

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.

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., MARCH, 1860
Volume 10—No. 3

Tyre and the Daughter of Tyre;

OR

THE SAINTS THE SPOILERS OF BRITAIN IN THE TIME OF THE END.

NEBUCHODONOSOR, or Nebuchadnezzar, as he is styled in the English Version, had begun to execute Jehovah's threats against TYRE by besieging and taking it; and they were completed by the catastrophe brought upon it by Alexander the Great. As this double event forms one of the most considerable passages in history, and as the Scriptures have given us several very remarkable circumstances of it, I shall, says Rollin, endeavor to write here, in one view, all that they relate concerning the city of Tyre, its power, riches, haughtiness, and impiety; the different punishments with which God chastised its pride and other vices; and at length its last reestablishment, but in a manner entirely different from the former. Methinks, I revive on a sudden when through the multitude of profane historians which heathen antiquity furnishes, and in every part whereof there reigns an entire oblivion, not to say more, of the Almighty, the sacred scriptures exhibit themselves, and unfold to me the secret designs of God over kingdoms and empires; and teach me what ideas we are to form of those things which appear the most worthy of esteem, the most august in the eyes of men.

But before we relate the prophecies concerning Tyre, we shall here present the reader with a little abstract of the history of that famous city, by which he will be the better enabled to understand the prophecies.

Tyre * was built by the Sidonians, # 240 years before the foundation of the temple of Solomon in Jerusalem, B.C. 1260; for this reason it is called by Isaiah *the Daughter of Sidon*. It soon surpassed its mother city in extent, power, and riches.

* Joseph. Antiq. lviii. c. 3.

[There were four different places in Phoenicia that bore the name of Tyre: but the Tyre so famous in ancient history, stood 200 furlongs south of Sidon, and was denominated the Daughter of Sidon. Tyre must be distinguished into three cities, in order of time namely, Continental, or Old Tyre; Insular Tyre; and Peninsular Tyre. The origin of the name Tyre, is

from the Phoenician word *Tor*, signifying a *rock*. And the island on which the second Tyre was built, is encircled with rocks. The Syrians pronounced this *Tor*, *Tur*, *Tyre*; hence the Greeks adding their termination, formed *Turos*, and hence the Latin, *Tyrus*. The peninsular Tyre was built after the island was joined with the mainland. The isle itself on which the city taken by Alexander was built, is of an irregular form, and not exceeding half a mile where broadest; so that its whole circumference could not exceed a mile and a half. The ports are still pretty large, and in part defended from the sea, each by a long ridge resembling a mole, stretching out directly on both sides from the head of the island. Its modern name is *Tur*. It afterwards stood a five months' siege in. A.D.1104, when the Crusaders reduced it by starvation to a surrender. It was retaken from them in the year 1291, by the Mameluke Sultan of Egypt. After this, it fell to decay, and became, as it were, buried in its own ruins; an exact completion of Ezekiel's prophecies respecting it. The isle is now desert and rocky, destitute even of shrubs and grass. The wretched fishermen who frequent the spot, and dry their nets on its now solitary shore, are quite unconscious of the classic ground on which they tread; of that spot where were collected, as into one common storehouse, the amber of Prussia, and the tin of Britain; the linen of Egypt, and the spices of Arabia; the slaves of Caucasus, and the horses of Scythia.]

It was besieged by Shalmanezzer, and alone resisted the united fleets of the Assyrians and Phoenicians; a circumstance which greatly heightened its pride.

Nebuchadnezzar laid siege to Tyre at the time that Ithobalus was king of that city, B.C. 572; but did not take it until thirteen years after. But before it was conquered, the inhabitants had retired with most of their effects, into a neighboring island, where they built a new city. The old one was razed to the very foundation, and has since been no more than a village known by the name of *Palae-Tyrus*, or Ancient Tyre; but the new one rose to greater power than ever.

It was in this great and flourishing condition when Alexander, "*from the land of Chittim*," besieged and took it. And here Rollin thinks, but incorrectly, began the seventy years' obscurity and oblivion, in which it was to be, according to Isaiah, xxiii. 15,17. It was, indeed, soon repaired, because the Sidonians, who entered the city with Alexander's army, saved 15,000 of their citizens, who after their return applied themselves to commerce, and repaired the ruins of their country with incredible application; besides which the women and children, who had been sent to Carthage, and lodged in a place of safety, returned to it at the same time. But Tyre was confined to the island on which it stood. Its trade extended no farther than the neighboring cities, and it had lost the empire of the sea. And when, eighteen years after, Antigonus besieged it with a strong fleet, we do not find that the Tyrians had any maritime forces to oppose him. The second siege, which reduced it a second time to captivity, plunged it again into the state of oblivion from which it endeavored to extricate itself; and this oblivion, says Rollin, from whom we are quoting, continued the exact time predicted by the prophet, saying,

"Tyre shall be forgotten seventy years,
According to the days of one king:
At the end of seventy years,
Tyre shall sing as a harlot singeth."

This term of years being expired, Tyre recovered its former credit; and, at the same time, resumed its former vices. The sacred writings acquaint us with the revolutions in part which afflicted it; and this is what we are now to show.

Tyre, before the captivity of the Jews in Babylon, was considered as one of the most ancient and flourishing cities in the world—Ezek. xxvi. and xxvii. throughout. From xxvii. 1 to 25 Tyre is defined to be a great manufacturing, commercial, and maritime, state or power. Its industry and very advantageous situation had raised it to the sovereignty of the sea, and made it the centre of the trade of the universal globe. From the extreme parts of Arabia, Persia, and India, to the most remote western coasts; from Scythia, and the northern regions, to Egypt, Ethiopia, and the southern countries, all nations contributed to the increase of its riches, splendor, and power. Not only the several things useful and necessary to society, which those various regions produced; but whatever they had that was rare, curious, magnificent, or precious, and best adapted to the support of luxury and pride—all these were brought to its markets. And Tyre, on the other side, as from a common source, dispersed this varied abundance over all kingdoms, and infected them with its corrupt manners, by inspiring them with a love for ease, vanity, luxury, and voluptuousness.

A long, uninterrupted series of prosperity had swelled the pride of Tyre. She delighted to consider herself the Queen of Cities—a queen whose head is adorned with a diadem; whose correspondents are illustrious princes; whose rich traders dispute for superiority with kings; who sees every maritime power, either her allies or dependents; and who has made herself necessary or formidable to all nations.

Tyre had now filled up the measure of her iniquity, by her impiety against God, and her barbarity exercised against his people. She had rejoiced over the ruins of Jerusalem, exclaiming in an exulting tone: "Aha, she is broken; the merchandise of the peoples is turned unto me; she that was full is become desolate." She was not satisfied with the Jews being reduced to a state of captivity; with selling them to the Gentiles; and delivering them up to their most cruel enemies—Joel iii.2-8; Amos i. 9-10: she likewise had seized upon the inheritance of Jehovah, and carried away from his temple the most precious things, to enrich therewith the temples of her idols.

This profanation and cruelty drew down the vengeance of God upon Tyre—Jer. xlvii. 2-7. God is resolved to destroy her, because she relied so much upon her own strength, her wisdom, her riches, and her alliances. He therefore will bring against her "an overflowing flood out of the north" to overwhelm her with his mighty hosts, as with waters that overspread their banks, to demolish her ramparts, to ruin her proud palaces, to deliver up her merchandise and treasures to the soldiers, and to raze Tyre to the very foundations, after having set fire to it, and either extirpated or dispersed all its inhabitants.

By this so unexpected a fall, the Almighty will teach the astonished nations, that he more evidently displays his providence by the most incredible revolutions of states; and that his will alone directs the enterprises of men, and guides them as he pleases, in order to humble the proud.

But Tyre, after she had recovered her losses and repaired her ruins, forgot her former state of humiliation, and the guilt which had reduced her to it.

She still was puffed up with the glory of possessing the Empire of the Sea; of being the seat of universal commerce; of giving birth to the most famous colonies; of having within her walls merchants, whose credit, riches, and splendor rendered them equal to the princes and great men of the earth; of being governed by a monarch, who might justly be entitled God

of the Sea—Ezek. xxviii. 2; of tracing back her origin to the most remote antiquity; of having acquired, by a long series of ages, a kind of eternity; and of having a right to promise herself another such eternity in times to come.

But since this city, corrupted by pride, by avarice and luxury, has not profited by the first lesson which God has given her by the hands of the king of Babylon; and since, after being oppressed by all the forces of the East, she has not yet learned not to confide any longer in the false and imaginary support of her own greatness, God foretells her another chastisement, which he will send upon her from the West, near 400 years after the first—Isaiah xxiii. 1, 11, 12. Her destruction will come from Chittim, or "the islands and coasts of the Mediterranean;" from a kingdom so weak and obscure, that it had been despised a few years before; a kingdom, Macedonia, whence she never could have expected such a blow. "Tyre possessed with an opinion of her own wisdom, and proud of her fleets, of her immense riches, which she heaped up as mire in the streets," and so protected by the whole power of the Persian empire, does not imagine she has any thing to fear from those new enemies, who, being situated at a great distance from her, without either money, strength, or reputation, having neither harbors nor ships, and being quite unskilled in navigation, cannot, therefore, as she imagines, annoy her with their land forces. Tyre looks upon herself as impregnable, because she is defended by lofty fortifications, and surrounded on all sides by the sea as with a moat and a girdle; nevertheless Alexander, by filling up the arm of the sea which separates her from the continent, will force off her girdle, and demolish those ramparts which served her as a second enclosure.

Tyre, thus dispossessed of her dignity as queen, and as a free city, boasting no more her diadem nor her girdle, will be reduced during seventy years to the mean condition of a slave. "Jehovah hath purposed it to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Her fall will drag after it the ruin of trade in general, and she will prove to all maritime cities a subject of sorrow and lamentation, by making them lose the present means and the future hopes of enriching themselves.

To prove in a sensible manner to Tyre, that the prophecy concerning her ruin is not incredible, and that all the strength and wisdom of man can no ways ward off, or suspend the punishment which God has prepared for the pride and the abuse of riches, Isaiah sets before her the example of Babylon, whose destruction ought to have been a lesson to her. This city, on which Nimrod laid the foundations of his empire, was the most ancient, the most populous, and embellished with more edifices, both public and private, than any other city. She was the capital of the first empire that ever existed, and was founded in order to command over the whole earth, which seemed to be inhabited only by families which she had brought forth and sent out as so many colonies, whose common parent she was. Nevertheless, says the Prophet, she is no more, neither Babylon nor her empire. The citizens of Babylon had multiplied their ramparts and citadels, to render even the besieging of it impracticable. The inhabitants had raised pompous palaces to make their names immortal; but all these fortifications were but as so many dens, in the eyes of God, for wild beasts to dwell in; and these edifices were doomed to fall to dust, or else to sink to humble cottages.

After so signal an example, continues the prophet, shall Tyre, which is so much inferior to Babylon in many respects, dare to hope that the menaces pronounced by Heaven against her, namely, to deprive her of the Empire of the Sea, and destroy her fleets, will not be fulfilled?

To make her the more strongly sensible how much she has abused her prosperity, God will reduce her to a state of humiliation, and oblivion during threescore and ten years. But after this season of obscurity, she will again endeavor to appear with the air of a harlot, full of charms and artifices, whose sole endeavors are to corrupt youth, and sooth their passions. To promote her commerce, she will use fraud, deceit, and the most insidious arts. She will visit every part of the world to collect the most rare and most delicious products of every country; to inspire the various nations of the globe with a love and admiration for superfluities and splendor, and fill them with an aversion for the simplicity and frugality of their ancient manners. And she will set every engine at work to renew her ancient treaties; to recover the confidence of her former correspondents; and to compensate, by a speedy abundance, the sterility of seventy years.

Thus, in proportion as Jehovah shall give Tyre an opportunity of recovering her trade and credit, she will return to her former shameful traffic, which God had ruined by stripping her of the great possessions which she had applied to such pernicious uses.

One of God's designs in the prophecies just now cited, is to give us a just idea of a traffic whose only motive is avarice, and whose fruits are pleasures, vanity, and the corruption of morals. Mankind look upon cities enriched by a commerce like that of Tyre (and it is the same with private persons) as happier than any other; as worthy of envy, and as fit (from their industry, labor, and the success of their application and conduct) to be proposed as patterns for the rest to copy after; but God, on the contrary, exhibits them to us under the shameful image of a woman lost to all sense of virtue; whose only view is to seduce and corrupt youth; who only soothes the passions and flatters the senses; who abhors modesty and every sentiment of honour; and who, banishing from her countenance every indication of shame, glories in her ignominy. We are not to infer from hence, that traffic is sinful in itself; but we should separate from the essential foundation of trade, which is just and lawful when rightly used, the passions of men which intermix with, and by that means prevent the order, and end of it.

Thus far Rollin. We cannot, however, agree with his view of Tyre's history. He seems to teach—

1. That Tyre's seventy years' obscurity did not commence till Alexander's conquest of insular Tyre; and,

2. That Babylon was destroyed before Tyre;

These points are erroneous. Bishop Lowth thus renders Isa. xxiii. 13,

Behold the land of the Chaldeans;
This people was of no account;
The Assyrian founded it for the inhabitants of the desert;
They raised the watch-towers, they set up the palaces thereof:
This people hath reduced her (Tyre) to a ruin.

This shows that Babylon was Tyre's destroyer; and therefore could not have perished before Tyre. And again, it is said that Tyre should be "forgotten seventy years, according to the days of one king." That is, Bishop Lowth remarks, "*of one kingdom*" or dynasty of a dominion. Nebuchadnezzar began his conquests in the first year of his reign; from thence to

the taking of Babylon by Cyrus are seventy years; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This, he says, seems to be the meaning of Isaiah: —The days allotted to the one king, or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period—not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her was not much more than half of it. "All these nations," saith Jeremiah in c. xxv. 11, "shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

Isaiah styles Tyre *the Daughter of Sidon*; and in another verse of the same chapter, *the Daughter of Tarshish*. Tyre was Sidon's daughter in the sense of being a *colony of Sidonians*; and she was the daughter of Tarshish, at the same time, because Tarshish was the parent of Tyre's wealth and glory, and power, "in the heart of the seas," being "her trafficker through the multitude of all substances; with silver, iron, tin, and lead, they furnished her fairs;" and "the ships of Tarshish were her *chief traders* in her market: and she was filled, and made very glorious, in the midst of the seas"—Ezek. xxvii. 12, 25. Tyre was likewise the emporium, or commercial centre, or capital, of the fleets of Tarshish. In view, therefore, of Tyre's destruction by the Chaldeans, the prophet says, "Howl, O ye ships of Tarshish; for *your stronghold* is destroyed." Tyre was the stronghold of the Mediterranean and other commercial navies, as London or Britain, is at this day. The destruction of this city, would cause a howling among the shipowners and capitalists of all nations, no less piercing than at the fall of Tyre.

An attentive perusal of the prophecies concerning Tyre elicits a strong conviction that they have reference to something more than to Palae Tyre, insular Tyre, and peninsular Tyre; that is, that the history of these three Tyres or of Tyre in these three relations, does not fulfil all that the Spirit intended by the words of the prophets. In other words, that in their testimony there was an enigma, *a certain hidden wisdom*, which was only represented in the manufacturing, commercial, and maritime relations, of the historical Tyre—that this was typical of a remoter TYRIO-TARSHISH SYSTEM originating from the Mediterranean traffic with the same countries.

Isaiah indicates that *Tyre, in the full import of his prophecy, was not confined to the little isle off the Phoenician shore*. This appears from ch. xxiii. 6, where he says to Tyre, *iv'ru Tarshishah*, Pass ye over Tarshish; howl ye, O inhabitants of the isle! Is this your triumphant city; whose antiquity is of the earliest date? *Her own feet shall carry her far away to sojourn*; Chittim arise, pass over; even there thou shalt have no rest." From this it would appear, that Tyre was to emigrate from the Phoenician isle to Italy; but was not to abide, there permanently. Tyre in Italy was the *Tyrio-Tarshish Traffic* there. But it was to find no rest there. This implies that Tyre was to remove from Italy; and become Tyre in some other place: that is, that *wherever the traffic originally peculiar to Tyre should settle itself as in a stronghold, there would Tyre, and the stronghold of Tarshish be*. Tyre was to carry herself away upon her own feet. Commerce and trade cannot be taken captive, and be compelled by a conqueror to locate itself where he pleases. They must flow in their own natural channels. A numerous, ingenious, and industrious population will export and import largely; and if it get the start of surrounding nations, it will become a great centre of attraction; and when, in its

growth and prosperity, it develops into the old Phoenician similitude, there has Tyre carried herself upon her own feet; and not upon those of another. Nebuchadnezzar and Alexander might plunder her merchandise; but could not transfer her trafficking to Babylon or Macedonia. Tyre has been in Alexandria, in Venice, in Genoa, in Lisbon, in Holland, and lastly, in Britain, "*far away*" from her ancient home; and there "*to sojourn*," until she shall return over the Sea of Tarshish, to her fatherland, there to pursue a course more calculated to bless the world than she has hitherto done in her harlotry with all the kingdoms of the earth.

We proceed, then, to remark in the next place, that *the prophets teach the existence of Tyre, in this sense of the name, at the time of Christ's union, with the Saints*, styled in the Apocalypse, "THE MARRIAGE OF THE LAMB." Psalm xlv. from verse 9 to 15, treats of this subject. The Messiah's Queen is represented as standing on his right hand, as if arrayed in the gold of Ophir; to whom a gift shall be presented by *the Daughter of Tyre*; which, as shown by the parallelism of ver. 12, is a phrase that stands for "*the rich of a nation*" *ashirai ahm*. Paul in Heb. i. 8, indicates the Lord Jesus as the King the sceptre of whose kingdom is a just sceptre; and in Eph. v. associates the Saints with him as his wife.

In Psal. lxxii. 10, David testifies, that, when the enemies of Messiah shall be made to lick the dust, "*kings of Tarshish* and of the isles shall bring an offering; kings of Sheba and Seba shall bring near a gift." Referring to the same time, Isaiah says, "Surely the isles shall wait for me, and *the ships of Tarshish* first, to bring Zion's sons from far, etc."

"Tyre" contemporary with these events, is associated with the words "*daughter of*," because the Tyre *that sojourns over Tarshish far away* is begotten of the same trade and commerce that developed the colony of Sidon, and made it the Queen of the Sea. As we have seen the original stronghold of her trade was levelled with the ground by Nebuchadnezzar, after whose dynasty, and at the end of seventy years, commerce began to flow towards a new stronghold, in the heart of the sea. "This was still called Tyre." Addressing her in this new position, Isaiah says,

"Tyre shall sing, as the harlot singeth;
Take thy lyre, go about the city, O harlot long forgotten;
Strike the lyre artfully; multiply the song; that thou mayest again be remembered."

Sir John Chardin in a note upon this, says, "It is only the old harlots they make to sing when the young ones danced to animate them, both by instrument and by the voice." This musical artistry prophetically represents the arts and policy had recourse to by trading states ambitious of commercial and maritime ascendancy. The seventy years of oblivion having passed away, the time had come for "Jehovah to take account of Tyre." A new career was marked out for her, which the prophet foretells in these words,

"Tyre shall return to her gainful practice;
And she shall pay the harlot with all the kingdoms of the world,
That are upon the face of the earth."

This was a prediction, in general terms, of the harlot career of the Tyrio-Tarshish Traffic subsequently to its revival at the end of the seventy years, and until the apocalypse of Jehovah, and of those who then dwelt before him. This apocalypse or "manifestation of the Sons of God," is still in the future. Tyre is therefore still playing the harlot with the kingdoms of the world; and will continue so to do until the Lord Jesus comes as a thief in the night. She

will continue, on avaricious principles, to treasure up her riches, and to keep her stores, for the enjoyment of her proud, luxurious, and princely merchants; riches acquired by pandering to the lust of the flesh, the lust of the eyes, and the pride of life, which make up the existence of the kings, nobles, ecclesiastics, and peoples of the earth. Thus the commercial and maritime QUEEN OF THE SEA plays the harlot with all the kingdoms of the world. Tarshish, or British India, and the coasts and islands of the Sea of Tarshish (the Mediterranean) are still the Chief Traffickers in the ships of the Daughter of Tarshish, which is now synonymous with the Daughter of Tyre. But a great revolution awaits all this, and will not be long before it begins to be revealed. Isaiah says,

"But Tyre's traffic, and her gain, shall be holy to Jehovah;
It shall not be treasured up, nor shall it be kept in store."

Now this has never been the case in regard to the wealth of the nations from the days of Nimrod to the present time. It has always been treasured up, and kept in store by "the world rulers of the darkness and the spirituals of the wickedness in the Heavenlies;" and those who have possessed it, have made it the sinew of their warfare against Jehovah and his land. The wealth of the commercial world has never been "*holy to Jehovah*;" but always the contrary. British India, for example, has been acquired by the Commercial Power for the purpose of enriching the Proprietors of East India Stock; and it has been governed upon the principle of *patronizing idolatry for the reconciling of pagans to their politico-commercial monopoly*. The Daughter of Tyre will tolerate any thing that promises commercial advantage; and, with a great show of virtue, repudiate and denounce whatever she apprehends is becoming unprofitable, and may work to the promotion of the interests of a rival. This is harlot-like; purely earthly, animal, and demoniacal. The Tyrio-Tarshish Traffic, however, is not always to play the harlot with the nations. The decree hath gone forth that—

"The riches of the sea shall be poured in upon Zion;
And the wealth of the nations shall come to her:
And the ships of Tarshish among the first:
Zion shall suck the milk of nations:
For behold, I spread over her prosperity like the great river;
And the wealth of the nations like the overflowing stream;
And that nation and that kingdom
That will not serve Zion shall perish. —Isai. lx. 5, 9, 12, 14; lxvi. 12.

Thus spake Jehovah when he declared his purpose of transferring the wealth, commerce, and power of the Tyrian Harlot of the Gentile world to Zion, when she shall be called "the city of Jehovah;" and her land, "Beulah." As yet, this transfer has never come to pass. The Tyrian Harlot still flourishes in all the gaudiness of her flashy attire; and Zion is a divorced widow, a city forsaken of Jehovah in the depths of poverty; and her land, a desolation, not desired. So long as this relative position of Tyre and Zion continues, the prophecy which concludes Isa. xxiii. 18, must remain unfulfilled. After declaring that Tyre's traffic and gain should no longer be treasured up and kept in store for her merchant-princes, the prophet there says—

"For her traffic shall be for them that dwell before Jehovah,
For food sufficient, and for durable clothing."

Or as the Spirit says in David—

"Jehovah has chosen (to be) in Zion;

He has desired it for a habitation;
This is my rest during the Cycle;
Here will I dwell for I have desired it;
Her provision, blessing I will bless;
Her poor I will satisfy with bread."

Psal, cxxxii.13.

Zion, which is now trampled under the heel of Turkish despotism, is the heir of all the glory, wealth and power of the nations. Jeremiah informs us that she is to be the place of Jehovah's terrestrial throne, when all nations will converge towards it as the seat of government, and the fountain of wisdom, knowledge, and of every good. It will then be the habitation of Jehovah's name; that is of *Christ and the Saints*, who, when enthroned there, will be "Mount Zion, the city of the Living God, the heavenly Jerusalem," in glorious manifestation; and to which even now all true believers are come by faith; for "they walk by faith, and not by sight." Heb. xii. 22. When the city now lorded over by the Sultan, and her municipality, mostly dead and in their graves, shall be installed therein, then—

"As a young man weddeth a virgin,
So will her sons have married Her;
And as the Bridegroom rejoiceth in his Bride,
So will her Elohim rejoice in her." —Isai. lxii. 5.

Zion, then, according to this exposition, is to take possession of the traffic of the daughter of Tyre, who will have vast treasures stored up in her granaries, vaults and warehouses, at the epoch of the manifestation of the Sons of God. The wealth of Tyre's daughter is the wealth of the sinner; and Solomon says that "to the sinner God giveth labor to gather and to heap up, that he may give (it) to the good in the presence of the Elohim;" and again, "the wealth of the sinner is laid up for the just."—Eccles. ii. 26; Prov. xiii, 22. The sinners scrape it together, and Zion's sons inherit it, when "the time comes for them to take the kingdom and dominion, and the greatness of the kingdom under the whole heaven; and to possess it all during the Olahm, and during the Olahm of the Olahms"—Dan. vii. 18, 27. Paul says that "all things are theirs, and exist for their sake." 1 Cor. iii. 21-23; 2 Cor. iv. 15. Whatever power may therefore be identified with "the daughter of Tyre," which sings as a harlot in these latter days, the inheritors of its power, wealth, and glory, are the believers of the gospel of the kingdom; who have rendered to its law the obedience it demands, with a willing and affectionate heart, and termed in the Scriptures THE SAINTS.

The fact that the wealth of the Tyrian harlot is to become "holy to Jehovah" in some sense, is recognized by commentators on the last verse of Isaiah's prophecy; but not knowing the gospel of the kingdom, nor the revealed mystery preached by the Apostles, they have no view beyond the days of the Apostles. Their horizon is bounded by their labors in Phoenicia, and Paul's visit to Tyre, where he found some disciples with whom he stayed seven days—Acts xxi. 3. Rollin says, that as Tyre prospered in trade she progressed in vice, "till at last, converted by the preaching of the gospel, it became a holy and religious city;" and, commenting on the prophecy, says, "at last, Tyre converted by the gospel shall no more be a scandal and a stumbling-block to nations. She shall no longer sacrifice her labor to the idolatry of wealth, but to the worship of the Lord, and comfort of those who serve him. She shall no longer render her riches barren and useless by detaining them, but shall scatter them like seed from the hands of believers and ministers of the gospel."

Bishop Lowth, who understood philology better than the gospel, falls in with this notion of Rollin. He says, that "Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighboring countries. St. Paul himself found many Christians there. It suffered much in the Diocletian persecution; it was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian until it was taken by the Saracens, A.D. 639; was recovered by the Christians in 1124. But in 1280 it was conquered by the Mamelukes; and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay; is now a mere ruin; a bare rock; 'a place to spread nets upon,' as the prophet Ezekiel foretold.

Such is the notion "divines" have of "Christian cities and countries." When they find a batch of bishops, archbishops and patriarchs, with their hosts of satellites, installed in authority, they think, to be sure, that the place of their jurisdiction must be Christian! But, on the contrary, the ascendancy of such proves the very reverse. No city, as such, or country either, in the apostolic age or since, has ever been Christian. The gospel has been preached in Tyre, Sidon, Corinth, and so forth, and some of their citizens embraced it; but they were only, relatively to their populations, few. It was not until the few, apostatized from the faith once for all delivered to the saints, turning it by their traditions into something palatable to the flesh, that the cities and countries, as such, abandoned paganism for the Catholic Apostasy. Tyre and the rest became Catholics, and in so doing, only changed the form of her spiritual harlotry. Her new religion did not make her virtuous; for she progressed in iniquity until Jehovah's patience was exhausted, and he ruined her by the sword of the Crusaders, Mamelukes and Turks. These writers imagine that because the clergy of their flocks were rich in Tyre, that Tyre's traffic was now enjoyed by those "who dwelt before Jehovah!" But these parties happen not to have occupied that position. If the phrase were admissible in the absence of the Lord Jesus from Zion, it can only be applied to those disciples Paul found in Tyre, and to those adherent to the faith in spirit and in truth. But Tyre's traffic was not given to them "for sufficient food and durable clothing;" for they were such as the Lord's people generally are, and will be, until he returns, a poor and despised people, but "rich in faith." While they continued faithful Tyre continued pagan; and when their class departed from the faith, Tyre approved their treachery to the truth, and embraced its perversion; and persecuted those who contended for an untraditionized gospel. The faithful in Tyre were like the faithful in New York or elsewhere, a class of people who were not regarded as of any account by the authorities, merchants, bankers, manufacturers, and ship-owners, who sang the songs of the harlot, that she might be remembered of those who wanted to buy goods. The saints in Tyre were the HEIRS of "her traffic and gain;" not of the city itself. This has long since disappeared; while the trade continues. Tyre passed over Tarshish to Chittim, and thence far away; and never afterwards returned to Phoenicia. As we have seen this, "the daughter of Tyre," exists in more than her ancient glory and grandeur, and is at this day "playing the harlot with all the kingdoms of the world upon the face of the earth." This is the *Mystical Tyre* that was shut up and sealed to Isaiah, Jeremiah and Ezekiel, in the prophecies they delivered concerning Tyre. They saw Tyre falling *before* Babylon; and the ruin of Babylon afterwards by Jehovah's Anointed Cyrus; and they saw that her traffic and gain were to be holy to Jehovah, and to be appropriated by those in his presence; but they did not see *the mystical things these events prefigured*. In this, we are more favored than they; for being contemporary with "the time of the end," the vision speaks, and we are enabled to understand.

Who then is this daughter of Tyre, with whom we are contemporary? The answer to this question is, that the only power extant of which the characteristics of the ancient Tyre are

descriptive, is that of Britain. This will be seen by comparing the prophecies concerning Tyre with what exists in connection with Britain as a commercial and maritime community. We will here reproduce the leading characteristics which create a remarkable parallel.

1. Tyre was the mart of the nations; so is Britain;
2. Tyre was the mighty fortress of the sea; so is Britain;
3. Tyre's merchants were princes, and her traders, nobles of the land; so are Britain's, being, as the French say, "a nation of shop-keepers;"
4. Tyre was a Dispenser of Crowns; true also of Britain, as shown in her continental and Indian history;
5. Tyre was the Daughter of Tarshish as well as of Sidon; so is Britain the Daughter of Tarshish as well as of Tyre, and granddaughter of Sidon;
6. Tyre emigrated to, and, afterwards, beyond Chittim, and beyond the Sea of Tarshish, or Mediterranean, in and beyond which is now located the British power—the Ionian Islands, Malta, Gibraltar, and the British Isles;
7. Tyre was the stronghold of the ships of Tarshish, or ships trading to India and the coasts of the Mediterranean; so is Britain pre-eminently;
8. Tyre played the harlot with all the kingdoms of the world upon the face of the earth; this is true of Britain in a greater degree than of Tyre in the most brilliant period of her career;
9. Tyre was strong in the sea, she and her inhabitants; who spread their terror through all the inhabitants of the earth; Britain's naval history shows that this is also true of her;
10. Tyre's wise men were the pilots of her state; so of Britain's, what is called "the Collective Wisdom," are the pilots and calkers, who navigate the vessel and stop the leaks;
11. The Tyrian and British trade are identical;
12. Tyre was the great workshop of her time; so is Britain;
13. Tyre was QUEEN OF THE SEA and military; so is Britain;
14. Tyre traded in slaves; so Britain, formerly to a great extent, and now in Coolies;
15. Tyre's chief trafficker was Tarshish; so is Britain's;
16. Tyre boasted in the greatness of her wisdom, and her heart was lifted up because of her wealth; and she set her heart as a goddess, in the midst of the seas; this also is signally true of Britannia;
17. Tyre was a monarchy, whose king was bedizened with all the flashiness in which vain mortals delight; so is Britain—a commercial power tricked out in all the trappings of royalty;
18. Tyre ruled in Eden, the garden of God, and existed there at the time of her overthrow by Nebuchadnezzar; Britain's influence is also in the ascendancy there; and will yet rule there as potentially as Tyre; when the Russo-Assyrian, the Nebuchadnezzar of the Latter Days, shall confederate his forces to expel her from the land;
19. Tyre was a wide-spreading, covering protector *—a protecting power; the position of Britain, whose covering protectorate spreads throughout the earth;

* [In the English Version, the Tyrian Power is styled, "The Anointed Cherub that covereth." The Hebrew of this is, *Cheruv mimshach hassokaik*. The word *mimshach* is there rendered *anointed*. If this be retained in regard to Tyre, it can only be in the sense of her being governed by a king, an official customarily an anointed person. But the word properly signifies *extension, spreading out*; —an "out," or wide-spreading cherub, is a rendering in accordance with Tyre's out spreading dominion over the Sea. A *cherub that covereth*, used in connection with a monarchy, is a phrase which indicates, that the monarchy is a *protecting power*. Hence *cherub*, in this place, signifies a *guardian*, warder, or protector. Hence, I have rendered the Hebrew by the phrase, "a wide-spreading covering protector." Nebuchadnezzar

was the Jailer of nations; and Tyre the maritime protector of peoples; which is the relative position of Gog and the Daughter of Tyre, in the fulness of Gentile times.]

20. Great wealth and prosperity filled Tyre with violence; and through the multitude of her iniquities by the unrighteousness of her traffic, she prostituted her asylums; the same cause produces the same results in Britain; her factory system, unions, institutions, ecclesiastical merchandizings, supporting Mohammedanism, Hindooism, Popery, and so forth, for the sake of advantage—make the resemblance striking.

21. Tyre was a harlot; so is Britain; the Anglo-Hibernian Daughter of Babylon, the Mother of Harlots, and of all the Abominations of the earth.

The Royal Merchant-Power of Great Britain, then, for the twenty-one reasons adduced, is the Daughter of Tyre; the Mystical Tyre in her development beyond Chittim, far away to the westward of its ancient predecessor and parent in the world-wide commerce of the earth. The Spirit of Jehovah, in the prophets cited, spoke *primarily* of Old Tyre and her traffic; but enigmatically, mystically, spiritually, figuratively, or typically, of the Merchant-Power of Britain. "The prophecy concerning Tyre" may be compared to a nut; this entire, consists of the hard outside shell, and the kernel within. To the eye of sense, the shell is alone apparent; and when handled by the flesh is too hard to crack: but to the mental eye, an unctuous kernel appears within. The old, historic Tyre is the broken nutshell; while the British power is the kernel of the prophecy; which is destined "for food sufficient for those who" shall hereafter "dwell before Jehovah." The clerical commentators on prophecy, such as Rollin, Lowth, Newcome, Newton, &c, historians and bishops of the Apostasy, suck the shells only, and therefore fail to acquire the remotest flavor of the prophetic kernel. They can see nothing in the oracle beyond the events of a past antiquity; but God be thanked, what "the wise and prudent," in their own conceit, could not discern with all their lore, he has "revealed to babes"—a revelation that comes by a diligent study of the Scriptures, provided that the student utterly discard the traditions and authority of all papistical and protestant "divines;" if he defers to the opinions of these, they will mislead or perplex him in every case. He must begin the study of the word by declaring his independence of them all; for they are only blind leaders of the blind, who cannot see of themselves, and ruin those that trust them.

Having ascertained the relations of things in these prophecies, we are prepared to discern the destiny appointed for the British power and dominion. It is shadowed forth in the destiny of Ancient Tyre. As it was with this power, so it is to be with Britain. To Britain, Jehovah saith,

"Thou hast sinned, therefore I will cast thee as profane out of the mountain of God;
I will destroy thee, O Covering Protector, from Stones of Fire;
I will cast thee to the ground;
I will lay thee before Kings that they may look upon thee.
I will cause to go forth a fire out of thee which shall devour thee;
I will bring thee to ashes upon the earth,
Before the eyes of all that look upon thee:
All that know thee among the peoples shall be astonished at thee;
Thou wast calamities; and shalt be nothing during the Olahm."

Britain has sinned as did Tyre of old; and if the confessions of her Spirituals of Wickedness may be received as sincere in her late public fast, she acknowledges the charge, though she has not reformed.

"Her heart is lifted up because of her beauty;
And she has corrupted her wisdom by reason of her glory."

The British power will have to contend with the whole strength of Babylon; which will prevail against her so far as to expel her from Egypt, Jerusalem, and Palestine; and she will fall, not by Babylon the Great, but by "STONES OF FIRE;" and *before* the Great City is overthrown to rise no more. These Stones of Fire, are Christ, the "Precious Stone;" and the Saints, the "Living Stones;" from whom a fiery destruction, the Jews being the channel, will stream forth against the Daughter of Tyre, or Britain; and all the Continental Kingdoms of the Earth and Habitable. These Stones of Fire are "THE KINGS" that shall look upon the Tyrian Harlot prostrate at their feet. They are Jehovah's Kings, who shall utterly abolish the empire of Britain. They will reduce the nations of the British Isles to perfect subjection to the King of Israel then dwelling in Jerusalem. The Royal Family, the hereditary nobles, the orders of their Harlot Churches, her merchant-princes, legislators, and gentry, as the stars of the Tyrian heavens, will be cast to the ground; and deprived of all honor, wealth, position, and power, which will be appropriated by the victors. The merchant-kingdom will be reduced to ashes by the judicial fires destined to devour her both within and without. The fall of such a rich and powerful state will be "*calamities*," or terrors, to all, commercially, financially, or in any other way connected with her. Their hearts will fail them for fear, and anticipation of what shall break forth upon themselves. The Daughter of Tyre will become a dissolving view; the ships of Tarshish will howl for her departure; and the once powerful Harlot-Mistress of the Sea shall have no political existence "*during the Olahm*," nor beyond.

"Her traffic and her gain shall be holy to Jehovah;
It shall not be treasured nor shall it be kept in store;
For her traffic shall be for them that dwell before Jehovah,
For food sufficient and durable clothing."

EDITOR.

Scotto-Campbellism Reviewed.

The first in his own cause seemeth just; but his neighbour cometh and searcheth him out. —
Solomon.

"THE MESSIAHSHIP, or GREAT DEMONSTRATION, written for the Union of Christians on Christian Principles, as plead for in the Current Reformation." By Walter Scott.
384 pp. 12mo. 1859.

The above is the title of a book politely transmitted to us by its well-intentioned and highly respectable author. It is the latest copyrighted stereotype of his opinions and speculations on the subject of Christianity, participating intensely "in the cast and color of his minor faculties." It is a literary composition, "incensed with the fragrance of a rich and delightful *fancy*, and a powerful *imagination*, made warm and genial by an infusion of affection" peculiarly characteristic of his natural man.

Speaking of the author, his *politic* and skilful friend, the editor of the *Millennial Harbinger*, says: "The mind and taste of brother W. Scott *is* eminently analytic and synthetic." This, bating the solecism, is evident from the book before us, which, as the same editor remarks, "excels in analysis and synthesis." Mr. Scott not only shows that a dollar is resolvable into a hundred cents, but also that one cent may be infinitesimally subdivided until,

we were almost going to say, *nothing is left*; and then, out of that nothing, by his eminent synthetic power, may be re-produced into one dollar, which, in the form of a bill, or promise to pay, is often the representative of nothing; so that by this wonderful analytico-synthetic process, something is reduced to nothing, and from that nothing nothing comes.

This is really the practical result of this "Great Demonstration:"—out of "the Gospel of the glory of the Deity." Mr. Scott has analytically sublimed an infinitesimal nihilism; and from that nothingness has evolved a speculation that is good for nothing as "*a symbol of salvation*:"—a great demonstration, indeed, of "mind and taste eminently analytic and synthetic," but also of extraordinary ignorance of "the Great Salvation which began to be spoken by the Lord," and was confirmed to his contemporaries "by them who heard him."—Heb. ii. 3-5.

Nevertheless, this great demonstration of Mr. Scott's ignorance of "*the Great Salvation*" is highly commended, and in the main approved by the members of his "brotherhood." The editor of the *Millennial Harbinger* says, in the hyperbolicism peculiar to him, it is "a very readable, interesting, edifying, cheering, and fascinating volume, from my most estimable, companionable, and amiable fellow-laborer in the great cause of reformation. It excels in analysis and synthesis, and very generally, if not universally, is most happy in the selection of its topics. It deals in gold, and silver, and diamonds, and is therefore a rich and enriching volume. I cannot give a synopsis of it, for it is itself a synopsis of synopses, and therefore I must refer it to a committee of the whole brotherhood as one of the most readable, entertaining, and *illuminating* volumes of the current reformation."

Mr. Fanning, one of the editors of the *Gospel Advocate*, says, with all his policyistic, faint praise, "We consider it our privilege and duty to call attention to various books published by our brethren." After commending brother H. S. Bosworth, of Cincinnati, as "a prompt and obliging distributor of *good* books," and enumerating the principal works of Mr. Campbell on said Bosworth's shelves, with "other valuable productions of the same great mind" deposited there, but too numerous to particularize, he adds, "also 'the Great Demonstration,' and other *good* works by brother Walter Scott." The work before us, then, is regarded by Mr. Fanning as "a good book." Of course no book on Christianity is good which doth not teach the truth. We understand, therefore, that a good book of this class of writings is a true book, or a book that teaches the truth. If a book do not teach "*the truth as it is in Jesus*," we regard it as a bad book, however eminent it may be in analytic and synthetic; hence we understand that Mr. Fanning endorses the "Great Demonstration" as a book that demonstrates the truth, and therefore "a good book;" so that, in holding Mr. Fanning jointly responsible with "*the Great Mind*" he speaks of, for the dogmata of Mr. Scott, we do not consider that we shall be doing him or "the same great mind" any injustice, although the said "Great Mind" seems to demur somewhat to the happy selection of all the topics of the book, for he says, "This volume very generally, *if not universally* is most happy in the selection of its topics." The words we have italicized imply a doubt, "*couched in respectful language*," as Mr. F. would say.

But here comes another approver, from "the committee of the whole brotherhood." The *Banner of the Faith*, published in Canada West, speaking of this "Great Demonstration," is in ecstasies. "The Faith," of which Mr. D. Oliphant is the Banneret, is that which Mr. Scott has attempted to demonstrate, commonly known as "*Campbellism*" but more properly, "*Scottism*," as Mr. Scott was its primary in these United States. "We have," says Mr. Oliphant, "again peeped into this volume of 384 pages, by the *fervent* Walter Scott. This work contains not only brilliant, but excellent sentiment; enlarging, encouraging, purifying. We most

heartily and gratefully acknowledge friend Scott's courtesy and kindness in sending us a copy." If only a peep into this "G. D." electrify Mr. O.'s heart with such heart-gratitude, what will be the consequence of a peep into each of the 384 pages? When all the "brilliant and excellent sentiment" they contain gets possession of his inner man, how he will shine, how large he will become, how encouraged, how pure!

Well, this "Great Demonstration" has also been transmitted to the editor of the *Herald of the Kingdom and Age to Come*; and we have not only "peeped into" it, but have also waded through its analytic and synthetic; and with our knowledge of the Old and New Testaments, feel perfectly competent to pronounce it, without qualification, A GREAT FALLACY. We duly appreciate Mr. Scott's donation of the book, which he doubtless regards as unanswerable. An author feels a pleasure in sending his book to an opponent. The language of the transmission is, "Here, my friend, take this, and answer it if you can!" When Mr. Scott sends his book to Messrs. Fanning, Oliphant, and "the Great Mind," the sending indicates a wish that they should give it notoriety and appropriate puffs in their periodicals, so as to cause the book to sell. This they have done, and the end will doubtless be answered. But when the book comes to us, it comes tauntingly and defiantly. We do not mean that it is sent with "an impulse of severity and petty resentments, contrary to the dictates of justice and humanity." We believe that Mr. Scott is superior to this; and that, unlike his editorial brethren, if he were editing a paper, he would willingly ambush what we might have to say against his propositions. So long as he believes that the platform he has built is true and right, and the only Scriptural basis of faith and union, he is perfectly justified in sending his book tauntingly and defiantly to all his opponents. We honor him for so doing, and thank him for the opportunity he has thus afforded us of "*searching him out*," and of contending against him sharply (but all the time, as our custom is with all our adversaries, with that generous disposition which scorns to take an unfair advantage, and would help a fallen enemy to rise and renew the fight for liberty or death) where he is found making void the Word of God by his traditions.

But if an author feels pleasure in hurling his book at the head of an opponent, said opponent feels no less pleasure in receiving the missive, when he finds the strength of his own defences established in the weakness of his strongest assailants. This pleasure is ours. Here is our friend's "Great Demonstration," belauded by the party-chiefs of his fraternity, —as *partizans only know how to praise*, —freighted with Lord Bacon, Locke, and logic to repletion, —here he is, "profusely skilled in analytic," with synopses without end, and after all "the Creed of Christianity" and "the symbol of salvation" not so much as touched, not to say explained. We may be weak, very weak; but when we find those who are reputed strong by the might of the world, with all their lore, so feeble in their efforts for a great demonstration, our weakness turns into strength, and we thank God and take courage.

But before we introduce our readers to the book itself, it is necessary that we should say something about its author. Many of our present readers have never heard of him, and will, therefore, naturally inquire, "*Who is Walter Scott?*" In answer to this we reply, that he is not the Walter Scott whose monumental statue flatters the national vanity of the Queen's lieges dwelling in "Auld Reekie." This was *Sir* Walter Scott, the novelist and romancer, "the Great Unknown" for a time, who amused the Old Man of the Flesh with his tales of love, blood, and witchery. But the Walter Scott of the "Great Demonstration," though not "*Sir Walter*" is like this great fabulist, a man of good parts, of lively fancy, and powerfully imaginative. He is by birth a Caledonian, and by education a Protestant, originally, we believe, of the Presbyterian color, which is said to be "true blue." When he bid adieu to the

land of Tam O'-Shanter and Souter Johnnie, he turned his face, not Zion-ward, but towards the land of blue laws and wild fanaticism. From the land o' cakes and witches he set out, and into this land he came where now we dwell.

From the "preface" of the book before us we learn that Mr. Walter Scott was immersed in 1819, by "a Christian gentleman" who "*perished soon after.*" If Mr. Scott believes in immortal-soulism, we cannot tell what he means by this. If the soul be immortal, and the real man, how can he say that the immerser "perished" when death came? If he do not believe it, how can he say that "a Christian" *perished* when death came? Christians, though dead, are not perished, unless it be shown that Christ is not risen, which Mr. S. will not affirm. Christians in the grave are not perished, because they are to rise again. We object to such a form of speech as, "the *Christian* gentleman by whom the author was, in 1819, baptized, *perished* soon after." In the present state of the public mind, and Mr. Scott's relations to it, it is unintelligible. We suspect, from this sentence, that he does not believe in immortal-soulism. We remember that he re-published a discourse of ours upon Eternal Life in his paper, and, while endorsing our four propositions, added a fifth of his own, to the effect that eternal life is not attained until the appearing of Jesus Christ in power and great glory. In these times it is difficult to find men where you left them twenty years ago. If you found them near the truth then, after twenty years you ought to find them in the truth, and strong; but for the most part you find them now not in the truth, nor even near it, but far off, out of sight, with their backs turned upon it. We cannot tell, therefore, certainly, whether Mr. Scott is of the same mind today as when he republished our discourse, or whether he platonizes with "the Great Mind." A passage in his book, on p. 249, rather indicates the contrary. There he says, "When we meditate on *hades*, the receptacle of the souls of the dead, 'clouds and darkness rest upon it.' But when our meditations overleap the *negative*, and by the transfiguration ascend into the *positive of eternal life*, all is sunshine, unclouded glory, and eternal day. The problem of humanity is solved. *Man* is immortal, and the principal end of his existence is 'to glorify God and enjoy him for ever.'" This looks very like what his brethren in the Campbellite Heavlies style "materialism." On page 252, he asks the soul, "Wouldst thou not that thy *personality* might be restored at the resurrection?" This implies that it is without personality before—not a person in the negative of eternal life. This is extinction of soul. We would suggest that Mr. Scott would be kind enough to let the world know, definitely, what he believes upon this subject.

Perhaps the "Christian gentleman" committed murder, as Mr. Scott says "he perished;" for the apostle says, "*No murderer has eternal life abiding in him;*" and not to have eternal life is to perish. But we must leave this in its original uncertainty, and pass on.

After this gentleman had perished in some sense, his ecclesiastical mantle fell upon Mr. Scott's shoulders, and he found himself the shepherd of a little flock in Pittsburgh Pennsylvania. Whether he came into the possession of the gentleman's "excellent library," or simply had the use of it, does not appear; but from the list of books given, it may be discerned whence he extracted the elements of the system subsequently organized and known as "Campbellism" — Carson, Wardlaw, Haldane, Glass, and Sandeman, not the prophets and apostles, were *το Οεμελιον*, *to themalion*, or the foundation, upon which, "as a wise architect," Walter Scott erected his superstructure. [In 1852 Mr. Scott published a tract of 128 pages, which has been worked into the body of the "*Great Demonstration*," entitled, "*To Themalion*" with a motto in Greek from 1 Cor. iii. 11, 12—"As a wise architect I have laid the foundation, which is, that Jesus is the Anointed." That he laid the foundation of Campbellism in the United States we have no doubt, but that he did it wisely does not appear.] He studied these

"modern reformers," he tells us, with the Holy Scriptures, in which he *chiefly* delighted. It is a pity he did not study the Scriptures without them. They moulded his mind, already clerically tutored, into the form of Scotch Baptistism. It was into this that the Christian gentleman who perished, immersed him; and while delighting in this he made a vow, or, as he tells us in the "preface," "he solemnly promised God that if he would, for Christ's sake, grant him just and comprehensive views of his religion, he would subordinate all his present and future attainments to the glory of his Son and his religion."

But "God knows what is in man," better than man knows himself. He knew that Mr. Walter Scott would not be faithful to "a just and comprehensive view of his religion," as the developments of the forty years that have elapsed since his immersion by the Christian that has perished (!) have abundantly proved; and therefore he has not as yet condescended to grant his petition. Though a very amiable gentleman, Mr. Scott has not yet become "*a little child*;" and without this, the Great Teacher saith, we "*cannot enter into the kingdom of the heavens*." Mr. Scott must empty himself of his modern reformers, and the jargon of the schools; he must forget Bacon, Locke, and Logic, which have made him "daft," as they say in the land of witches; his brains are bewildered with analytic and synthetic synopsed until he can see no more; this must all be abandoned. A head under the pressure of all this learned lumber is unfit for the study of "the word." The heads of babes and sucklings out of whose mouths the Deity perfecteth praise, are not befuddled with such speculative twaddle. Mr. Scott must cease to ape "the wise and prudent," and become as a little child. So skilled in analytic, let him analyze the mentality of a child; and then let him synthesize the elements into a proposition, and conform thereto. There may be some hope of his then obtaining "a just and comprehensive view" of the religion of God; but not till then.

While in Pittsburg, Mr. Scott was not only shepherd of the Scotch Baptist flock there, but the teacher of an academy. During "twenty-two months at a stretch" at this epoch he discoursed in church and school upon Matthew, Mark, and John, until his mind, already perverted by the metaphysics and spiritual philosophy of the Kirk, and the "modern reformers," could only respond to one idea; which he chalked "in large letters over the door of his academy, that he might teach it to his pupils. This one idea (and one idea in the general acceptation of it, it is) is what he calls "the Creed of Christianity," expressed in the proposition that "*Jesus is the Christ*." From that time to this, these four words have been in possession of his mind so largely as to leave but little room for anything else in theology. The proposition is true, incontrovertibly true, and a most precious truth withal; but the *use made of it* by Mr. Scott, converts it into a gospel—nullifying tradition—"a bee in his bonnet" which has stung him into, most fantastic "*demonstrations*."

Some time after Mr. Scott had got through the twenty-two months' stretch, he heard of a Presbyterian Divine, who lived on a creek, called Buffalo, in the Panhandle of Virginia, about forty miles below Pittsburg; and who was perpetrating certain eccentricities within the orbit of that pious and Christian gentleman who caused Doctor Servetus to be burned. This reverend gentleman, who had discovered that infant sprinkling was not baptism, and therefore been immersed, commenced in 1823 a little Monthly of twenty-four duodecimo pages "pledged to no religious sect in Christendom, the express and avowed object of which was the eviction of truth and the exposure of error." He styled it "*The Christian Baptist*" in his simplicity; and in the preface to the first volume very candidly confessed that "we have been taught that we are liable to err," as if there had been a time in his divinity when he was ignorant that "*to err is human*." But by July 4, 1823, he had become emptied of his fancied infallibility; and at that date, he says, "we have found ourselves in many errors; we candidly

acknowledge that we have changed our views on many subjects, and that our views have changed our practice." "I am not very confident of my own reasonings, I am sensible that on many points I have changed my opinions, and found reason to correct what I had judged formerly to be right." This was an ingenuous state of mind, which it is to be deplored does not now characterize the gentleman who adopted them as his own.

In the first number of this periodical we find Mr. Scott interestingly at work over the signature of "*Philip*." An understanding had evidently been established between Mr. Scott and Mr. Campbell; and they had become co-laborers in an attempt to reform certain abuses which had established themselves in what they still acknowledge to be "the Church of Christ"—two well intentioned and pious gentlemen undertaking to extract the motes out of the eyes of their contemporaries, but who had unfortunately not discovered the beam in their own. This beam was *ignorance of the gospel*—of "the things concerning the Kingdom of the Deity, and of the Name of Jesus Anointed." Acts viii. 12. They were then ignorant of this; and, as their writings show, they are ignorant of it to this day. Nevertheless, even with this great and blinding beam in the eyes of them both, relatively to the intense darkness of the time and country—a perfect region of the shadow of death—they were as bright and shining lights; to whom, however, it might have been said, "If the light that is in you be darkness, how great is that darkness!"—and if their light were great darkness, how intense the blackness of the night which, as a pall, covered the mind of the back-woodsmen they undertook to enlighten! —"Darkness covered the earth, and gross darkness the people."

But their intentions were good, and for this we honor them. They meant well. They had diligently studied the New Testament through the medium of certain pet writers in their libraries who were not so dark as theologians generally. Involuntarily and unconsciously biased by these, they read the Scriptures by rules which precluded them from a just comprehension of their teaching; so that, in effect, they were taught of the "modern reformers" above named, and *not of God*. Thus prepared and qualified, they assaulted the outworks of the Satan, and presented the world with a new illustration of the spectacle often enacted by the blind, of Satan casting out Satan, and being divided against himself. They right valiantly attacked their brethren the Clergy, and all the names and denominations of the Apostasy, and all their various schemes for soul-saving, at home and abroad. Splendid meeting-houses, fixed salaries, missionaries and modern missionary schemes, beneficiaries transformed into a learned priesthood to put out the people's eyes, councils, creeds, and sects, experiences, colleges, text-preaching and textuary divines, clerical titles, revivals, the so-called "benevolent institutions of the day," and so forth—all became objects of very severe, because very just and truthful, attack. In this conflict Saul and Jonathan invariably routed the uncircumcised, and put to shame the weak inventions of the enemy.

Still, it was only Saul and Jonathan, whose "kingdom" is doomed to perish. Mr. Scott was the Jonathan of the situation—a more scripturally enlightened counsellor than Saul; though not equal to him in tact, in the policy of state, and the conduct and stratagems of war. Mr. Scott was the man of principles, and Mr. Campbell, the man of facts and political expediencies; so that, in concert, they made great impression upon the public through the earlier volumes of the *Christian Baptist*. Mr. Scott indoctrinated "the great mind," as Mr. Fanning terms the mind of Jonathan's "superior" with his notions of "the Ancient Gospel and Order of things," and baptism for remission of sins to all those who confess that Jesus is the Christ. Mr. Campbell found it difficult at first to receive this; but being then in subordination to the genius of Mr. Scott he had to give in, or abide the consequences of antagonism. And these would have been fatal to his position; for at the time he assented, Mr. Scott was

preaching baptism for remission of sins in the Western Reserve, Ohio; and, as he tells us, a thousand persons were so baptized in a few months. Before Mr. Campbell knew what would result, he sent a man after Mr. Scott to stop him; but his messenger was converted, and joined him in the preaching Mr. Campbell had sent him to destroy. The fire had got away from him, and there was a great conflagration among the wood, hay, and stubble, which he had no means of checking. Was it expedient for a house to be built by "*a wise architect—σοφός αρχιτεκτων*—upon the cleared space, and he himself have no hand in it? There was no telling to what this thing might grow; and if he held off and opposed the enterprise, Jonathan, and not Saul, would occupy the throne. Regardless of the remonstrances of one of "*superior deserts and post of elevation*" as he styled Mr. Campbell in 1852, for whose "*many great and unrivalled services*" he has a long-cherished affection and profound esteem" (*Hem!*)—notwithstanding the remonstrances of his superior, I say, Mr. Scott "went ahead," being sure, in his opinion, that he was right. Had Mr. Campbell continued to stand aloof, Mr. Scott would have been long ere now enthroned in the "*superior post of elevation*," and the "*deserts*" would have been reversed by success! We should then have heard nothing of "*Campbellism*." By this time Mr. Campbell would have been forgotten, or nearly so; and his light utterly extinguished by the superior blaze of "the gold and silver, and diamonds of the rich and enriching oracles of "*Scottism!*"

But this world is humbugged by tacticians, whose percepts and practice are "*sharp*," and who know how to avail themselves of facts. While Mr. Scott was creating a great fact in running to and fro, and baptizing the ignorant into a body distinct from and hostile to, all other sects, Mr. Campbell seized upon it, and made it his own. He became imperfectly, but *politically*, converted to the gospel of "immersion for remission of sins,"—he embraced it evidently as a matter of policy and imperfectly; for, as we have shown elsewhere, he avows the dogma of pardon without immersion, and contends that he always believed this! Then he ought to have continued in opposition to Mr. Scott, and not to have slipped into Mr. Scott's encampment, and under cover of a hollow alliance, a sort of Anglo-French *entente cordiale*, have plundered him of the laurels he had won! But he was not yet strong enough to part from his "most estimable, companionable, and amiable fellow-labor in the great cause of REFORMATION"—*the work of uniting sectarians into one new body through confidence in Christ, and immersion, if they felt like it*. See the symbol of Campbellism in our number for January. At this crisis, our Bethanian Saul was "a bird at the end of a string" who could only fly so far without prostration as the "most estimable" Jonathan, who held the string, would allow. Saul and Jonathan, when they read this, will both understand what we refer to by this comparison. Saul was under check, and had not yet tasted of the sweets of that liberty implied in the words,

"Caesar no longer a superior brooks;
And Pompey scorns an equal."

The time of emancipation, however, was rapidly approaching, when the bird would snap the feeble thread which bound it, and stretch forth its pinions in flight to make its standing in the sun. The indefatigable Mr. Scott, more remarkable for analytic, synopsis, and synthetic than for tact, was still keen in the solution of mysteries. A celebrated saying of Jesus had puzzled him for forty years. During all that time, though "a Christian" and "in the kingdom" withal, he did not understand it. At length, he thought he did. According to his own notion, God had revealed to him "a just and comprehensive view of his religion," which was now extant in the pages of the *Christian Baptist*; and practically illustrated in his thousand and one proselytes of the Western Reserve. He had restored to them "The Ancient Gospel and Order of Things" in putting them in possession of remission of sins by baptism, according to

his very superficial exposition of the second chapter of Acts. He persuaded them that they were "in the kingdom;" and when he contemplated them under this aspect, he beheld the solution of the celebrated saying which every exposition he had met with for said forty years had failed to explain to his conviction. But, let us hear his own account as presented on the eighth page of his "preface."

"The transitional part of our religion," says Mr. Scott, "by which the evangelical parts are united—the transfer of converts by 'water and Spirit' from the world to the church, has been by far the most difficult to explain."

"Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Having looked on this celebrated saying of the Redeemer for nearly forty years without understanding it, and having eagerly seized and carefully examined every exposition that happened to come before him, the author ever felt that the verse remained unexplained. Impatient of his consummate ignorance of this deep saying of the blessed Saviour, he took the liberty, in humble prayer, to ask his great Redeemer, with holy reverence, "Whether his great Redeemer had spoken that saying never to be understood? If not, the author prayed that he might be enlightened." The interpretation found in the body of this book *was shortly after suggested*. The case may perhaps illustrate this saying of James. "If any man lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him"—Jas. i. The Lord, as of old may have said, "Gabriel, show this man the scripture"—*Dan. viii.*

This is a very remarkable paragraph and not to be passed over lightly. It reveals to us,

1. That, though Messrs Scott and Campbell had been extracting motes and beams out of all eyes for several years, they were consummately ignorant of first principles.
2. That the Lord left Mr. Campbell in his consummate ignorance, but enlightened Mr. Scott.
3. That in answer to his prayer Mr. Scott became an inspired man:
4. That, like Daniel, he is "greatly beloved;" and
5. That in consequence, Gabriel was commissioned to enlighten him.

Surely, here is "another Daniel," and the world hath not known it! But let this pass. We are satisfied with the first; and require more convincing evidence than the wisdom of this "Great Demonstration" to prove that another is in our midst. Jonathan, and not a Daniel, as we prefer to consider Mr. Scott, appears to us to have been singularly unfortunate in his prayers! He first prayed for a just and comprehensive view of Christianity, and has not been answered; and he next petitioned for inspiration to understand one of the most obvious and intelligible first principles of the gospel of the kingdom; and refers us to the body of his book to see how it was granted. We have referred to it, and shall hereafter exhibit it to the reader: in the meantime, as the result of conviction from our own examination, we are bold to say, that if he have no other evidence to adduce, it must be evident to the merest neophyte, that the prayer, humility, holiness, and word-reverence of Mr. Scott have been totally disregarded; and that his forty years' consummate ignorance of the celebrated saying which the Great Teacher reflected upon Nicodemus for not comprehending, remains undisputed and unbroken, to this day.

But let us pass on. Mr. Scott assumed that a great discovery had been suggested to him through the instrumentality, perhaps, of the angel Gabriel: who had appeared twice to Daniel,

once to Zacharias, once to Mary, and the fifth and last time to Mr. Scott, "the John Baptist of the Reformation!" Full of this conceit, he had to proclaim the new heaven-descended wisdom, so liberally bestowed; or, in shutting down the valve, to burst. To avoid this catastrophe, he began to proclaim that to be born of water and of spirit consists in the transition of the already regenerated from the world into the church by immersion; and that being in the church he is subjected to a spiritual operation understood only by its effects. "The gospel," says he, "can convert and regenerate; but *it cannot change the soul*. To do this great work is the office and prerogative of the Holy Spirit of God only."

Here, then, was an inducement for the regenerated to be immersed. Assuming that his notion was inspired truth, he seized upon the words of real inspiration, and exhorted the multitude in the formula of Acts ii. 38, to "repent and be baptized, every one in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." There were the words which in their consummate ignorance, (and if Mr. Scott were consummately ignorant, as he says, how desperately ignorant must the multitude he mystified have been!) they could only read as "natural men." Multitudes accepted his exhortation, and were *immersed, that they might receive the Holy Spirit*; and when immersed, feeling that they were precisely the same unaltered *naturals* they were before immersion, as might have been expected, apostatized from the Scottish Ancient Gospel, and became more devilish than before. These United States abound with such apostates; and could a census of them be taken, they would probably be found as numerous as the living members of the sect.

But Mr. Scott had not only to beguile (without intending to deceive) the ignorant multitude; he had also to seal his own deception, and to mesmerize the bird at the end of his string. The latter, however, was not so easily accomplished. He very readily sealed himself with his own deceiving, by getting some one to *immerse him for the reception of the Holy Spirit*." He had been baptized by the Christian that had perished in 1819; and he was baptized some eight or ten years after, a second time, by some Christian of the same or another sort. The probability is that he thinks he got remission of sins in the second immersion, as well as the gift. But upon this point we are not so clear. It is all the same however in the end; for being ignorant of "the gospel of the kingdom" when he was immersed by the Christian who perished, and ignorant of it when immersed the second time, as it is manifest from his book he is still ignorant of it in 1859—he has to this date been neither enlightened, pardoned, nor sealed with the Spirit. He thinks he is the subject of all the three. But his "Great Demonstration" being a witness, we are certain that he is mistaken; though we are not so certain we could convince him of it. We fear that, like Ephraim, he is inseparably joined to his delusions.

But as to that bird of consummate ignorance at the end of his string, what became of him? Mr. Scott took him upon his finger and smoothed his feathers, which had become considerably ruffled; he kissed his bill, and whistled to him the prettiest tune he knew, but all to no purpose. The bird was sullen, and would not be cajoled a second time. Mr. Scott, however, persevered in his attentions, for he knew by experience the trouble necessary for his management. But this time he could not succeed. The sullen bird considered that he had been in a leading-string long enough, and meditated flight. Suddenly he bounded off the finger; the tender filament that held him by the leg was stretched; but the flight was only momentarily impeded. Another flutter, and snap went the thread, and away went the bird; and Saul was a free man until the day he fell upon his own sword on the Gilboa of Sept. 1837, according to the word of the Auld Reekie fortune-teller to whom he paid his shilling.

But, without a parable, we remark, that Mr. Campbell would not give in to Mr. Scott's traditions about the Spirit. He had consented to swallow his notions about remission of sins; but these about the Spirit would not so easily go down. The result was an antagonism between the bird and the boy. Mr. Scott lost his ascendancy, which was never afterwards restored. He succeeded, however, in bringing him over to the traditions which had spread extensively; but he was never able again to bring him "under his thumb." The bird had tasted the sweets of liberty, and was determined to soar on until it should attain for its "many great and unrivalled services" the "superior post of elevation"—*the Supervisorship*.

The result of this severance of the pristine confidential intimacy between Mr. Campbell, the tactician, and his "most estimable, companionable and amiable fellow-laborer," Mr. Scott, appeared in the commencement of *The Evangelist*. They could no longer travel in one and the same vehicle. For a time the *Christian Baptist*, though small, had been large enough for two friends; but was not large enough for two rival candidates for "the superior post of elevation"—the Supervisorship of the New Denomination so rapidly developing. In the C. B. for July, 1830, Mr. Campbell says "Mr. Scott has been the active agent of one of the most important revolutions and conversions in the present day, as far as has come to my ears." The "important revolution and conversion," styled technically, "this reformation," became an inspiration, breathing into the two friends the rivalries and pride of life. Mr. Campbell's individuality found development in *The Millennial Harbinger*, and Mr. Scott's in *The Evangelist*. Comparisons, which are often odious, began to gain currency. As Mr. Scott, the active agent, tells us in his "Preface," one said that he was "the John Baptist of this reformation;" another that he was "the Preacher," by way of eminence; another, "the Melancthon;" another, "the Columbus," and so forth. For the sake of not disturbing what is quiet, we presume, Mr. Scott affects to style these appellations "infelicitous loud-sounding titles and cognomenations;" yet it is notorious that there was a paper war between Messrs. Campbell and Scott, concerning a point of honor, namely, *to which of them pertained the honor of restoring the Ancient Gospel to the world?* Each of the rivals, as they had become, claimed it; and from the premises before us, *if there had indeed been such a restoration*, Mr. Scott unquestionably deserved the palm. Mr. Campbell was his disciple and scribe, who dressed up the ideas supplied in Mr. Scott's correspondence, in the form of essays for the *Christian Baptist*. Mr. Scott is alive to testify if this be correct or not. But from our standpoint the claims of the combatants are nothing less than ridiculous; for to this day they are both of them as ignorant and faithless of the gospel of the kingdom as the Roman Chief of the Great Synagogue to which they belong. They have neither of them restored the Ancient Gospel, but have been adoring phantoms under that specious name.

Peace, but not the original confidence, was restored between the candidates for "the superior post of elevation," by the interposition of mutual friends. We know that in 1839 the outer calm had a substratum of unconcealed discontent. "The superior post of elevation" has been usurped by Mr. Campbell; and Mr. Walter Scott, the real and original inventor of the delusion, is eclipsed in the broad shadow of his rival, who has patented the invention upon his own account.

Thus, then, when the inquiry is made of the reader, he may be able to tell who the author of the "Great Demonstration" is. He is not an ordinary man; but is one that is known to fame as "an active agent" in the ecclesiasticism of what was at the time "the Far West." He has concocted a theory, which, in the hands of Mr. Campbell and its other partisans, has formed and animated a body ecclesiastic of large dimensions in these United States. In 1852, Mr. Scott asserted that "more than 200,000 men have already, in twenty-five years, obeyed"

what he calls the gospel. How many women and *children* extra these thousands he does not say; for though the sect does not sprinkle babes, it immerses children whose spiritual intelligence is defined by their answering the usual "yes" to the inquiry, "Do you believe that Jesus is the Christ?" Upon which the inquirer exclaims, "Thank the Lord!" and forthwith dips them in water for the remission of sins, and the gift of the Holy Spirit!

Judging from the record of Mr. Scott's evangelical labors in the *Christian Baptist* for 1830, his object was not the organization of a body of people, all of whom should be baptized for the remission of sins upon the ground of its necessity, because of the universal ignorance and consequent infidelity of professors. His scheme was to immerse some baptists who might wish it, and to admit others who might not, who should theoretically approve the preaching. This was his notion of "the union of Christians on Christian principles!" In carrying this into practice, he visited a regular Baptist church, which he styles "the Youngstown Church." The preacher he terms "brother Woodsworth," and the members "Christians," who "had been baptized in the name of the Lord Jesus." At the time of his visit, he says, "all was delinquency—a perfect web of wickedness, the like of which I never had seen." For three weeks he labored to reform them, without effect. Failing in this, he then began to preach to them his "ancient gospel," the result of which was, as he reports, that "of that sinful people there have been immersed nearly one hundred and fifty individuals." This would have been all *right*, if his gospel had really been "the truth as it is in Jesus;" and if none others had been admitted into the New Body who had not been similarly enlightened and immersed. But, had this Scriptural course been adopted and adhered to, the world would never have heard of the "200,000 men," with their clergy, colleges, editors, and soul-saving institutions, with their agents in Jerusalem and everywhere else, where loaves and fishes are provided by a deluded generation. It is a slow process, and difficult of accomplishment, to enlighten the blind, with all the wickedness and lusts of the natural man in high activity. He has a natural distrust for the truth which is not easily neutralized; hence the "turning of him from darkness to light, and from the power of the Satan to the Deity," is an arduous and very tedious affair, resulting only in the illumination of a few. The very success of Mr. Scott's theory (not to be paralleled with the apostles' teaching, confirmed by the manifested power of the Deity himself) is evidence against it. The truth does not spread like wildfire, but by slow and painful advances upon the enemy. That "sinful" Baptist "people," ignorant as they were wicked, were captivated by the superficial novelty invented for them by Mr. Scott, who promised them remission of sins, and an immediate introduction into the kingdom by immersion! All but sixteen of this Youngstown "web of wickedness" embraced his theory; and concerning them he writes, "be it observed that nothing said here is to be construed evilly, in regard to the sixteen members. —*I believe them to be misguided Christians.*" It is clear, therefore, from this, that he was going about the country, with the full consent and approbation of Mr. Campbell, immersing "Christians" for the remission of sins! The "Christians," however, who would not be re-immersed, were only regarded as "misguided," whom they were ready at any time to receive into the new connection, which they called "the kingdom," "by the right hand of fellowship," if they wished!

Such was "this reformation" so glorified by its patrons and patentees as excelling all that have preceded it, and leaving no room for a successor! "No reformation," says Mr. Scott on p. 276, "more correct in its fundamental truth can ever succeed ours;" "conversion and union are its aims;" and the results of our movement will finally be the unity of the brotherhood and the universal conversion of mankind!"—p. 291. But immediately after this prophecy he startles the reader of it with the exclamation, "What a catalogue of blind preachers encumbers the Reformation—men whom we dare not blame as being ignorant of

the first principles of the gospel; but men who will not be enlightened on the great theories of the age and the aims of the Reformation. They are not earnest in the battle for *conversion and union* which has been instituted. Brother Campbell has well said, "They preach all sorts of doctrine." Yes, indeed, it is an extraordinary long "catalogue of blind preachers," with Messrs. Scott and Campbell at the head of the list. Yet is the work of reformation in this generation to be accomplished by them. How Utopian the scheme, how gullible the speculators who conceive it! When the blind lead the blind, says Jesus, both fall into the ditch; and this ditch, become a great chasm with gaping jaws, is yawning widely to engulf one of the baldest speculations that has bewitched the multitude for many a day. This is an "evil world;" nevertheless, out of the evil the only wise Deity educes good. Were it not so, there would be no good in the world. Messrs. Scott and Campbell are evil genii, who have intended to do well; but through the bias of a clerical education and ignorance of the divine purpose, have missed it. Much good, *in a direction they did not contemplate*, has resulted from their labors. They have roused their generation from its supineness and spiritual lethargy. They found it in this country in abject quiescence, and subjection to clerical authority, with little interest, if any, in the teaching of the Scriptures. This has been changed; and although they could not indoctrinate their contemporaries with "the truth as it is in Jesus," they have stimulated many to search the Scriptures for themselves, which, in not a few instances, has resulted in their discovery of the truth, and purification thereby. Hence their enterprise has been a medley of good and evil, with numerically more evil incarnate than good. Thus MORMONISM is the natural offspring of Campbellism, as proved in Mr. Scott's *Evangelist*. In the book before us, p. 6, he tells us that "the Mormon impostor came into furtive possession of his method of advocating the gospel, and made to himself a numerous people." Messrs. Scott and Campbell's brother, Sidney Rigdon, seceded from their leadership, and formed a partnership with Joe Smith for a speculation of their own. They grafted Mr. Scott's "ancient gospel" upon the Rev. Mr. Spaulding's "Book of Mormon;" and boldly offered the Holy Spirit *in its gifts* to all who would be baptized for remission of sins, and join them. This was Scottism in its logical and practical manifestation.

Behold, then, this pretended reformation, which some of its devotees have styled "the first resurrection?" There it is, the Mother of Mormonism confessed, in both of which, in mother and daughter, reigns the spirit of proscription and persecution unto death. Heaven forbid that a union of Protestants and Papists should be effected upon the principles of Scotto-Campbellism. We know by experience what a heartless tyrant it is, without the power of political majorities; and how in its weakness it strives to exclude its members from the knowledge of every thing but its own delusions. What would be the consequence if all it calls "Christians" were united under the inspiration of its theory and spirit, administered by the Editorial Faculty of Bethany, through the active agency of the Fannings, the Franklins, and that long "catalogue of blind preachers" who "preach all sorts of doctrine." Behold the daughter in Utah, and there, reader, you may see the Scotto-Campbellite theory and spirit in union and power! Like begets like; Sidney Rigdon stole Messrs. Scott and Campbell's fire, and fanned it into flames. The history of Mormonism demonstrates its burning when above or beyond the reach of the civil law; and woe to the unhappy citizen who dissents from its traditions, where all are *converted and united*, as in Utah—the miniature illustration of "Christendom," when "this reformation" figures as the order of the day!

But while the Scotto-Campbellite theory was developing into Mormonism in the wild West, some who had been stirred up by Messrs. Scott and Campbell, were studying the Divine Oracles in the more staid and sober-minded East. These had adopted as their rule the motto of the *Christian Baptist*, "Call no man master upon earth;" and "Prove all things, and

hold fast that which is good." These principles had taken hold of some minds who were interested in their writings; but received only what commended itself to them as the oracles of God. This was the good resulting from their labors, and *operated as a preparation for what was ere long to be developed.*

Mr. Scott, though not an inspired man, nor a Daniel, nor enlightened in the truth, nor of any influence in heaven, is nevertheless a very interesting man; and worthy of considerable regard in the tracing out of the working of the providence of God. He is a link in the great chain of divine causation. He is not a great link, for the links in themselves are all minute; still he is a link, as also Mr. Campbell. We may go a step further and say that they are important links. Judas, Pilate, and the Chief Priests were an important link in this chain; and so was the Serpent in Paradise. But for the Serpent there were no temptation; and but for Judas and his company in crime there were no betrayal and crucifixion; and consequently, no redemption by the sacrifice of Jesus. When the Deity has a purpose to perform or develop, he lays hold of any of his creatures whose peculiarity he requires in the operation. We know from the word, that he hath a purpose with reference to our near future; and that an element of that purpose is *the existence of a prepared people at the advent of Messiah in power and great glory.* Now the problem was, How can this people be developed out of the apathetic, supine, spiritually lethargic and world-loving generation of this first half of the nineteenth century? This was the problem to be solved; and solved, too, not by miracle, but upon the principle of hearing "the gospel of the kingdom," which was nowhere preached in the world; of believing it with honest and good heart, and of being baptized. How could they hear what was not preached? That was a problem to be solved, and the solution we behold at this day.

The working out of the problem would in the nature of things set free a great deal of evil in the fermentation that would necessarily ensue. You cannot stir up the deep pits of humanity and exhale from them only odors sweet and pure. Foul mephitic vapors will commingle with perfumes of agreeable fragrance, whose sweetness can only be discerned by those whose sense has been cultivated by reason of use. The students of the word, who bring all things to the law and the testimony, are alone able to distinguish that which is "an odor of life ending in life" from the "savour of death ending in death"—2 Cor ii. 15—17. They receive nothing upon authority; but search the Scripture for themselves, and therefore believe. The multitudes, however, are not so. They run as they happen to be led; and the more ignorant and blind their leaders, the greater the multitudes who run after them; for, being "fools" and "drunk," as the Scriptures testify, they delight in folly and shame.

The Scotto-Campbellite agitation of the corrupt mass began at the commencement of the pouring out of the Sixth Vial upon the Great River Euphrates. Though no part of this vial, it is a coincidence worthy of note—it was contemporary with a judgment which is to ultimate in the advent of Christ, *and his union with the people prepared.* The agitation set free the foul vapors of Mormonism, and *developed a people antagonistic in theory, spirit, and practice to the original agitators.* This development was produced by the affirmation, on the part of these students of the word, of certain principles which Messrs Scott and Campbell, more particularly the latter, labored to suppress. In this way, AN ANTAGONISM was created, *which is working out what Messrs. Scott and Campbell had not the Scriptural information to unfold.* They could drill and blast and pile up the raw material; but they could not give it the form of "a people prepared for the Lord." Their mission is accomplished, and beyond what exists, they cannot advance. They have long since turned aside after their own ways, and leanness has entered, and is consuming their souls. Hence, they are now "upon the shelf" as instrumentalities which have served a purpose no more to be resumed.

In our next we shall look more particularly into the development of the antagonism by which a people is preparing; and then into the book by which Mr. Scott has demonstrated to intelligent believers his profound ignorance of the first principles of the oracles of God.

EDITOR.

Progress of the Truth in Canada.

At the close of last year, we received a letter from Bro. Williams giving a detailed account of his runnings to and fro in Canada West in the service of, and for the dissemination of the truth.

The first place he visited on leaving Owen Sound was Inver Huron. Arrived here, he announced a course of sixteen lectures in the school-house, on the destiny of the earth and its inhabitants. Before he commenced, however, he awaited the conclusion of a performance which had been notified to come off on Sunday afternoon. The performer was a Methodist divine, who, according to divine custom, first took a text; secondly, departed from it, and thirdly, never returned to it again.

After straying off in regions unknown to the text for the usual time, a basin of water was introduced, together with a very young suckling to be converted into "a child of God and an heir of kingdoms in the skies." In the performance of this legerdemain, he read prayers from the Book of Discipline with an aspect of sanctity quite professional, and greatly to the comfort of the blind, who, not being able to see, felt that a sacred rite was being performed, the efficacy of which was potent for the salvation of the idols of philoprogenitiveness from burning in "an endless hell."

This exhibition of blasphemy excited Bro. Williams' indignation; and started him to his feet as soon as the pantomime was finished. He showed the deluded people that God's children were not generated in that way; but that they were produced as the result of the word of the kingdom understood and lovingly believed. That this was the seed-germ of the new creature, for which there was no substitute. Having proved this from James i. 18; 1 Pet. i. 23-25; 1 Cor. iv. 15; Matt. xiii. 19, 23, 38, he unfolded to them the nature of the kingdom, which is to be established by Jesus and the Saints—the Elohim of the Heavens—under whose government all nations shall live happily. This kingdom he contrasted with that preached by the blind guides of the multitude, which he proved to be mere heathenism, and consequently, unscriptural. He then proceeded to show them that baptism, to be acceptable to God, must be preceded by belief of the truth as it is in Jesus—not of heathen speculations; but of the promises of God.

The result of his labors here was the obedience of five persons, "who," says he, "are now rejoicing in the prospect of that day when the refuges of lies will be swept away, and Jesus enthroned on Zion's hill." We are glad to hear that our reader, Mr. Gunn, is one of the obedient. He had been contending for some time for the faith which he has now practically and scripturally espoused. "I have no doubt," says Bro. Williams "but he will be very useful in that locality in holding forth the truth, as he is very intelligent in the things of the kingdom, and of good abilities as a public speaker. Such a reader of the Scriptures, aided by the *Herald* and *Elpis Israel*, as he has been, could not fail of being intelligent in the word."

There are now in Inver Huron thirteen obedient believers, two having gone there from hence since bro. Williams left. One of these is bro. A. Campbell, who went from this city to Washington, D.C, where, with brethren Jacobs and Boarman, he succeeded in bringing several to the obedience of faith. He and bro. Gunn will, we doubt not, be able ere long to give a good account of some of those whose minds bro. Williams has prepared for the reception of the truth. While at Inver Huron, the disciples of John Knox planned a surprise for bro. Williams. It was an exceedingly holy time with the "True Blues" while he was there, being the season in which they afflict their souls in preparation for what they term "the Supper"—a great mystery with them, not knowing that "it is not only a memorial of his death, but also a remembrancer of the Lord's coming to restore the twelve tribes of Israel; and thus to set up his kingdom in the land covenanted to their fathers, Abraham, Isaac, and Jacob."

Bro. Williams' teaching seems to have added greatly to their affliction of soul; more than they considered good for its health. They therefore supplicated their "divines" then and there officiating to put down the doctrines propagated, by a public discussion. Finding it necessary to do something to pacify the people, and not having very great confidence in their own ability as "defenders of the faith," they had recourse to craft. Without giving Bro. Williams any intimation of their intentions, or what was to be discussed, they sent notices to the various synagogues, that the ministers were going to hold a discussion with Mr. Williams at 12 o'clock! About two hours before the time, he received an invitation to meet them. For various reasons stated, he told them that he could not meet them until the morrow at noon. Upon this, the divines held a consultation as to what should be done. Their scheme to take him at unawares and alone had failed; and they must face the Bible in the hand of this disturber of their peace. This, however, they were convinced would never do. They knew their weakness, and therefore declined the meeting; for, as a Mr. Frazer, the Baptist preacher, remarked, "it would not do to hold a public debate on such questions, as the ignorant would be led to believe it."

Having finished at Inver Huron, he proceeded to Listowell, in Perth County. Here he delivered thirteen lectures to good and attentive audiences. Here also the craftsmen raised the cry of "pernicious doctrines." But these owls only screeched, and then took flight to some safer cranny in the old ruin. Upon this Bro. Williams issued a bill offering fifty dollars reward to any clericals who would show themselves, and from the law and the testimony demonstrate the truth of the sky-kingdomism and immortal-soulism of their theologies. This was effective; for the clergy will venture any thing for cash. A Methodist divine who had been sent for from a distance presented himself at the lecture, and at its conclusion, stated his willingness to discuss the subjects, and to get the fifty dollars reward. The discussion was therefore arranged to come off at the Presbyterian church, the largest in the place; each disputant to occupy twenty minutes. The house was crowded to excess. Bro. Williams opened the proceedings by affirming, that the Scriptures teach that man is a mortal creature; and immortality a reward for the righteous only. This he argued out from the word, but the divine would not follow him in the argument; but instead delivered three speeches in the fashion common to Methodists on Paul's "absent from the body;" Christ's "fear not them who can destroy the body;" the "Dying Thief;" and the "Earthly House." This exhausted his powder; and, of course, made it difficult to retain him. In his fourth speech, Bro. Williams replied to some of his objections, and then pressed him with some weighty arguments against his theories. His opponent did not like this; so to neutralize their effect, invited the audience to sing! Upon this, Bro. Williams very properly arose and said, that if "they spent the time in singing, it should be taken out of his twenty minutes." This was readily agreed to by the divine, who, though assisted by four or five other divines, had to sing to keep his courage up! Three of these amused themselves with

petty annoyances to distract Bro. Williams's attention; but it only stirred him up, to their discomfiture.

But after four hours and a half debate, the Methodist divine would stand it no longer. He all at once discovered that time was precious, and that he could not afford to come there to debate, it was manifest to all that he had received enough, and that he wanted to retire. Bro. Williams urged the audience to cause the continuance of the debate; but the craft was in danger, and the discussion ceased. Neither priests nor people, however, made any mention of the "fifty dollars." They were careful after the debate to close the doors against him, so that he could lecture no more at Listowell. As the present result, about a dozen have established a Bible-reading meeting once a week, that they may examine it for themselves. We would advise them to send to Mr. Coombe at Toronto, and purchase Elpis Israel; they will find that in the absence of a living teacher, this will enable them more readily to understand the Scriptures than they can by their own unaided efforts. The Ethiopian needed some man to guide him; and he was far more intelligent in the Scriptures than the religionists of our day. Unless some one who knows the truth guides them, they rarely find it for themselves.

The next place visited was Hawksville, Waterloo Co., "where," says Bro. Williams, "resides a baptist minister who believes pretty correctly in the kingdom of God as foretold by Moses and the Prophets; the things of which he has been setting forth before the people—mixed up, however, with some of the traditions of 'the fathers.'" He is quite conversant with the Greek and Hebrew languages; is acquainted with church history, and with the general history of the nations. In the proclamation of the kingdom he has been subjected to various persecutions both at home and abroad. He is perfectly honest, and willing to receive truth from whatever source it may come. In short, he has been a man of progress, and is willing to proclaim the truth as fast as he can see it, without regard to consequences.

Bro. Williams delivered three lectures at this place, which produced a great stir; after which he went to Carlisle, where he spoke in the chapel at which said minister preaches once a fortnight. The church meeting here holds to the restoration of the kingdom to Israel; but also that the soul, which they supposed to be immortal, though not immediately rewarded or punished at death, yet entered into some sort of an intermediate state until the resurrection. But after a few lectures the whole church came to the only Scriptural conclusion possible, which is, that there is no immortality out of Christ; and that only obtainable at the resurrection. In addition to this, the most of them were brought to see that their former immersion in ignorance of the great and precious promises, was of no account.

Bro. Williams, perceiving that they lacked "the obedience of faith," spoke much of its necessity to the obtaining of the kingdom. The preacher himself stated that no immersion could be Christian baptism unless preceded by the one faith; and told Bro. Williams, that he would give it a fair and impartial consideration; others also said that they would look into the matter. Five, however, were already prepared for action, and were planted in the likeness of the death of Jesus in hope of resurrection to the possession of the kingdom promised to the obedient.

The following letter will show how this the truth has been working among this Berean people. We agree with Bro Williams in the conviction that the hearts of all who love the truth will be gladdened on hearing that there are still some honest and good hearts responsive to the truth in almost every place where a stand can be obtained for its proclamation.

Blair P. O., Dec. 17th, 1859.

MR. WILLIAMS:

Sir, —I take this opportunity to forward you a few lines, thinking you would like to hear how we are getting along in the way to the Kingdom. In the first place, I must just say we meet with all the opposition that the artillery of the Great Apostasy and the "fiery darts of the wicked" can hurl at us, but can't wound or touch us, while *we* endeavor with all our might, with the "Sword of the Spirit," to kill them off, or take them prisoners of "FAITH and HOPE" in the blessed promises of God.

We are I trust still moving forward in the great truths of the word of God and the grace of the Gospel of Jesus Christ, although I am sorry to say there are a few lingering behind "drunk with the fornications of the cup of mystery Babylon," and I must confess that some of us are not altogether sobered off, but are coming nearer to our right mind daily, and I trust by the time you can make it convenient to pay us another visit a goodly number will be ready to openly take their stand in all the blessed truths and commands of the Gospel of our Lord and Saviour Jesus Christ.

J. Sim was with us last Sabbath. He preached an excellent sermon, setting forth who were the fit subjects of baptism, to be baptized into Jesus Christ, and what they must believe at the time they are baptized, and the faith they must have—corresponding with your teaching. When here, I enjoyed it much to see our teacher come out with these sublime truths, for when I saw him before, he was wavering; but he has now given the subject a thorough searching and come out all right on that point. He wished me to say to you, as I told him I should write to you, that you must come to Hawksville the Christmas week if it was at all convenient so to do, or, in any way possible, as there is a very great searching after truth, and he says the whole cry is, When is Mr. Williams coming again? Do send for him. He further says that you must not think of getting away from them and another neighbourhood near by under two weeks at least, and that he trusts you will, if at all possible, make arrangements to come at that time, or as soon as possible afterwards; and that you write to him and inform him when you will be at Berlin Station and he will be there and meet you with a conveyance to take you to his place. And also when you have done up there you must not forget the little flock here, but try to stop with us at the least two weeks also, as there is a great inquiring here from far and near when you will be here again. I have a great deal more to say of the teachings here of Schlichter's Bible Class, as he calls it, and his teachings on the Soul; and how some of the young men here have nobly confuted him from the word of God, and stood manfully for the truth. I must now conclude with mine and my wife's kind respects, and believe me yours in Gospel truth,

WILLIAM TILT.

Having delivered thirteen lectures there, besides speaking from house to house every day, Bro. Williams proceeded to Hamilton. Here he delivered six lectures to moderate-sized, but very attentive audiences, desiring to hear the things of the kingdom. The placards stirred up the clergy, of whom a reverend divine named Pullar, of the Methodist sect, has been very talkative against his teaching since he left. We are glad to hear that "many in Hamilton understand the word of the kingdom, and feel desirous of becoming obedient, which will be very shortly;" and that after New Year's day they intend to hire a hall for twelve months to meet in.

(To be continued in our next.)

Analecta Epistolaria.

Is it Lawful for Christians to bear Arms?

My Dear and Respected Brother: —There is a question which may soon be a practical one, which I would much like you to consider, and, if possible, reply to. It is this: *Are we allowed under any circumstances to use carnal weapons?* My own belief is that we are not—not in defence even of our lives or property—Matt. v. 39-41; not in defence of Christ—Matt. xxvi. 50-52; nor in the propagation of the truth—2 Cor. x. 3,4. If not, then, for these, can we do so to sustain a worldly kingdom? Are we to be numbered among "patriots" and "loyal subjects"—we, who profess to be strangers and pilgrims on the earth; citizens and children, not of Halifax, Edinburgh, London, or New York; but of Jerusalem which is to come?

The Church of Christ, composed of a people taken out of every nation, cannot be found in the opposing ranks of the armies of these nations, killing and destroying one another. But when the Christian is pressed to serve, how then? Can he under these circumstances draw his sword, and go forth with the armies of the aliens to do battle for their cause? or must he refuse to do so? A reply from you would be very acceptable; as in the present position of national affairs, it is a most interesting matter to us here.

No doubt, 1860 will come pregnant with astounding events, rumors of wars, and then the dread reality will burst upon us. But when ye see these things, be not troubled. We have no continuing city. Our hopes are not linked with the safety and welfare of any Gentile city or kingdom. Come what may, we know that all things will work together for good to them that love God, and are the called according to his purpose. Persecution, tribulation, famine, the sword, &c, shall not separate God's chosen ones from the love of Christ. While, one and all these things try them and prove them to be worthy of a place in their Father's house.

The brethren and sisters, many of them at least, unite with me in wishing you health and strength to contend for the faith once delivered to the saints.

Believe me, Dear Brother,

Yours affectionately,

J. R. LITHGOW.

Halifax, Nova Scotia, Dec. 27th, 1859.

REPLY.

Our conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in his ranks, they ought to refuse to do so. He may fine them or put them in prison; but in these times, and in a Protestant and "free country," will hardly venture to put them to death. The devil cast some of the Smyrneans into prison for disobeying him, which was allowed of God that they might be tried—Rev. ii. 10; and the like may be permitted again. But it is better to pay his fines, or to be imprisoned by him, than to serve him in his wars. Let the potsherds of the earth strive together, and Christians stand aloof. Shall the devil draft me into his United States armies, and brother Lithgow into his British force, and we, brethren in Christ, meet in deadly conflict to slay one another in the devil's interest? Perish the thought! Episcopalians, Presbyterians, Methodists, Baptists, Campbellites. Papists, and such like, can slaughter one another for their country's good; but Christians? No, never! We have no "patriotism" and are "loyal" to no Gentile government

under the sun. *Patriotism* is love and zeal for one's native or adopted country right or wrong; and *loyalty* is firm and faithful adherence to a king or sovereignty. Our love, zeal, and loyalty for the British daughter of the Italian Jezebel found expression some twenty-five years ago in a solemn renunciation of her authority; and in obeying the gospel of the kingdom in 1847, we gave in all the love, zeal, and loyalty we had at command, to Jesus of Nazareth, the King of the Jews. As Christians, therefore, we are his slaves; for he has bought us and all we possess, with his lifeblood. We have no love, zeal, and loyalty for any other country and government than his. We only temporarily sojourn under Gentile governments as necessary evils for the time being; desiring no honors, or emoluments at their disposal; willing to render to Caesar the things which are Caesar's; and living peaceably under his supremacy until KING YAHWEH TZIDKAINU appears in power and great glory, when we shall heartily unite with him in grinding them to powder, and sweeping them as chaff before the tempest.

Jehovah's kings and priests ought not to be marshalled with the sinners of the world, whose "dearest interests" for the which they fight, are the things which perish. Their dearest interests may be worth their fighting for; but they are too inconsiderable for Christians to regard. If ever there was an occasion when the patriotism and loyalty of Christians might seem to be in demand, it was when the Romans invaded Judea and besieged Jerusalem. Did Jesus in predicting this event, exhort Christianized Jews to be patriotic and loyal to the State, and defend with their lives and fortunes, on the Gentile principle *dulce et decus pro patria mori*? Nay. On the contrary he said, "Let them which be in Judea flee into the mountains; let him who is upon the housetop, not come down to take anything out of his house; neither let him who is in the field return to take his clothes." Thus they were exhorted to abandon all in their houses, property and kin, and flee for their own lives, which, being Christ's, were much more precious than the unbelievers they left behind. If an enemy come against Halifax, Edinburgh, London, or New York, no doubt God will have sent him for the well-deserved punishment of the devils they contain. Shall we Christians assist said devils, *alias* "rowdies," "dead rabbits," "plug uglies," "owls," "hungry and trading politicians," "papists," and all the adherents and supporters of all the names and denominations of Protestant blasphemy—shall we assist them with pike and gun to resist the hand of God that smites them so deservedly? Nay, verily. Let us leave them to their deserts and flee. We might lose our property, but no matter. We save our more precious lives, and are not punished with such a base and ignoble multitude.

When the King comes we will be patriotic for the land covenanted to the fathers. The Holy land is ours, and for that we shall fight; and in the conflict "tread the wicked as ashes under the soles of our feet"—Mal. iv. 3. Until then, we shall give Caesar, or the devil, his due; but not our patriotism and loyalty, which are God's, to defend his perishable goods, chattels, and effects.

But then, says one, they will call us cowards? Who? The blind subjects of Satan's kingdom? What enlightened and independent Christian would care a straw what such poor miserables say? Any dog of a Gentile, whether a street or congressional rowdy, has brutality enough to bark and bite for the gratification of his malignity; but few, very few, of mankind have the moral courage to face authority, and refuse to fight because God for a time forbids it, either for the avenging of ourselves, or the defence of property against the public enemy. There is neither glory nor profit in dying for Satan; therefore our sentence is, refuse all soldiering in the devil's ranks, and leave the consequences to God. —EDITOR.

"The Expositor" an Organ of Prejudice.

Brother Thomas: I wish I had a larger list of subscribers to forward for your valuable periodical; but I cannot induce the people to subscribe, because they do not want to be troubled about the future. Alas, for poor fallen humanity!

"The Expositor" published by Elder Marsh, has done much to prejudice the people against you in this section. During the past summer I have awakened some interest in these parts concerning "the Kingdom of God, and the name of Jesus Christ;" but what the result may be I cannot tell.

Yours in "the one hope of the calling,"

T. H. DUNN.

Crawford Co., Pa., Jan. 2d, 1860.

COMMENT.

We doubt not but that it will afford friend Marsh much pleasure and heartfelt gratification to hear that he has been able to prejudice the people against us. This is just the sort of work he is competent to do. Give him a blind man, and he will soon make him incurable. Blind himself, he can only lead the blind into the ditch. We wish him all joy in his ignoble work; for it would be sad for him to have no joy in "the present evil world," and none in the future, as he certainly will not, unless he repent and obey the truth. We publish the above, therefore, to increase his joy, and that he may be able by this certification to show, that he is in full fellowship with those "glorious spirits" Scott, Campbell, Himes, Storrs, Field, Fanning, and Brigham Young, in perverting the people; and in successfully preventing, to a certain extent, the light of the knowledge of the glory of the Christ from shining into their eyes, by creating a prejudice against those who are able to exhibit it in all its prophetic harmony and truth. Let friend Marsh go on a while longer, for the time is short when he may become with his co-workers in iniquity, a refugee among the falling rocks and mountains from the wrath of the Lamb in the great day of his apocalypse. His work will then be done; so let him work hard, and do his best. Let him extract all the joy and all the pelf he can from prejudicing the blind. Let him work away at his "precious cause;" but be assured, as far as we are concerned, we only pity the impotence of his demonstrations, and grieve for his stiffness of neck and perverseness of soul, so injurious to himself, and the unhappy victims of his delusions. —EDITOR.

PROVERBS.

TO BE MEMORIZED BY THE BLIND LEADERS OF THE BLIND.

THEY who forsake the law, praise the wicked; but such as keep the law, *contend with them.*

Evil men understand not judgment; but *they who seek Yahweh understand all things.*

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Open rebuke is better than secret love; faithful are the words of a friend; but the kisses of an enemy are deceitful.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Whoso keepeth the law (or obeyeth the gospel) is a wise son.

He that turneth away his ear from hearing the law (or the gospel), even his prayer is abomination.

Whoso causeth the righteous to go astray in an evil way (and the blind to wander from the truth) he shall fall himself in his own pit.

Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The fear of man bringeth a snare, but whoso putteth his trust in Yahweh shall be safe.

Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

There is a generation that is pure in their own eyes, and yet is not washed from their filthiness.

The froward is abomination to Yahweh; but *his secret is with the righteous.*

The wise shall inherit glory; but shame shall be the promotion of fools.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Take fast hold of instruction; let it not go: keep it; for *it is thy life.*

The path of the just is as the shining light that shineth more and more unto the perfect day.

The way of the wicked is darkness; they know not at what they stumble.

Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge.

The words of my mouth, saith Wisdom, are in righteousness: *They are all plain to him that understandeth, and right to them that find knowledge.*

Whoso findeth me findeth life, and shall obtain favour of Yahweh. But he that sinneth against me, wrongeth his own soul: all them that hate me, love death.

Righteousness delivereth from death.

A rod is for the back of him that is void of understanding.

Wise men lay up knowledge; but the mouth of the foolish is near destruction.

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.
