolk Conference; and the thirty, or so, in the capital, are the Richmond Conference: and the forty-five in this city are the New York Conference. If any of the Hindoos, Chinese, or other barbarians of the outer court, desire to *confer* upon the faith, its principles, organization, and worship, these conferences are competent and adequate to deal with them in conference. No floating body of delegates is needed. Let would-be delegates stay at home, and exhaust their resources upon their neighbors and friends; but if they would cultivate the acquaintance of brethren abroad let them take letters of introduction and *commendation* from their own to sister churches elsewhere. The brethren in Norfolk, however, do not want "preachers" who run without being "called" or "sent." They say, that they do not want "brethren," so-called, to come and preach to or for them, who savor more of Methodism, or some other form of sectarianism, than Christianity. They have enough and to spare of such pestiferousness already in the city without importing any more. They regard it as worse, than the yellow fever which not long since swept the city of its thousands. They will always be glad to see Bro. Anderson and Bro. Packie of the church in Baltimore; because the word comes out of them without taint. Besides the editor, they have heard no other; and we should advise them to afford no others facilities for being heard until they have satisfied themselves that they are in the faith, and competent to

teach it. It is not all talkers, nor those who are the most anxious to talk, that are the, most worthy of encouragement to speak.

We addressed the people in Norfolk four times. On Sunday we had the use of the theatre which has been greatly improved and embellished. About two hundred attended the last night, which might be considered as a, good audience, seeing that all the Satan's synagogues were in full blast, his sin-spirituals trumpeting forth their foolishness from all the pulpits contemporaneously. We had not the pleasure of meeting with the brethren in breaking bread; for we were taken sick in the morning, and had to lie by in the afternoon to recruit for our work at night.

### RICHMOND.

On Monday we returned to Richmond in which our next appointments were to be filled. Our experience of Richmond had been hitherto anything but encouraging. We had resided here altogether about eight years, and had labored much, but with little apparent success. Our *debut* here was as "proclaimer" of what, in Bethanian *parlance*, used to be styled, the "Ancient Gospel and Order of Things;" a fine name for what we can now prove is a mere counterfeit; but which we then supposed to be the very truth itself. We proclaimed this counterfeit gospel as the mouthpiece of the now fashionable Reformers meeting in "Sycamore Church," popularly and appropriately known as *Campbellites*, but who style themselves "Disciples," and their denomination, "this reformation." In those days, we were very ignorant of "*Moses, the prophets, and the psalms*;" and consequently, very ignorant of "the gospel of God, which he had promised by his prophets in the Holy Scriptures"—Rom, i. 2, yet we understood Campbellism thoroughly. But, while in the plenitude of this ignorance we were in the full tide of popularity with the "reformers;" so much so, indeed, that the Right Reverend Supervisor of this reformation proclaimed us to the world in his Mill. Harb., the organ of the sect, as "*a vessel chosen of the Lord!*" We do not recollect what he said the Lord had chosen us to hold in our vessel, and to give forth to our contemporaries; but events have clearly proved that if the Bethanian Divine had oracularly declared our election, the Lord had not chosen us to hold and retain in our vessel the vain traditions taught and glorified by the president of Bethany College. In relation to Campbellism the "chosen vessel" has proved very, leaky; for it has all run out, and there is nothing there but "the things of the kingdom of God, and the name of Jesus Christ."

Truly this is a curious world, and many strange things happen in it. The learned divine, who in the greatness of his discernment and inspiration, proclaimed us to be a. chosen vessel of the Lord, has since compassed sea and land, even to this day, to break this same vessel to shivers; so that there may not remain "in the bursting of it a sherd for the Lord to take fire from the hearth, or to take water out of the pit!" This is very much like Saul's course against David; Saul knew that David was a chosen vessel, yet he sought his destruction: but. Saul fell by the sword of the Philistines, and David reigned in his stead, Such were the Lord's retributions upon all who would shiver his vessels to pieces.

The efforts of Saul of Bethany to demolish us originated in Richmond. We had ocular demonstration there of the rottenness of his system, and commenced the impracticable and useless enterprise of reforming it. Experience has taught us that the "names and denominations" of the apostasy can not be reformed, if by reformation is to be understood the conversion of them into "churches of Christ." Destruction is the only remedy applicable to their case. This is what awaits Campbellism; so that, if Campbellites would be saved, they

must come out of the ruin lest they be buried in its fall—they must believe the gospel of the kingdom and be baptized, that they may become "*Abraham's seed, and heirs according to the promise.*" But when we began to try to reform "the reformation," we did not understand this. Our efforts were well-intentioned and sincere, but they were not so regarded by reformers. Certain among them in Richmond of drunken and rowdy habits stirred up "the brethren" against us, who in turn caused an evil spirit to enter into Saul, which we were never able to allay. From that time, *i.e.* about 1836, it was for years a sort of principle with the party to make us as odious and contemptible in public estimation as possible. With very few exceptions, we had no sympathizers in the city; and when our name was mentioned, it was only in pity for our insanity, hatred of our person, or contempt of our "speculations." Our popularity had all vanished; nevertheless, we were increasing in knowledge of the Scriptures every day; while Campbellism was being stereotyped and maturing into a perfect woman, unto the measure of the stature of the fulness of the youngest daughter of Jezebel.

Such is the maturity to which this clerico-presbyterial invention, grafted into baptismism, has attained in the capital of Virginia. When we occupied their pulpit, we taught them, to the extent of our ability, without any salary, sustaining ourselves as we best could by the practice of medicine. In those days their cry was against what they denounced as "*the one man system;*" that is, the clerical or hireling system, according to which the edification, exhortation, and comfort of the church, with the administration of its ordinances, and so forth, are all performed by one man at so much per annum; while the mouths of all the rest of the members are authoritatively sealed. But since we no longer stood in their midst, like the Israelites of old, they have in their hearts turned back to Egypt, and now walk in the customs of the heathen, which are vain. In these times we know of no Campbellite to protest against the one man system, with its college, and their new hatched, unfledged divinity-sprigs. In Richmond, Charlottesville, Baltimore, Cincinnati, Louisville, New York city, &c., hirelings have been duly installed to preach the stereotyped dogmas of the sect. In our November number we have said, that their hireling in this city was "a Bethany student." So we were informed. But we understand that he denies that said college gave him birth; and has "cursed us with bell, book and candle," as it were, from his "sacred desk," as the preacher of "another gospel." We take this opportunity, therefore, of saying, upon the authority of our informant, that the hired pastor, minister, divine, or by whatever other title he may prefer to be designated, is not a Bethany college hireling; but a hireling of some other species, as yet unknown to our vocabulary of theologico-animated nature. As to our proclaiming another gospel than he knows anything of, we have no objection to this charge. It is certainly true. He preaches the gospel according to Campbell; we, the gospel according to Paul; between which gospels there is an impassable deep profound. Paul's gospel we preach in this city without hire and find ourselves; while Campbell's finds no utterance for less than twelve hundred dollars a year; which are so many reasons for our being pronounced "accursed" by the woman-confounded hireling of the Parmlee Institute. \* Would he not do well to curse us every week, seeing that some of his flock have renounced his preaching, and others are about to follow? Shall it be said of the divine Abimelech, "*a woman killed him;*" and shall he die and make no sign? Cannot cursing wipe out the stain of his escutcheon? Let him search and see!

\* It is very mortifying to the natural man to have his brains spoiled by a woman. When Abimelech was besieging the citadel of Thebez, a woman broke his skull with a fragment of a rock; upon which he cried out hastily to his armour-bearer, "Draw thy sword and slay me, that men say not of me, a woman killed him."—Judges ix. 54.

But to return to Richmond. After we had retired from the Sycamore pulpit, a succession of hirelings took possession of it. The first was a shoemaker from Baltimore, whose ambition spurned the lap stone and the law, and was fired with the exalted and divine status of an expounder of Campbellite traditions. He hammered at these for several years at eight hundred dollars per annum, until they became in his hand tough as the nether sole. But divine shoemakers, like their best of wares, will wear out in time. This was the case with him; and it became necessary that he should give place to a successor. This was found in a Baptist revivalist of holy, tone and pietistic grimace, who, having failed to make for himself a name among the more talented sin-spirituals of Baptistism, had snaked into Campbellism, where, notoriety and honor (such as it is), if not greatness, were obtainable, by becoming train-bearer to Saul of Bethany. He had been a denouncer of the Campbellite gospel; and we have seen him, with other fanatical preachers in Richmond, befooling the gaping multitude with his religion-getting gymnastic» after the most approved baptistic principles of the art. But, like a son of the gallows about to take his last leap, who, *by an act of the mind*, makes his peace with God and all mankind, and prepares his hallowed spirit for the skies—so this professor of sin-spiritual gymnastics, by an act of the mind, and, perhaps, by manual contact with an extended right hand of fellowship, wiped out all his past peccadilloes, blasphemies, and sins; and entered the kingdom of the Bethanian Saul; and ere long became, the occupant of one of his pulpits at twelve hundred dollars a year. This lucrative situation he continued to hold until his new broom had worn down to a mere stump. It was a besom of destruction that would sweep no more. He had preached hell-fire and the devil until his hearers had ceased to be alarmed. In short, his broom, like all other brooms, had its day; so he had to shoulder the stump and walk. But another broom was found of them who sought not after it. Of this we know nothing, save that it is still in use upon the hireling principle; and that, when the existing incumbent goes a visiting, all housework is suspended, and there, is no sweeping to be done. All talkers are shut up and sealed, except the pulpit organ of the church. It is his exclusive privilege and prerogative to enunciate all “speculations and untaught questions,” permitted to be spoken by their supervisor. In silence these are to be received without dispute; and when his stipendiary reverence is on the travel, the church-house is shut up, and its religion has departed until he returns! Such is Campbellism in the capital of the State!

But while the Campbellite divines have managed to impose silence upon the goats of their own pasture, they have not been able to silence us. While they have been dying, we have been rising from among the dead. This is evident from what exists; for while Campbellism hath become incarnated in one man, the things we have been advocating, and which Campbellism proscribes, have developed into a congregation of about thirty members, assembling upon Union Hill in their own meeting-house. The circumstances through which this congregation has struggled into being have been exceedingly unpropitious; nevertheless, there it is; and imperfect as they may yet be in many respects, we hesitate not to say, that it is the most intelligent congregation in the Scriptures of any in the city of Richmond; but, at the same time, so much the worse for them if they do not walk according to the truth. They have the root of the matter with them; and we trust they will *strive* to show themselves worthy of the kingdom and glory of God to which they have accepted the invitation in obeying the truth.

More propitious times for this seem to be dawning upon Richmond, if we may judge from the nature and character of the audiences we addressed. We spoke on two successive evenings in the Odd Fellows' Hall; at Zion meeting-house on Sunday morning; and at Mechanics' Hall in the afternoon. The questions discussed at the O.F.H. were:

1. Do the Scriptures of the Old Testament teach more appearances than one of the Christ in the midst of Israel?

2. What do they teach is the work he should perform at his appearings?

3. Is Jesus of Nazareth that Christ, and if so, did he accomplish all the work appointed for the Christ to do? And,

4. Is it possible to ascertain from the Scriptures, and from the signs of the times, whether Christ's second appearing be near or afar off?

Time did not allow us to discuss the questions in full. On Sunday morning we demonstrated God's purpose in the development of this terrestrial system—a purpose which was utterly incompatible with that of the devil's religion, ministered by the sin-spirituals, or clergy of the apostasy; which, when duly comprehended, expunged from the conscience all toleration and respect for their traditions. In the afternoon, we addressed the people in Mechanics' Hall. On this occasion we read our discourse on "The heavens and the signs thereof." On the two week nights it was computed that there were from two hundred and fifty to three hundred present; on Sunday morning, although the brethren's house is inconveniently distant from the residences of "church goers" nearly all its seats were occupied, and at the Mechanics' Hall it was a question whether eight hundred or a thousand people was the correct computation. At our first lecture some half dozen of the clergy were present; but the meat was either too strong, or further attendance was inconvenient, so that we saw no more of their reverences in the way. What they thought of our teaching we do not know, nor do we particularly care; because we know—

That they are struck with amaurosis, \*  
And cannot see beyond their noses.

The opinion, therefore, of all such respectable divines has weight only with those who understand the Scriptures as little as themselves.

\* *Amaurosis*, dimness of sight, not from any visible defect of the eye, but from some distemperature of the inner parts, occasioning the representations of flies and dust floating before the eyes.

### WASHINGTON.

Having finished the work appointed we departed for Washington, D. C., where we shared the hospitality of the brethren, and were refreshed with their earnestness and devotedness which have become more attuned to the spirit of the Word.

The appointments had not been published, as the brethren were endeavoring to obtain a more eligible place for the occasion than that in which they ordinarily assemble. At length after much trouble, which failed to obtain the house that President Campbell desires to be purchased as a place of habitation for his spirit and traditions in "the city of magnificent distances" from the truth, Brother A. B. Magruder succeeded in procuring the use of the "Unitarian Church," on Louisiana Avenue, from the pastor and committee of management. These being subjects of proscription by "the orthodox," who do not regard them as "Christians," were able to feel some sympathy for us. With great readiness and liberality, the

pastor, to whom the matter was referred, not only granted it as long as we might require it, but even invited us to become his substitute on Sunday Morning; and to feel perfectly at liberty to state our convictions to the uttermost. This was a rare instance of freedom from bigotry and narrowness of soul; and, perhaps, the only one that could be started in Washington. We respectfully declined, however, becoming the pastor's substitute, and thankfully accepted all the rest. We occupied the house on Thursday, Friday, Monday and Tuesday; and on Saturday went to Baltimore, where, with Bro. Lemmon and the brethren, we occupied China Hall twice on the following day; and returned to Washington the day after, accompanied by Bro. A. Packie; who can find time to build the Peabody Institute; and to lay a good foundation for himself and others for the future, when the building shall have been finished, "whose builder and maker is God."

Our time having thus been occupied down to Tuesday, October 11, a period of six weeks, we found it necessary to hasten our return to New York, So having on Wednesday spent a very agreeable day with several of the brethren at Bro. Little's rural residence beyond the dust and limits of the city, in answering questions, reading our lecture, conversing about the kingdom, singing and music to the praise of the King, and withal attending to some of the comforts of the outer man at our brother's hospitable board, and so forth; we returned to the city, and at four in the morning left Washington for Mott Haven, where we arrived, somewhat fatigued and anxious for repose, about 6 P.M., abundantly thankful for the mercies of the past, and rejoicing in the bright prospect of the not far distant glory.

EDITOR.

Nov. 16, 1859.

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## **Analecta Epistolaria.**

### **The Devil Rampant at Owen Sound.**

*Respected Sir:* —It is a source of comfort to the believer of the gospel of the kingdom that the truth in the midst of opposition is spreading in this priest-ridden Canada.

It is arduous work to bring men and women to understand the word of the kingdom; they will believe error quickly, but to receive the truth they are slow; their understandings appear to be darkened. There is no difficulty to get individuals to go to the water if you require no more than an assent to the "*three-fact gospel*" while they are at the same time ignorant of "the great and precious promises." But the difficulty is in convincing them that the one faith in the Kingdom's Gospel must precede the one Baptism. Jesus says that "the words that I have spoken to you, the same shall judge you in the last day." Jesus was "sent to preach the kingdom of God." —Luke iv. 43. This kingdom is still a matter of promise; therefore the believer is required to exercise faith and hope, not in the three facts alone, but in the Kingdom of God. Paul says that "God shall judge the secrets of men by my gospel." Now Paul and Christ proclaimed the same gospel, or Paul would accuse Christ. But did Christ preach the three-fact gospel or the gospel of the kingdom? Verily, the gospel of the kingdom. How blind then are those who endeavor to arrest the scriptures to support some long cherished opinion! Since I last wrote to you, I remained a few months in Toronto; five more have become obedient to the faith there, and others are desirous of knowing what is the truth. This is a great step to get persons to listen, with a desire to know. But the sectarian world generally are like Pilate; they may ask, "*What is truth?*" but turn their back, not waiting for the answer.

The brethren of Owen Sound wanted a course of lectures; accordingly, I left Toronto for Owen Sound, and obtained the use of the school house. We issued a placard with a general invitation to both lay and clerical, to attend a course of lectures on *What was the gospel* proclaimed by Christ and the apostles? These lectures being intended to show that the so-called Christian world had "turned away their ears from the truth, and were turned unto fables." This raised the pious indignation of the clericals; and they were the moving cause of getting men of the baser sort to carry out their designs to put me down, not by the force of argument, but by the argument of force. On Sunday, being the first of the lectures, we were perfectly tranquil; but on Monday night, it being dark, and their deeds evil, they made use of the darkness to perpetrate their evil deeds. They threw stones on the building, making a great noise; the greater annoyance being a skunk around the building; On Wednesday night they introduced a lot of stinking fish in and around the school house, causing many to leave. I finished both lectures in the midst of the annoyance. On Friday night I again lectured; the mob was pretty closely watched by the brethren and some constables, preventing their designs; they managed, however, to set some asafoetida on fire under the desk where I was *speaking*, introducing it between the logs of the building, the smoke arising around me; but I would not give up until I had finished my lecture. The mob followed some of our brethren and sisters in the streets after the meeting, throwing eggs, and other things; this resulted in law, before "the powers that be;" but some of them cared for neither law nor gospel; but favored "rowdyism." We could see that those magistrates who favored rowdyism were actuated by Presbyterian and Methodist priests. The following Monday evening, the mob introduced some fire works through the windows, making a loud report. I met some of the mob in the street, and talked with them for more than an hour but even then some pious Methodists endeavored to influence the mob against me; but they only made themselves look more odious even in the estimation of the mobbers. We then issued a placard, offering five dollars reward, to bring such depredators to justice, to any one who would give information of such offenders. (*I enclose the same.*) This had an effect. A by-law was also passed by some of those in the council who were for religious liberty, to put down all such mobbing and noises. Quietness again being restored, we continued the lectures without any further molestations. But the priests from their "sacred rostrums," used all their influence to try to keep the people away, declaiming against the doctrine.

In the midst of these persecutions, after six weeks' lecturing on the things of the kingdom, six more yielded obedience to the one faith by being baptized. However, the persecution has not been without its effect, even upon those who are already in the faith, binding them stronger together. They are as a body "striving together for the faith of the gospel," through evil and good report; but more of the former than of the latter. They say in truth that they are "*earnestly* contending for the faith originally delivered to the saints." In fact, when I look at the church in its present condition, I cannot but exclaim in the words of the Psalmist, "How good and how pleasant a thing it is for brethren to dwell together in unity." They are truly fulfilling the law of Christ in loving one another, and bearing one another's burdens. May God grant that they may thus continue until the Master appears, to reward them for their works. I proceed to-morrow for Inver Huron, county of Bruce, (by the request of friend Gunn and sister Reed, late of Hamilton,) in hope of finding some good and honest hearts there to receive the word of the kingdom. Wishing you success in all your battles for the truth, I remain yours,

In hope of coming off more than conqueror,

J. WILLIAMS.

*Addendum.* —In consequence of the disturbances referred to in the above, the following placard was issued for the detection of the offenders: —FIVE DOLLARS REWARD! Whereas, of late, the “sect that is everywhere spoken against,” Acts xxvii. 22, have been greatly annoyed by a mob assembling and committing various depredations at the “Old School House,” during the time of their worshipping the God of their Fathers after the manner which the so called Christian world calls heresy, believing all things written in Moses and the Prophets, Acts xxiv. 14.

The above mob being opposed to the *British Constitution*, which gives to every man the privilege of worshipping God according to the dictates of his own conscience, I, the undersigned, will give the above reward to any person who may hereafter give information of such offending party, on conviction.

The lectures will be continued; and the inhabitants of this place are invited to attend them, Bible in hand, and judge for themselves the cause of the late disturbance, whether it is in opposition to the truth or error.

ROBERT HARRISON.

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**THE ITALIAN CRISIS;**

OR, THE

**GOLDEN GOBLET FULL,**

AND

ITALY RIPENING FOR DESTRUCTION IN CHURCH AND STATE.

We have just published, by request, the pamphlet bearing this title, which is considered quite appropriate to the times, and worthy of a wide and separate distribution. We have published it at our own expense; and can afford to supply it at *Ten Cents per copy; or Twelve for One Dollar*. It is the size of the Herald and contains 24 pages. Orders with remittances will be promptly dispatched.

N.B. —They are on sale in Toronto with our other publications, at brother John Combe's, corner of Yonge and Richmond Streets.

Nov. 17, 1859.

EDITOR.

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