

**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 AGES.”—DANIEL.*

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**The Duty of Christians in the present Crisis.**  
*(Corrected by the Editor.)*

MY DEAR BROTHER: Civil war having broken out, and the call to arms being sounded from the press, the platform, and the pulpit, your mind is exercised about your duty as a Christian in the present crisis. Allow me as a fellow-Christian and as a minister to offer you a few weighty considerations upon this subject. But first let me ask you, Is your mind subjected, my dear brother, *to the Word of God?* It ought to be perfectly so. In all moral and spiritual things, that Word alone should be your standard of judgment, your law, your guide. Pardon me if in faithfulness I say, you cannot have fairly examined that word, upon this subject, and have also thoroughly submitted yourself to its declarations and commands, and yet be in error or even uncertainty, upon this matter; so plain are the teachings of Scripture on this as on all other points of Christian morality. I can understand, however, the manner in which your mind has been drawn into its present state of perplexity or error. You have listened to the words of man, rather than to those of God. Human arguments, and human examples have misled you. Now turn from them to the divine word; there inquire for the mind of God! Men, or devils, and your natural heart, will seek to hinder you from this—they will tell you it is unnecessary—they will try to settle the matter with such words as these: “The government can only be defended on such occasions as this, with the sword; the Christian is bound to defend the government, and therefore bound now to use the sword. If war is an evil, it is a necessary one; principles of peace cannot be carried out in this world.”

So argues man, and so the Satan. But not so the Word of God! It notices the existence of human governments. It declares that “the powers that be are ordained of God.” It prophesies too their course. It shows what man is, when intrusted with worldly power and authority; it foretells the judgment of those who have abused such responsibility; and it points forward to the coming and millennial reign of Christ, the manifestation of whose kingdom is to “break in pieces and consume” all other kingdoms (Dan. ii. 44), and to fill the whole earth with its presence and glory, its righteousness and peace. But it does not attempt to regulate such governments on *Christian* principles. It lays down the duties of husbands and wives, of parents and children, of masters and servants; but not of Christian rulers; and that because, while it contemplates the certainty of the Christianity of individuals, it does not contemplate the possibility of the Christianity of nations or governments, before *the personal return and millennial reign of Christ*. But as to the duties of Christians towards earthly governments, the

word of God is not silent. It does not tell them to seek or accept positions of power in them—and thus have power and rule over that world which is in open and avowed rebellion against God (the Satan being still its prince and its God, John xiv. 30; 2 Cor. iv. 4.) It does not tell them to seek authority over the world which has rejected Christ, but rather that "it is enough for the disciple that he be as his master, and for the servant that he be as his Lord."

It does not even tell them to defend the government under which they live. There is not a single passage in the Scriptures bidding Christians to defend any government on earth. They are commanded to "be subject to the higher powers," to "pay tribute," to "render to all their *dues*, tribute to whom tribute is due, custom to custom, fear to whom fear, honor to whom honor" (Rom. xiii.); "they are commanded to be subject unto principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but *gentle*, showing *all meekness unto all men*." (Titus iii. 12.) The word of God exhorts that "supplications, prayers, intercessions and giving of thanks be made for all men, *for kings and for all that are in authority*; that we may lead a quiet and *peaceable* life in all godliness and honesty" (1 Tim. ii. 1, 2), and in cases in which the command of rulers and those of God are directly opposed and conflicting, it bids them obey God rather than men. (Act iv. 19, and v. 29.)

These are the duties of Christians towards earthly governments, laid down in the Scriptures, and the only ones with which I am acquainted, and as the Word of God does not command the Christian to defend such governments, nor in any way to identify himself with them, but simply to *submit to*, and *pray for* them, so it does not command him to use the sword in their defence, or for any purpose but *the direct contrary*. It positively forbids his using any weapon of injury, either in an offensive or a defensive way. It commands him to act towards all others, on those principles of love, which are utterly opposed to the infliction of injury, whether by the sword or by other means; and to those Christians who have been betrayed into the use of the sword, it speaks words of rebuke and warning; threatening those who persist in such a course, with punishment and death, by the very weapon they have drawn in aggression or defence.

The testimony which the Word of God bears upon this subject may be divided into three parts: —

- I. The great principles it lays down as characteristic of Christianity.
- II. The precepts which it gives to the Christian Church.
- III. The example of our Lord, and the examples of the apostles and first Christians (as far as they followed in Christ's steps), which it presents to the Church for imitation.

I. As to the principles characteristic of Christianity. *They are those of love!* If we examine the principles on which God acts towards his saints in this dispensation, we find they are those of love! Mercy and grace are only love in action, towards the guilty and the vile. If we examine the foundation of all Christianity, the cross of Christ, we find that its grand characteristic *is that of love!* "Herein is love, not that we loved God, but that he loved us, in that while we were yet sinners (even enemies, v. 10), Christ died for us." (Rom. v. 8.) And if we examine the principles on which Christians are to act, towards God and towards men, toward each other and toward the world, we find *they are those of love!*

"Be ye therefore followers of God as dear children, *and walk in love.*" (Eph. v. 1, 2.) Because God has shown them mercy they are to show others mercy. Because God has

forgiven them their trespasses, they are to forgive others their trespasses. Because God deals with them in grace, pure unmingled grace, they are to deal with others in grace, even such grace, following God; *walking in love*. Now I ask you, do such principles accord with those of war? Can a Christian acting upon such principles, engage in the work of human slaughter? Can he? If he plunges the sword in human bosom, must it not be in direct and shocking violation of these principles? Is it acting in love towards a man to stab him, run him through with a bayonet? or in grace to blow his brains out? Can any man dare to say that it is? If you admit that it is not, and you *cannot do otherwise*, then you admit that, the Christian being bound by the gracious manner of God's dealings with him, and by the first and deepest principles of the religion of Jesus, to act towards all others in grace, mercy, and love, cannot lawfully engage in the work of human slaughter, cannot lawfully engage in war.

Perhaps, like many others, you urge the fact that war was permitted and even commanded by God, under the Jewish dispensation, and that what was right for the people of God to do *then*, cannot be wrong *now*. Let me entreat you to pause and consider what you say!

Your argument is, that what was right under the Jewish dispensation is right under the Christian; that war was right under the first, and therefore must be right under the second. But is not this argument founded on an unscriptural assumption? Know you not the difference between the Jewish and Christian dispensations? Know you not that the Jews were placed *under law*, and were therefore bound to deal with others *in law*; whereas Christians are placed not under law, but *under grace*, and are consequently bound to deal with others *not in law but in grace*. And know you not that on this very ground the Lord himself forbids the Christian's doing things that the Jew had been *commanded* to do? Look at the fifth of Matthew; there the Lord, after pronouncing benedictions upon the "poor in spirit," "the meek," "the merciful," "the peacemakers," says (alluding to the Jewish law) "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," Ex. xxi. 24, "Ye have heard that it hath been said an eye for an eye, and a tooth for a tooth; *but I SAY UNTO YOU, that ye RESIST NOT EVIL; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain.*" Is not this clear? Is it not to the point? Does it not distinguish between the Jewish and Christian dispensations? Does it not show that whereas the first was one of pure justice, righteousness, law; the second is one of unmingled grace? Does it not show that there are acts, commanded by the first which are forbidden by the second? Does it not prove that certain actions, right under the first, would be wrong under the second? And does it not show that *war*, which was lawful under the Jewish dispensation, is forbidden to saints as wrong under the gospel? For, what is war in its mildest form—defensive war—but *resistance of evil*? And does not our Lord here forbid all such resistance of evil? Perhaps you hesitate to admit this. Strange hesitation! Have the words "I say unto you that ye *resist not evil*," any meaning at all? If they have a meaning, what is that meaning? Does not our Lord plainly illustrate their meaning in three different ways? and can you be in darkness about it? Look at the first example which he gives in explanation of his command, "resist not evil." A man smites you on the right cheek; are you to retaliate? No! Are you to inflict deserved punishment? No! Are you to threaten? No! Are you to arm yourself in self defence? No! What then are you to do? *Submit*; and *submit to be smitten again* if he wills to repeat his wicked act: "turn to him the other also." Is this the spirit and practice of human warfare? Is it not diametrically opposed to it?

Look again at the fifth of Matthew. Our Lord continues, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy; but *I say unto you*, LOVE YOUR ENEMIES, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Thus again does he distinguish between the Jewish and Christian dispensations: and thus again does he condemn under the Christian dispensation, the principles which lead to war, and enforce the principles which lead to war's opposite—even to perfect peace. "*I say unto you, love your enemies.*" Can you hesitate any longer dear brother? Do you not see that you cannot, under the influence, or in the exercise of tender love towards your enemy, stab, or shoot, or kill him? And that if you may not stab or shoot, or kill, you may not go to war? God forbid you should shrink back from this truth any longer!

A word or two more about the general character and spirit of Christianity. The following passages present the simple truth upon this subject, and in doing so speak volumes against a Christian's engaging in war.

First look at the character of those whom Christ pronounces blessed, in the 5th ch. of Matthew. "Blessed are the poor in spirit: blessed are they that mourn: blessed are the meek: blessed are they which do hunger and thirst after righteousness: blessed are the merciful: blessed are the pure in heart: blessed are the peacemakers: blessed are they which are persecuted for righteousness' sake." This is the spirit of true Christianity! And how opposed to that of war! And observe the benediction he pronounces upon *the meek, the merciful, and the peacemaker*: the meek "shall inherit the earth:" the merciful "shall obtain mercy:" and *the peacemakers* "*shall be called the children of God!*"

Well may these words present the spirit of Christianity, seeing they give us the very transcript and image of the character of Christ himself.

Look also at the characteristics of Christian charity, presented in 1 Cor. xiii. I quote some of them. "Charity suffereth long and is kind; doth not behave itself unseemly; seeketh not her own; is not easily provoked; beareth all things; endureth all things; never faileth." What a contrast does this present to even the spirit of defensive warfare! Let us remember, that whatever else we have, if we have not this charity, we are "nothing" before God.

Look also at the works of the flesh, and the fruit of the spirit, described in the fifth of Galatians. Here again we find contrasted the spirit of war and that of Christianity:

#### THE WORKS OF THE FLESH

"Now the works of the flesh are manifest, which are these: Hatred, variance, emulations, wrath, strife, seditions, envyings, murders, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

#### THE FRUIT OF THE SPIRIT.

"But the fruit of the spirit, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

What, let me ask you, are the passions which lead to "wars and fightings," but those of the flesh, here so solemnly condemned! And on the other hand, how is it possible to conceive "wars and fightings" carried out, on the principles of the fruit of the spirit, here so earnestly enjoined?

Is it possible for man to fight with man, on principles of love, longsuffering, gentleness, goodness, meekness, and peace? Happy are they who like the apostle can add, we "who are Christ's have crucified the flesh, with its affections and lusts." Dear brother! "If we live in the spirit, let us walk in the spirit," and we "shall not fulfil the lusts of the flesh."

Before passing to the next point, I would notice some objections urged against the views I here advocate. It is alleged that the passages already quoted refer exclusively to the Christian's duty of non-resistance *when persecuted for Christ's sake*. To prove the fallacy of this objection it is enough to refer to our Lord's words in the 5th of Matthew. One of the cases there mentioned, in which our Lord commands non-resistance on the Christian's part is the case of the Christian's being merely robbed of his coat by a thief (evidently not one of persecution for Christ's sake.) The objection therefore falls to the ground.

Again it is stated, that the passages here quoted discountenance and forbid only *a wicked spirit of revenge and malice*; not *an infliction of deserved punishment on evil-doers*. It is sufficient to answer, that the thing forbidden by our Lord in the fifth of Matthew, is *the very thing permitted* by God to the Jews under the old dispensation; and cannot be therefore merely a wicked spirit of revenge and malice. No one will say that God *ever* sanctioned such a spirit; but it is impossible to deny that He did sanction in the Jew an exercise of *strict justice* towards others, which the Lord Jesus Christ emphatically prohibits in the Christian.

Again it is said, that while a Christian is forbidden avenging his *private injuries*, he is not freed from the responsibility of *assisting to avenge public wrongs*; but on the contrary he is bound for the good of society to do so. Now, why is a Christian forbidden to avenge his own personal wrongs? Not on the ground that such avenging of evil is reprehensible *in itself* (as we have seen), but simply because *as a Christian* he is responsible to God, to act towards his fellow men *only in grace*. (On what other ground did our Lord forbid the Christian's exercising righteous judgment, in Matt, v., and command his non-avenging evil treatment? On no other, surely.) Now this responsibility to God can never be set aside by his position in society. The same principle which prohibits his avenging personal injury—a thing right in itself, also prohibits his avenging public injury—a thing right in itself: both involve the exercise of unmingled justice, and are opposed to the exercise of pure grace. Observe, dear brother, I speak of the duty of *the Christian*; not of the duty of worldly men towards each other.

II. *As to the precepts* which the word of God gives to the Christian Church. What do they inculcate but "peace, longsuffering, gentleness, goodness, meekness" (Gal. v. 22, 23), "mercy, kindness, forbearance, forgiveness, charity?" (Col. iii. 12-14.) In a word, what but love? There is not one precept given to the Christian Church which enjoins war, whether offensive or defensive. There is not one which countenances war. There is not one which even permits war. I go still further. There is not one which countenances the Christian in inflicting deserved punishment upon his fellow men: not one which countenances his going to law with another or casting another into prison for debt, or in any way entering into judgment with another. There is not one which even enjoins or permits the Christian's resisting evil treatment from others. I go still further. There is not one which does not, in spirit, or in letter, or both,

positively discountenance and condemn all dealing with others which is not characterized by grace, mercy, and love.

For the sake of clearness, I have selected from the mass of Christian precepts contained in the New Testament—all harmonious, I need hardly observe, in spirit—the following *twelve*, which I have contrasted with corresponding precepts of war; and, from the comparison, I leave you to draw the inference with respect to the lawfulness or unlawfulness of war for the *Christian*.

#### PRECEPTS OF WAR.

Resist evil treatment from others.

"Hate thine enemy" (quoted in Matt. v. 48).

Recompense to your enemies evil for evil.

Avenge yourself on those who oppress you, or rebel against you.

Submit not to insult, injustice, or cruelty; vengeance is ours—we will repay.

Overcome opposition and rebellion with the sword and the gun, with shot and shell.

Follow war with the enemies of your country.

Fight for military glory.

Put on therefore, as the defenders of your countries, brave and patriotic, swords, pistols, daggers, guns, and bayonets; fighting with one another, and killing one another, if your nations have quarrels against each other.

The servant of his country must strive, and be violent towards some men.

Your country sends you forth as armed soldiers to destroy her enemies; be ye therefore *warlike as eagles*, and fierce as lions!

Draw your sword, and defend yourself and your country; lest you perish with the sword.

#### PRECEPTS OF CHRISTIANITY

"Resist not evil." Matt. v.39.

"Love your enemies." Matt. v. 44.

"Recompense to no man evil for evil." Rom. xii. 17.

"Dearly beloved avenge not yourselves." Rom. xii. 19.

"Give place unto wrath for it is written, Vengeance is mine—I will repay, saith the Lord." Rom. xii. 19.

"Overcome evil with good." Rom. xii. 21.

"Follow peace with all men." Heb. xii. 14.

"Let nothing be done through strife or vain glory." Phil.ii.8.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." Col. iii. 12, 18.

"The servant of the Lord must not strive, but be gentle unto all men." 2 Tim. ii. 34.

"I send you forth as sheep in the midst of wolves; be ye therefore *harmless as doves*." Matt. x. 16.

*"Put up again thy sword into its place: FOR ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD."* Matt. xxvi. 52.

I cannot forbear adding, in review of these and similar Scriptures, that it is my solemn conviction before God, that a Christian, engaging in or encouraging war, whether offensive or defensive, does so *in open violation of every precept of Christianity*, bearing upon his conduct in this respect.

III. As to *the example* of our Lord, and the example of the Apostles and first Christians (as far as they trod in Christ's steps), which the Word of God presents to the church for imitation.

First, with respect to the *example of our Lord*, as far as it bears upon this subject. My dear Christian brother, is there any need that I should prove to you that He who "left us an example that we should follow in His steps" never lifted up His hand to do injury to others, even in His own defence? Oh how opposite to everything warlike was His spirit and conduct! Look at some of the declarations of Scripture concerning Him! Isaiah says of Him, "He was oppressed and He was afflicted, yet he opened not His mouth." Isa. liii. 7. "He did no violence." Isa. liii. 9. When the Samaritans rejected Him, and James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did!" He turned and rebuked them, and said, "*Ye know not what manner of Spirit ye are of*; for the Son of Man is NOT COME TO DESTROY MEN'S LIVES, but to save them." Luke ix. 53-55. Even when foretelling the destruction of Jerusalem, He "wept" over the city. Luke xix. 41. When Peter struck the servant of the High Priest with the sword, and smote off his ear, the Lord healed the wounded man, and rebuked Peter, saying, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Matt. xxvi. 52. And when struck, and spat upon, and mocked, and blasphemed, and scourged, and crucified, His only cry was, "Father, *forgive* them, for they know not what they do." Luke xxiii. 34. Well might the Apostle Paul say of Him that He was "*harmless*" as well as "holy, undefiled, separate from sinners" (Heb. vii. 26); and the Apostle Peter, that "when He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." 1 Pet. ii. 23.

Perhaps you feel half inclined to urge that our Lord, just before His betrayal, said, "He that hath no sword, let him sell his garment and buy one;" and ask "what were they to buy swords for, if swords might not be used?" I freely admit that if our Lord meant that His servants should buy military weapons, He meant that they should use them, should fight with them. But did He mean to command His disciples to purchase and use such weapons? Perhaps you say, "Peter so understood him, for he used the sword just afterwards to smite off the ear of the "High Priest's servant? I answer, Did not our Lord rebuke him for so doing? Did He not heal the wound His rash and mistaken follower had made? Did He not disarm him of this military weapon by the stern and positive command, "*Put up again thy sword into its place?*" Did He not in disarming Peter of the sword express His desire to disarm all His followers of such weapons? And did He not in the strongest manner reprobate the use of the sword, by the emphatic and sweeping sentence, "*All they that take the sword shall perish with the sword?*" What can be plainer than that our Lord never meant to command or countenance the use by his servants of this deadly weapon? If you take the words *literally*, you must understand the Lord to mean that the twelve apostles should arm themselves with twelve swords; that in order to obtain these weapons, they were, if necessary, even to sell their garments, that they might, with the money thus obtained, purchase them; and that, having procured swords, they were to use them—at least, to *defend themselves* from their enemies. Now, I beg you to observe that the Lord could not mean the disciples so to act (and that, therefore, the text, "he that hath no sword, let him sell his garment and buy one," cannot be taken literally), for the following reasons: First, He could not mean that the twelve apostles should arm themselves with twelve swords; for when some of them said, "Lord, here are *two* swords," He answered, "It is *enough*." How could two swords be enough to arm twelve men with a sword apiece? And, secondly, that our Lord could not mean that they should use swords as weapons of defence; for when Peter drew one for this purpose. He rebuked him, saying, "Put up again thy sword into its place;" and added the solemn declaration, which I entreat you to ponder well, "All they that take the sword shall perish with the sword."

As to the true meaning of our Lord's words, "he that hath no sword, let him sell his garment and buy one;" it appears to me that he meant by them, to put strongly before his disciples the general truth that they were about to be left in an exposed and defenceless condition, by his being removed from their midst. The following seems to be the substance of his address to them: "Formerly, when I was with you to provide for and protect you, I sent you forth without purse, or scrip, or sword; but now you must prepare to provide for and protect yourselves, for I am about to be removed from you, and to leave you in a state of want and exposure, in the midst of your enemies!" Certainly, whatever the meaning of these words, they only apply to the brief interval of our Lord's *absence* from his disciples—the interval between his betrayal and his resurrection, or, at most, between his betrayal and the descent of the Holy Spirit at Pentecost. For neither before his betrayal, nor after his resurrection and the descent of the Holy Spirit, did he leave them unprovided for and unprotected. His last words on earth to his disciples were, "*Lo! I am with you all the days even to the end of the age.*" These words then cannot by any possible construction justify the use of the sword by Christians at the present day.

I believe that some persons have ventured to assert that the only reason why our Lord did not permit himself to be defended on this occasion by the sword, was that it would have prevented the accomplishment of his great object, the laying down of his life upon the cross. To such it is sufficient to answer, that our Lord in disarming Peter spoke as follows: "Put up again thy sword into its place, *for* all they that take the sword shall perish with the sword;"

and thus assigned as his *primary reason* for the command, one which would not merely prevent his servants fighting *then*, but would also prevent their fighting *at any time* during his absence. He did not say, "Put up thy sword on this occasion, because I desire to lay down my life;" but, "Put up thy sword, for all they that take it *shall perish with it.*"

Having looked at our Lord's example with reference to this subject, let us now examine that of his apostles, and of the first Christians as presented to us in Scripture for our imitation. Did they engage in or countenance offensive or even defensive warfare? Never, that we have any record of? Did they ever attempt righteously to avenge themselves on others who ill-treated them, using for that purpose the arm of the law or civil powers? Never, that we have any record of? Did they ever make use of any weapon to defend themselves from personal assault or injury, from the hands of their enemies? Never that we have any record of! (except in the case of Peter, whose act on this occasion was condemned by the Lord, as we have already seen.) Instead of revenging themselves directly or indirectly on others, instead of even resisting evil treatment from others, their course was always one of submission, one of grace. They were insulted, beaten, robbed, scourged, imprisoned, stoned, and many of them murdered, and all this without provocation or evil on their part, and yet they maintained through it all the path of unresisting submission. True, they sometimes spoke of the injustice and cruelty of such treatment; but never did they revenge themselves, never availed themselves of the law for the punishment of their persecutors, never used deadly weapons in self-defence; but, on the contrary, returned evil with good, cursing with blessing, hatred with love. Who following such examples, treading in such steps, can plunge the sword in human bosom? Can *grace* be ever the executioner of wrath? Can grace ever inflict even deserved judgment, merited death? If it can, then grace is no more grace, but is law. But, dear brother, you know *grace is not law*, and those who walk in grace, as did the apostles and first Christians, would sooner suffer the sword to be sheathed in their own bosoms than bury it in that of another. Who that is intelligent and ingenuous can doubt this?

Two or three passages would I quote from the writings of the apostles, in illustration of their opinions and practices, with respect to war. "From whence come wars and fightings among you?" says the Apostle James. "Come they not *hence*, even of your lusts that war in your members? Ye lust, and have not, ye kill and desire to have, and cannot obtain; ye *fight and war*, yet ye have not, because ye ask not. Ye ask and obtain not, because ye ask amiss, that ye may consume it on your lusts. Ye adulterers and adulteresses! Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. Submit yourselves therefore to God. *Cleanse your hands, ye sinners*, and purify your hearts, ye double minded." See also James iii. 14-18. The Apostle Paul declares with respect to his own course, "For though we walk in the flesh, (*i. e.* in the body) WE DO NOT WAR AFTER THE FLESH: for THE WEAPONS OF OUR WARFARE ARE NOT CARNAL." (2 Cor. x. 3, 4.) Can any soldier thus disclaim the use of carnal weapons? Can any man who fights with his fellow man deny that he wars after the flesh? Elsewhere the apostle declares, "We wrestle not against flesh and blood," (or human beings, Eph. vi. 12.) No, their warfare was of a different character; like their Divine Master, they sought not "*to destroy men's lives*, but to save them;" they wrestled only against the Satan and his hosts; and the only armor they wore was "the whole armor of God;" even "the girdle of truth; the breastplate of righteousness; shoes of the preparation of the Gospel of peace; the shield of faith; the helmet of salvation; and the sword of the Spirit." (Eph. 6.) And well will it be for us if we use no armor but this, "the armor of God," and engage in no warfare but "the good fight of faith;" for "GOD HATH CALLED US TO PEACE."

Before concluding these remarks on the practice of our Lord and his apostles, I must notice the objection which some would raise here, to the effect that our Lord in the case of the centurion, and Peter in the case of Cornelius, did not condemn the warlike character of their professions.

The whole weight of this argument rests not on any approval manifested by our Lord and his apostle, but simply on *their silence* in these cases. But can we argue that Christ and his apostle approved everything they did not by words condemn? Can we argue that they approved offensive warfare (which was the principal character of that waged by the Roman army, in which Cornelius and the centurion served) from the fact of their silence on these occasions, when on other occasions they so emphatically condemned even the resistance of evil in self-defence? Surely not! Perhaps it will be said that Cornelius continued in the Roman army after his conversion. But this cannot be proved. The Scriptures are silent as to whether he retained or relinquished his unchristian profession.

Perhaps the case of John the Baptist and the soldiers who came to him occurs to you as an objection. I would remind you that even if it could be shown that John approved the profession of these soldiers (which it cannot), yet his conduct can be no example in this particular for *Christian* imitation, seeing he was under the law.

I may add, that it was not until the Church became utterly corrupt that she relinquished the position maintained by our Lord and the apostles with respect to war. The primitive Christians refused to fight with human enemies. The testimonies against war borne by Polycarp, Maximilian, Marcellus, Cassian, Tarachus, Justin Martyr, Tatian, Clemens of Alexandria, Lactantius, Origen, Tertullian, and others, might be quoted in proof of this. *There is not a record to be found, in writings sacred or profane, of the existence of a Christian soldier during the first two hundred years of the Churches history!* Subsequently to this, however, with the introduction and increase of flagrant corruptions in Christianity, the profession of arms among Christians so called became by no means uncommon, and has continued so to this age.

Hollow, therefore, is the argument for human bloodshed which some adduce from the practice of warfare by certain Christians at the present day. We have already learned from history *how* and *when* the practice commenced among professors of the name of Jesus. It is simply a part of the general declension from early love and piety, long openly manifested by the Church of Christ. And what does the argument amount to? Merely this: Good men fight, *therefore* good men may fight! As well might one argue, Good men sin, *therefore* good men may sin. The characters of Colonel Gardiner and Headly Vicars can no more justify a Christian engaging in war, than the character of Pascal or Fenelon can justify a Christian being a member of the Church of Rome.

Surely there is no need to say more against such an argument. One thing, however, ought to be noticed in connection with this: that our Lord's words concerning the sad experience of those who take the sword, have been strikingly fulfilled in many of the cases often quoted. How perished Colonel Gardiner? "*With the sword!*" And how Headly Vicars? "*With the sword!*" And so with thousands of other Christians, so called, who have dyed their hands in the blood of human enemies on the field of battle. And oh! how such will wonder and blush at themselves on entering the perfectly peaceful presence of that blessed One, who, being "full of grace," acted toward his enemies in infinite mercy; on entering *that presence*, stained with the surging strife and burning passions of the scene of human carnage! Many a

martyr has departed from scenes of bloodshed, to be with Christ at his coming; but the dying moments of such have been characterized by the endurance *from* their enemies, not by the infliction *on* their enemies, of injury and death. They have died, not in the fearful struggle with their foes, but like their Master, and like Stephen, praying for their murderers: "Father, forgive them:" "Lord, lay not this sin to their charge." They fell asleep at peace with God and man. "Mark the *perfect* man, and behold the upright, for the end of that man *is peace*"—in the deepest sense, *peace*.

In conclusion, I beg you, dear brother, to remember two things especially which I have shown in this letter: 1st. That submission to the powers that be, which the Lord requires from his people, does not include active co-operation with these powers, much less the obligation to draw the sword in their defence. If it does, the apostles themselves yielded not this submission. Did they actively co-operate with the Roman government? Did they draw, or would they have drawn the sword in its defence? It is no use to argue that the obligation is changed by the superiority of the government under which we live to that under which the apostles lived; for the word of God *says nothing* about the obligation of Christians to defend human government in such cases. It requires from the Christian in every case (without any regard to the character of the government) *neither more nor less than simple submission*. And, 2d. That while the Lord requires from his followers obedience to magistrates, he also requires disobedience to them in cases in which their commands are directly contrary to his own; *which I have shown to be the present case*. For while the earthly ruler commands you to take up arms against your fellow men, the Lord commands you to love your enemies, to refrain from strife, to follow peace with all men, to be meek, merciful, and gentle toward all men—not even to resist evil treatment from any man—to be a peacemaker; and, in short, to deal with others in the gracious way in which God has dealt with you. On this last point, viz., that of dealing with all others in grace on the ground that God has so dealt with you, let me entreat you to weigh well our Lord's words in the parable of the wicked servant (Matt, xviii. 23-35): "O thou wicked servant, SHOULDEST NOT THOU ALSO HAVE HAD COMPASSION ON THY FELLOW-SERVANT, EVEN AS I HAD PITY ON THEE?"

Do not, I again entreat you, hide yourself from the clear and searching light of the Divine commands, under the wretched shelter of arguments drawn from *mere expediency*. Do not say, "What will become of us if we so act?" or, "What will become of the country if Christians act so?" OBEY GOD, *and he will take care of the results*. Do not bring forth, as multitudes do, as an argument for defensive warfare, the statement that "the first law of nature is self-defence." Remember, there are two kinds of self-defence; the kind which does no injury to your fellow-man, and another kind which does him injury; that the latter kind is forbidden to the Christian; and that defensive warfare, being of the latter kind, is thus prohibited.

Do not say, "Other nations will never act on these principles of love and peace; if ours were to try and do so, it would become a prey in the attempt." I know that other nations will never act so. *Nor will yours*. No matter what its professions of national Christianity, it will continue to act as the world, of which it forms a part, acts, until the millennial coming and kingdom of our Lord Jesus Christ. Till then, "wars and rumors of wars" will continue; not till then will "nations beat their swords into plowshares, and learn war no more." But this does not abolish, or even alter, *your individual responsibility* to carry out the principles of love and peace. "Every one of us shall give account *of himself to God*."

Do not say, "It is impossible to live according to these principles in such a world as this." God commands it. Our Lord and his apostles, and thousands following in their steps, have done it; and so should you, dear brother, no matter what shame, inconvenience, or suffering, such a course might subject you to.

Do not say, "No man who loves his country could refrain from arming in its defence when it is attacked!" Say, rather, No Christian who loves his Lord would, for the sake of his country or any thing else, disobey his Lord's commands by drawing the sword when *He* bids him sheathe it; by going to war when *He* bids him walk in love, grace, and mercy towards all men. And do not excuse yourself from obedience to these precepts, on the ground that they are part of "the higher Christian morality," *this being the strongest reason why you should obey them!* No doubt *Christian* morality is higher than mere *natural* or even *Jewish* morality. "Except your righteousness shall *exceed* that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. v. 20. But the highest Christian morality is that which is binding on every Christian!

If any objection which I have not here mentioned should occur to you, I refer you to the Word of God for its answer. Oh how deep a need has the professor, at the present time, of a better acquaintance with that Word! Surely, a clearer understanding of it would have kept multitudes of them from the warlike, carnal course they are at present pursuing. Especially should those of them who are teachers of that Word more closely and prayerfully study it, that they may not, while professing to preach "the Gospel of *peace*" violate its principles by preaching war, and advocating the Christian's engaging in the work of human slaughter. Fearful is the position taken by the *professed* "ambassador for Christ" who thus publicly defends "destroying men's lives." Let such consider "what spirit they are of," and for the future conform their conduct more to the principles, precepts, and practice of Him who "came not to destroy men's lives, but to save them." And now, my dear brother, that I have, as I believe, laid before you God's truth upon the subject of the Christian's duty in the present crisis not to draw the sword, or in any way advocate the cause of war, but rather to bear testimony, by word and deed, for the *gracious and peaceful* principles of the religion of Jesus, I conclude, leaving this matter to be settled between your own soul and God. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. iv. 17. "If ye know these things, happy are ye if ye do them." John xiii. 17.

Yours, faithfully and affectionately in the Lord,

H. GRATTAN GUINNESS.

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### The Day of Atonement.

*"Behold, now is the Time of Acceptance; now is the Day of Salvation."*

THE day of atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the Mosaic Law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which will shortly come to pass.

By the Jews, it is called emphatically THE DAY. It is the day of condemning, avenging, and coverings of Sin, *yom hak-kiphpurim* —a Day of Coverings: on it the sins of the whole Jewish nation were covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only, he entered the Holy of Holies, or the most holy

chamber, or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required.

The High Priest performed all those services appointed for the Tabernacle—the daily, the sabbatical, and the festival services, as well as those peculiar to this day, and he finished by reading to the people.

*Tisri* was the first month of the Civil Year, and the seventh of the Ecclesiastical Year, and the 10th of *Tisri* was the Day of Coverings, termed in the English Version, "the Day of Atonement." From the first to the seventh are called *days of conversion*; because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled *terrible days*. On these they clothed themselves with sackcloth, and began to afflict their souls. At sunset on the 9th *Tisri*, the fast began. No food was allowed, except in cases of extreme necessity, and even then the quantity was limited to what a date shell could hold. Seven days before the fast, the High Priest took up his abode in the temple, purifying himself, and practising those various sacrifices, and other offices which he would have to perform on the 10th. On the 9th he fed sparingly, concluding before sunset; during the night he was attended by the younger priests, who read to him, and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn, they roused the High Priest to the arduous duties of the day. There were fifteen victims which he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. *He must wash his whole body five Times*; wash his hands and feet ten times; and change his garments six times during the day; and the fast must be as strictly observed by him as by the rest of the people. He went into the Holy of Holies four times during the day;

1. With the Incense;
2. With the Blood of the Bullock;
3. With the Blood of the Goat;
4. At the conclusion of the sacrifices to bring out the Incense.

When the Day of Coverings dawned, the High Priest *put off* his ordinary garments, immersed his whole body, and five times washed his hands and feet; he then *put on the holy golden garments*, and addressed himself to the service of the day.

He first slew the daily sacrifice, a lamb, burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs, appointed for extraordinary significant days, and again washed his hands and feet. He then put off the golden garments, bathed himself, and put on the *linen garments* appropriate to the day—Lev. xvi. 4; and now began the service peculiar to it.

He first went to his own bullock, ver. 6, which was between the temple and the altar, and putting both hands upon his head, confessed his sins. Leaving the bullock in the hands of a keeper, he went to cast lots for the two goats in the north-east quarter of the Court below the altar. The lots were inscribed, the one "*For Yahweh*;" the other, "*For Scapegoat*." After drawing them, he tied a scarlet fillet on the horns of the Scapegoat, when it was taken to the east gate of the temple, which looked towards the Mount of Olives, whence it was to be sent into the wilderness in due time, the victim-goat remaining where it was.

He returned to his bullock, and confessing again over him his own sins, and those of the sons of Aaron and of the holy people, he slew the bullock, and gave the blood to a priest, who stirred it up to prevent coagulation.

He now took the censer, filled it with burning coals from the Brazen Altar; then took a *handful* of incense from a vessel which was brought to him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the *first* time into the Holy of Holies through the Veil, placed the burning censer in front of the Ark of the Covenant, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face being towards the Ark.

On reaching the Court of the Priests, he took the blood of the bullock, which had been kept stirred, and sprinkled it upon the Mercy Seat, eastward; and before it seven times. Coming out again from the Most Holy, he left the remaining blood *in the Holy Place*. He now went out, and slew the victim-goat, and going with his blood into the Holy of Holies *a third time*, sprinkled it also before the Mercy Seat. Coming out, he set it down in *the Holy Place*, and sprinkled the blood of the bullock *before the Veil*, then the blood of the goat also. He then *mingled both bloods* in one vessel, and sprinkled the Golden Altar, and vessels of the sanctuary; and going out, poured the remaining blood *under the Brazen Altar*.

These things transacted, he next sent away the Scapegoat, having laid his hands on his head, and confessed the sins of the people. While the Scapegoat was being conveyed away, the High Priest went on with the service of the day. He divided the bullock and goat he had slain, and whose blood he had taken within the Veil: he burnt their fat and inwards upon the Brazen Altar, but sent their carcasses to be burnt *without the camp* or city. By this time the Scapegoat had reached the wilderness, which event, they say, was known by the whitening of the scarlet fillet on the door-post.

The High Pries then read certain sections of the Law, recited eight prayers, washed his hands and his feet, *put off the linen garment*, bathed, *put on his golden garments*, and washed his hands and feet. He then offered a Ram for himself, another for the people, and seven lambs as extra oblations for this day. At length he offered the daily evening sacrifice, washed his hands and feet, *put off the golden garments*, bathed, put on the linen garments, washed his hands and his feet, and going *a fourth time* into the Holy of Holies, brought out the censer and the dish, which he had left there at the beginning of the service of the day. Washing his hands and feet, he put off the linen garments, bathed, put on the golden garments, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he put off the golden garments, resumed his ordinary dress, and went home, followed by the people, and congratulated by his friends.

In solving the enigma of this Mosaic Day of Coverings, it should be remembered, that Christ's person, Christ's office, Christ's sacrifice, and one time of offering it, the Eternal Spirit in Flesh, or *Christ alone* could fill—to show forth any *one* of these, several types combined; and as each type requires its own time, there must be for each one of Christ's offices several times in the types. The Christ, in his single person, embodies, the paschal lamb and its blood of sprinkling; the victims of the Day of Coverings and their blood of sprinkling; the bodies burnt without the camp; and the High Priest who entered the Holy of Holies. All the types concenter in the Eternal Spirit Incarnate—the Christ; and therefore in applying them *to him*, we are under the necessity of giving our whole attention to the meaning of the emblem, not to its circumstances. We must stop, in our application of the types to Christ, at that point where

they foreshow his person or offices, and not apply to THE GREAT ANTITYPE the various times, places, and circumstances which are only meant to give necessary locality to the several types. But when the finished work of the Christ comes to be applied to the faithful, or to successive generations; or when we endeavor to trace out the course of his future manifestations, the time and order observed in the type become important features in our inquiry, and an attention to this distinction removes some difficulty in the case.

The Day of Coverings was a day of sacrifice in a pre-eminent degree—a day of death, of burning, and of blood—"A day of blood and fire, and cloud of smoke." It was a day also of confession of sin, tribulation, and pardon; so that it became "a time of acceptance, and a day of salvation." This was the character of the Mosaic Pattern; of a single day in every year of the Times of the Ages; and it foreshadowed a day of like character—a "Now," which, Paul says, is the time of acceptance and the day of salvation—2 Cor. vi. 2.

This Antitypical Day of Coverings has already continued for many centuries. Its preparation began with the entrance of the Eternal Spirit into its personal Temple (Jno. ii. 21) when he descended on Jesus in the form of a dove; the slaying of the bullock and the goat; the burning of their carcasses without the camp; and the carrying of the burning censer into the Holy of Holies—has been fulfilled in the death and resurrection, and ascension of Jesus, who, like the Scapegoat is absent from the camp of Israel. The *handful* of incense, the prayers of the little flock, still smokes before the Ark. The censer remains there; yea, and must remain there till the day is terminated, and its service complete. While it is smoking before the Ark, blood flows and the fire burns. Sin has been condemned in the flesh; and the household or sanctuary of the Eternal Spirit reconciled; but all its members have not yet been brought in. When these are complete, "the Hour of Judgment," the last hour of the day of atonement will have come. The law will then be proclaimed from Zion by the High Priest in his golden garments. The Jubilee trumpet will sound, and Israel shall return. In this terrible crisis, Babylon falls, the harvest is reaped, the vintage gathered, the winepress trodden, and the times of the Gentiles fulfilled. Their kingdoms become the kingdoms of Yahweh; Israel is pardoned; the nations blessed in Abraham and his Seed; the Day of Atonement consummated; and the Feast of Tabernacles, the feast of the 15th of Tisri, inaugurated to the joy of all the earth.

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### **Visit to Illinois, Wisconsin, Kentucky, and Virginia.**

ON the 19th of June we entered the train at Jersey City for Chicago, by way of Dunkirk, Cleveland and Toledo. In all this long stretch of country nothing remarkable occurred, or was observable, save the absence of armed men, and the sort of excitement accompanying them in the minds of those whose principle it is to keep themselves at a respectful distance from the perils of the field. From Chicago we proceeded about seventy miles further to Freeport, where we hired a buggy to convey us some twelve miles south to the hospitable abode of our old friend S. W. Coffman. We were received by him and his with a hearty welcome; and were gratified to find that the evil occurrent in this once prosperous country of the earth had not seriously affected him and the other friends whom we found awaiting our arrival at his house.

During our few days' stay in his vicinity we addressed his neighbors and friends publicly, and afforded them private opportunities of presenting their questions and difficulties for solution as far as we were able. We also had the pleasure of meeting several brethren who had driven some ninety miles to meet with us. We need not mention their names, as it might

be thought invidious if we should happen to omit any. We will therefore simply remark, that our time was pleasantly, and we hope profitably spent; and that, if we never meet again in this preadventual time of trouble, we may all be accounted worthy of standing before the throne, and of rejoicing together in the salvation obtained at the apocalypse of the King.

We stayed, if we remember rightly, about five days in Ogle; and during our sojourn assisted our friend in obeying the truth. Brother S. W. Coffman, as he has now become, was originally a Campbellite, and so continued to be until he came to understand "the Gospel of the Kingdom." He believed this some time before he obeyed it, and though by others urged to go into the water (where many have gone who ought never to have entered it, because unfit) he understood too well the qualification demanded to permit himself to be the mere proselyte of a system, and so to become twofold more "a son of Gehenna" than before he was immersed. Hence, while in the water he remarked, in substance, to the witnesses present, who had long known how he had advocated, zealously, what he had not obeyed, "I am not going to be immersed now because I have just come to the knowledge of the truth. I knew it as well when the doctor was here a year ago as I do now; but it had not then acquired the same influence over me. I believe that a scriptural baptism is the burial of those who have "died to sin;" and to this I had not died, and therefore was not fit to be "buried with Christ by baptism into death," that I might "walk in newness of life." Being then now crucified with Christ to sin and the world, I desire to obey from the heart that form of doctrine whereto believers were delivered in the days of Paul, and have called upon the doctor to enable me so to do." Having conversed much with our friend upon the truth, we were satisfied with his intelligence therein; and therefore readily acquiesced, in hope that what he was doing would afterwards be ratified in the New Heavens by his possession of a portion of the great reward reserved there for all who constitute the resurrected just.

Our sojourn in Ogle county being expired, we accepted the invitation of brother Benedict to accompany himself and wife to Wisconsin. Our first day's travel of some fifty miles brought us by way of Rockford, where we dined with brother Kelting, to brother Fish's in Boon county, Illinois. After refreshing the outer man, we proceeded to a schoolhouse hard by, where we addressed the people "at candlelighting." The house was well filled with the curious, many of whom, we suspect, were brought together to witness our defeat by a spiritualist, who, like Simon Magus of old times, "used sorcery and bewitched the people, giving out that himself was some great one." After our discourse was concluded, that is, at ten P. M., he very inconsiderately proceeded to inflict upon us a voluble outpouring of blasphemy and foolishness. We listened to him with all patience for ten or fifteen minutes supposing that something tangible might possibly turn up. But nothing of the kind appearing, we cut the matter short by telling him that we had driven fifty miles and spoken two hours, to nothing of which did he make any tangible objection; that we knew as much about spiritualism as he did, and knew it to be of the flesh and of nothing else; and therefore the mere imagination of man's evil heart, that if the audience was disposed to remain to listen to him, they could, of course, do so, but that for myself being weary, and having no taste for the vagaries of Swedenborg, I would leave him to the congregation to dispose of him as they deemed best. Upon this we left, and the people soon scattered to their homes as sheep without shepherds to protect them from the wolves.

Returning we passed the night under the hospitable roof of brother Fish. On awaking in the morning we observed a hawk standing very contemplatively upon the bed viewing the landscape through the window. He permitted us to stroke his round, broad head without any signs of displeasure or nervousness. His phrenology was very striking, being very broad

behind between the ears, indicating great destructiveness, without which his hooked bill and talons would be of little avail. This was the great element of his soul, which was shortly after very revoltingly manifested in devouring, piece by piece, a living bird he had stolen from a neighboring nest. Yet this tearing in pieces the quivering flesh was not unattended with divine mercy to the victim. The destroyer had instinctively begun at the head into which he had driven his bill, so that the brain being rendered insensible, the rending of the other parts into which the talons were infixed, would inflict no pain at all. Still the spectacle was hideous, and reminded us that it was true of the lower animals as well as of ourselves, that they were a groaning and travailing creation made subject to vanity by the will of their Creator, whose tender mercy is over all his works on principles and in ways often not apparent to the human mind.

After breakfast we resumed our journey towards English Prairie, in McHenry county, some thirty miles from brother Fish's. About 4 P. M. we arrived at brother Richard Wray's, where brother Benedict deposited me and sister Wray, who had accompanied us from brother Coffman's, and having exchanged the double for a single-seated buggy, proceeded with sister Benedict home, about ten miles further, that he might give notice for meeting on the ensuing Sunday. On the evening after our arrival at English Prairie we discoursed to the neighbors whom brother Wray had collected together at the schoolhouse. Some may have been interested, but to what extent we had no means of knowing; to the majority, however, we suspect that our teaching was as a tale to a deaf man, or as a parable to the dead. This generation has no ear for aught but mere human tradition. "They hate instruction and cast the words of the Deity behind them," so that it is no wonder that trouble has come upon them, and they are nigh to cursing.

In the morning, we are agreeably surprised by a visit from brethren A. W. Button and R. Philips, of Cook county, Illinois. They had come over to brother Benedict's to meet us, and learning from him on his arrival home that we were at brother Wray's, they volunteered to go thither, and to bring us to Kenosha county, Wisconsin, where brother Benedict resides. Brother Button was formerly a Baptist preacher, a sincere and pious blind leader of the blind, as he now perceives and fully admits. Brother Philips, we think, was a nonsectarian moralist, as correct a man as other people, but unencumbered with any cloke of pietism from the wardrobe of the old Adam. Both of them now rejoice in the truth which has made them free indeed. Our interview was to us both satisfactory and agreeable. These brethren are men of good judgment, and not to be biased by the crooked policy of those who may have their own ends to subserve by an appearance of zeal. Brother Button, we think, is calculated for much usefulness in the truth, which we are satisfied he really loves, and desires to see prevail, purely and simply, —the unadulterated word unmixed with the traditions and commandments of men.

After a pleasant ride of ten miles by way of Wilmot, where resides our alien friend A. W. Benheim, whom we saw on the road superintending the improvement of a future habitation, and with whom we had some pleasant conversation about the everlasting mansions, we arrived at brother Benedict's. We sojourned here about three days. On Sunday we addressed a considerable gathering of the people at "the Corners." Among our hearers was a Methodist preacher, who had come to "preach," but finding an appointment for another, and that the greater part had not come to hear him, thought it best on conferring with brother Benedict to leave the meeting in our hands. The people were certainly attentive in the main, and some seemed to be interested; but when we have said this, we have testified all the premises afford. Whether any good was done beyond the strengthening and encouraging the

hearts of the few brethren present, we cannot say. Brother Benedict writes under date of Aug. 25," we enjoyed your visit beyond measure;" but whether the preacher aforesaid and his pious adherents who heard us would say "amen" to this, we cannot certainly affirm; but we rather think not; for it is not our fortune to be an occasion of much enjoyment to those who sympathize with "the high things that exalt themselves against the knowledge of God;" and who glory in the men who gain for themselves a name in the earth by teaching them to the people.

The general aspect of affairs, secular and spiritual, in Wisconsin and Illinois, as far as we were enabled to observe, was sombre in the extreme. The soil of the country is rich; but society is rotten, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." It is past the delivery of any response to the word of the living God. Last year crops were very abundant, and the hearts of the people waxed proportionately fat and gross; but this year the yield is less, and their circulating medium almost worthless, being based upon the securities of the south, and their hearts consequently correspondingly dismayed. The bills of the banking institutions of the two states were at forty per cent discount, and were not received by the farmers, who would accept only specie or eastern bills in payment for the produce of their fields. We heard one say, he would furnish any quantity of oats at five cents a bushel; while within twelve miles of the Chicago grain market, they were selling at twelve and fourteen cents, which was too low to compensate the seller for thrashing and wheeling them in. Such is the effect of the cutting off of the prairie farmers from the markets of the South by the blockade of the Mississippi. When Europe supplies its own wants, the North-west instinctively turns to the South for gold and silver in exchange for its hogs, mules, horses, and grains. But access being denied to this market, they have only to supply their own wants, and to wait in hope (which when deferred sickens the heart) the coming of events. But the state of things being thus, the heart of the people is not one in relation to the revolution in progress. The discerning few are overruled and silenced by the always headstrong majority. This is nothing new in the history of this "evil world;" and thus it is that the world is ever at war with its benefactors and friends.

Brethren Button and Philips, with their companions, having returned, we also bid farewell to our kind friends, brother and sister Benedict, and departed southward by way of Chicago, Vincennes, and Evansville for Henderson, Kentucky. We arrived at the last place July 3d. Everything wore a very gloomy and silent aspect. Literally nothing was doing on the Ohio river, except the landing of tobacco from Kentucky, to be forwarded by rail to the North. On the Fourth an effort was made to get up some enthusiasm for the Stars and Stripes. Crackers were fired off by the boys, and a rifle-cannon by the men in uniform. A strawberry and ice-cream festival was announced, which we overheard one decline to attend, "because there were too many parsons in the programme for the festival to be pleasant and agreeable." Being detained all the day waiting for the Louisville and Henderson boat we mingled with the people to observe the things with which they most glorified their "independence." These we found to be the firing of cannon and crackers, the marching to and fro of rustic volunteers, and a procession of mounted "fantasticals" with "the Devil" in the lead. The latter was an individual with a long tail, horns, enormous nose, grinning teeth, saucer eyes, and black tights fitting close to the skin from head to foot. We inquired, if that was the sort of Devil preached to the people by their clerical conscience keepers in Evansville? But the devil-worshippers around were too much in awe of his sooty majesty, we presume, to reply to so sceptical an inquisition after truth! We were left to answer our own question, and to marvel at the intelligence of the nineteenth century people, who with the bible in possession, could believe in such a fiction, and could celebrate their Independence and glorify the Stars and Stripes, by

parading such a symbol of their "divinity" in the public streets. How much in advance of the old heathen are the Evansvillans of 1861? Who can tell? Not we!

At length the steamer appeared, and by her whistle announced that she was about to round to. She did not remain long, and we were soon afloat descending the river for her destination, which in these times of blockade, did not extend below Henderson, a distance of twelve miles from the town in which the Devil celebrated the independence of the Original Thirteen.

We found the brethren in Kentucky generally well and alive to the faith and its interests and necessities. We do not know any brethren more so. Several of them were once Campbellites, some Baptists, and so forth; but they have heartily repudiated the filthy rags of their old denominations and "names of blasphemy," with all "the gods" in whose name the disciples of those sects are wont to walk and glorify themselves; and for whose honor they are so sensitive, that they are ready to rend you if you do not speak of them in "such chastened speech" as reflects their innate sympathies with their errors and abominations—Mic. iv. 5. Walking now in the name of Yahweh their Elohim, these brethren are sensitive only for the honor and vindication of the truth undefiled with the crotchets and speculations of the thinking of the flesh. Testimony and argument have separated them from their former fellowship with the superstitions of the Old Adam, to whose clergy they say, "See now to your own house, Satan, what interest have we in the sons of perdition!"

We sojourned in Kentucky from July 4 to the 17th of the same month, speaking to them several successive days at the free houses called "the Barrens" and "Zion." It would fill a volume to report what we said in discourse; suffice it to say, that the week-day attendance of the people has increased of late years, being more this season than any preceding. Four or five (we do not exactly remember which), who have had their minds for some time engaged in the study of the Word, were buried with Christ by baptism unto death; and since we left, Brother Stone informs us that W. H. Foulds, M.D., has become obedient to the faith. They have, however, lost two intelligent and worthy sisters, who have removed to Arkansas, one of the "Confederate States of America." With these exceptions, we heard of no special incidents of public interest. The war excitement has reached, but does not agitate the faithful; being determined, as far as we know, to have nothing to do with "Wide-Awake-ism" or "Secessionism," but to leave their several partisans to battle it out as they best can.

When we left home on June 19th, we intended to be absent about a month only, supposing that we should be unable to visit Virginia on account of the war. But while we were in Henderson County, Ky., we heard of travellers going to and returning from Richmond, Va. Having a strong desire to see the brethren there, and to strengthen them in the faith, and to fortify them against the influences calculated to seduce them into the bloody civil strife inaugurated by the hungry and impious politicians of the hostile sections of the late United States, we determined to adventure our liberty and wellbeing among them for these purposes. Brethren in Kentucky thought it a hazardous enterprise, which doubtless it was, as we afterwards found; nevertheless, we were disposed to try it, and, as the mission was good, to trust to the providence of Him who works all things well for the result, which, in advance we remark, we have no cause to complain of.

Before starting, it was judged prudent to obtain letters of introduction to prominent and well known southerners, that in case we were arrested where not known in the confederate states, and searched, these letters being found upon us might be a testimony in

our favor, and an argument that a person having such introductions could not be dangerous to the state. We accordingly obtained letters to the Hon. Andrew Ewing, of Nashville, Tenn., and Col. B. Duncan and Gen. Pillow of the confederate army. The letter to the first from a worthy gentleman outside our religious society, which will account for its peculiarity of phrase, runs thus:

"ANDREW EWING, Esq.—My friend, Dr. Jno. Thomas, of New Jersey, wishing to go to Virginia on business connected with his churches, and owing to the troublous times, thinks it would be prudent to make some acquaintance in Nashville; it really affords me pleasure to introduce him to you as a gentleman in *every respect*. And I will be greatly obliged to you to give him any attention to make his transit through Tennessee safe and pleasant. Dr. Thomas has organized churches in my immediate neighborhood, and has the esteem and confidence of our whole community. \* \* \*

"Very truly yours.

"Ky., July 17, 1861."

The letter to Col. B. Duncan was as follows:

"DEAR SIR: —My friend, Mr. \* \* \*, desires a line from me to you, introducing Dr. John Thomas.

"Mr. \* \* \* (in whose statements I have every confidence) represents Dr. Thomas as a gentleman worthy of confidence, who is engaged in publishing a periodical which circulates largely in Virginia, and who visits that state on private business altogether.

"Any attentions which you may be enabled to show Dr. Thomas will oblige.

"Your friend truly.

"July 13, 1861."

\* \* \*

And that to Gen. Pillow reads:

"DEAR SIR: —Let me introduce to your favorable consideration Dr. John Thomas, who is a gentleman every way worthy of commendation. Any favors bestowed will be appreciated by him and your old friend.

\* \* \*

"July 17, 1861."

We have suppressed the names of the gentlemen who furnished us the letters, and the friend by whom they were obtained, as they might otherwise become objects of suspicion to the small fry of cheap patriots who abound on both sides the line which divides the dominions of the North and South. By "*cheap patriots*" we mean what Luke terms "*fellows of the baser sort*," who, having no merit of their own by which to make their mark upon their generation, get themselves into notice by officiously stirring up the evil passions of the mob where they see no danger to themselves. That such may not be furnished by us with any excuse to annoy those who have kindly given their influence to assure our safety, the letters, which we had no occasion to use, are given to the reader in their present form.

Armed, then, with neither bowie-knife nor revolver, but with "loose looks and close thoughts," and these letters, against the interference of impertinent and officious zeal, and

having taken leave of our brethren in the faith, and of other friends, we departed from Henderson, Ky., not knowing what might come, but hoping for the best. We essayed a new route in part to Virginia. We took the steamer at Scottsville on Thursday night, about 9 P. M., and steamed about two hundred miles up the Green River to Bowling Green, where we arrived about noon on Saturday, July 20. This river is well named. It is green in all the length we floated upon its surface, owing to its depth and shady banks, being a rather narrow stream withal for a river of this continent. About a hundred miles up the river, at Ashbysburgh, we saw the confederate flag flying, indicating the political complexion of the neighborhood. At Bowling Green affairs were in a highly excited state. The president of the North had appointed a collector of customs to stop all freight deemed contraband of war, and to overhaul the baggage of travellers. But the storm raised about the ears of the collector, who had been a resident of the place some thirty years, caused him to resign. A very bitter feeling, however, reigned among the people, whose business was very much deranged by the trouble of the times. The town is about forty-five miles from Nashville, and situate upon the railroad from Louisville to that city, and at the junction therewith of the Edgeworth and Clarksville road, which connects near Hadensville with the Memphis and Nashville road.

We found that the communication between Bowling Green and Nashville by rail was stopped. The state of Tennessee had seized as much of the rolling stock of the Louisville and Nashville road as it considered of right belonged to the stockholders resident in Tennessee. Gen. Anderson on the part of the state had notified the people at the Louisville end of the road of this, and that they might send their trains through, and that no more would be detained. But the president of the company having no faith in this assurance declined to trust any cars or locomotives beyond Bowling Green. On account of this distrust between the authorities and powers, we had to diverge from our direct route by the Edgeworth road to Hadensville. At Russelville, the women and children of the place crowded the station bearing confederate flags. There could be no mistaking the political sympathies of the place. We were detained at Hadensville till 10 A. M. of the notable July 21. We were talking about coming events, when one of the company remarked, "Many great battles have been fought on Sunday; it would be singular if one should be in progress now." We afterwards met this gentleman on the street in Richmond, and reminded him of his remark. He remembered it, and observed, "The battle of Manassas was in hot dispute at the time, and added another to the list."

We backed down about two miles to the junction, where we connected with the Memphis road. We passed two camps on the run to Nashville, where we arrived about noon. Having only two hours and a half to spare, and the Hon. Mr. Ewing living some three miles out of town, and observing nothing to excite any apprehension for personal safety, we did not seek him out to deliver our letter of introduction; but, getting our dinner at the hotel, we got into the omnibus and were conveyed to the Nashville and Chattanooga depot. Here we obtained a "through ticket" to Richmond, for which we paid twenty-seven dollars and thirty cents, and no questions asked, which was particularly agreeable. But, oh, what a nuisance was this run through to the confederate capital! Soldiers, soldiers, soldiers, nothing but soldiers, pouring into Richmond by thousands all the way. Though it is certainly true that the confederate army can boast of thousands of wealthy and respectable men serving as privates in its ranks, yet it is also true that "mean white men," as the black deities of the abolitionists, commonly styled "niggers," appropriately term them, do greatly abound also. Their looks and habits are of the meanest type. They are of that class, well known at the South, whose familiars, in the piping times of peace, are seen "loafing" at country groggeries, drinking whiskey, and "spinning yarns" of a vile and indecent character, by which they audibly exhibit the filthiness and brutishness of the inner man. The disgusting presence of such as these was

forced upon us by the necessities of the case, from Chattanooga to Knoxville especially. While the "niggers" are the Canaanites, these "mean whites" are the Amorites of the South, whose iniquities are pretty well full, and therefore, like the rascallions and offscourings of the northern cities which fill the ranks of the federal armies, are fit only for mutual capture and destruction. We have heard northerners and southerners piously hope that the sword may devour them all, and so relieve society of their hateful and defiling presence. They are, doubtless, the dog and swine class of humanity against whom the Lord Jesus warned his apostles not to throw pearls and things holy. Many of these "mean whites" are no doubt wealthy in land and negroes; but land and negroes will never purify the heart, nor soften the manners, so as to prevent the owner from becoming brutal. Nothing will effectually do this but the truth, intelligently and heartily believed. The "liberal arts" are thought to have a particularly mollifying influence upon the inner man. But science, literature, and the arts, when devotedly pursued, only act by developing the intellect, and, in proportion to its activity in this direction, holding in the lower faculties of the man. If the literature be "classical," it paganizes the student, and makes him a polished heathen; but if it be theological and ethical—in other words, such as emanates from the clergy and the gods of their several names—it makes him a pious heathen, with a conscience more or less sensitive to questions of right and wrong—"accusing or else excusing one another." It is this subdues, or softens the manners in appearance, but not really. The roughness is toned down by the slavishness induced by superstition; yet, how often does the pious heathen of anti-christendom break through this restraint, and display himself in his native and latent ferocity—a ferocity, that all the world calls "respectable" is unable to control. A polished heathen is certainly infinitely more agreeable to be shut up with night and day than an unpolished and impious one; though heathen of all types are to be guarded against by the man in Christ. It was with a car-load of unpolished and impious heathen we were condemned to pass the night with from Chattanooga. Nevertheless, by a little manoeuvring, we were enabled to secure a seat alone. The train waiting for our arrival was already crammed with armed men. There was one car in the rear empty, which the conductor said was not to go; yet there were perhaps forty persons without seats. The car was not lighted, but was attached. A self-constituted guard set itself over the coupling to prevent the car being detached. The conductor perceiving this came in with his lantern, and seeing two or three ladies and a few decently dressed men, warned us to take the advanced seats together, as, when it was known that the car was going on, there would be a rush of soldiers from the rear. We speedily took the hint, and placing our valise on one seat, and standing sentinel over the other, (there being two seats on one bench,) resolved ourself into a state of abstraction which ignored all hints at a night companionship with any unknown man-at-arms who might have a longing thereto. Right glad were we when the rush was over, and every fellow was encamped on seat or floor. Shrilly the whistle screamed, and the train was soon in motion; and, taking our own seat, we felt that our port-monnaie would remain with us safely for that night at least. So, fixing our valise for a pillow (and it was softer than Jacob's stone) and doubling ourself up upon the bench, we dozed, as it were, with one eye open, upon the questionable confederates around until the morning, when we were thoroughly aroused by the rain leaking upon us through the roof.

At Knoxville, we changed cars, leaving the East Tennessee and Georgia for the Virginia and Tennessee railroad. It was here we first heard of the Confederate victory at Manassas, causing great joy among the people. The details had not arrived, the news being telegraphic, and therefore brief. About thirty miles from Bristol, a town partly in Virginia and partly in Tennessee, our train was arrested by soldiery at a cavalry encampment. A freight train load of them had been waiting three days for a locomotive to take them on; and being weary of expecting, they resolved to stop the first train, and to compel the engineer to forward

them. Ours happened to be that train. Our locomotive was detached and affixed to them, and starting with them, left us in a very helpless condition. But on their arriving at a turnout, the conductor persuaded them to allow him to return for us, promising that when he should have discharged us at Bristol, he would despatch a locomotive for them. This freak of the Confederates, caused us to miss the connexion at Bristol, where we were consequently detained about twenty-four hours.

On arriving at Bristol, there was a rush for the hotels to secure beds. Having been there before, we lost no time in seeking for information, but put off direct for the best house, where we succeeded in pencilling our name among the first on the register, by which we secured a comfortable room un-encumbered by any unknown Confederate bedfellow. Many were refused for want of space, and had to seek lodgings elsewhere. We had therefore good reason to be satisfied, although the *table d' hote* did not afford the choicest or most abundant fare. This, however was not owing to any scarcity in the land, but the extraordinary accession of guests consequent on the connexion being missed.

On Tuesday, Bristol was alive with soldiers coming in by every train from Georgia and other states. The wife of one of their Captains, accompanied the regiment, armed with bowie knife and revolver. She was of middle stature, young, and good looking; but with the armament of her waist, reminded one more of Boadicea, or the Amazons, than of that fabled "angelic sylph" whose name is woman. We could not but shudder in beholding a woman invested with the instruments of death. We read of Deborah and Judith indeed; still a warrior-woman is not the sort of creature exactly to captivate the soul of a son of peace and good will to men. She was said to be a remarkable good shot; a virtue, we suppose, that highly adorns a woman in the estimation of all devoted to gunpowder.

The talk among the groups was all of the war and its probable issues. Party politics were all hushed; and there seemed to be but one sentiment, namely "our independence, or the protectorate of a foreign power; but no submission to the abolitionists of the North." This appeared to be the one idea that animated them; and to have suggested any other would have made the place very uncomfortable to him who ventured it. The Third Tennessee regiment seemed to be very well armed with rifled muskets and bayonets, sighted for point blank shot at one, three, and five hundred yards, but beyond that the aim uncertain. They were Harper's Ferry arms, manufactured by the United States in 1860, as proved by the stamp upon the barrels.

At length the hour approached when hundreds would be moving towards the East. There would then be a great rush of "the roughs" to secure seats. It was desirable, therefore, if possible to avoid this. The cars were there but unattached to a locomotive, and locked. On making a reconnaissance it was found that the upper third of the car door, was originally of glass, but that this had long since disappeared. An opening was therefore presented of about two feet square through which it was evidently not difficult to pass in head foremost. This being ascertained, all that remained was to effect a gymnastic introduction of the person. Inserting therefore one's valise, to raise the level on the inside, and balancing the body upon the panel, a little muscular effort speedily placed the hands in contact with the valise, and all that was seen of the gymnast without were two booted pants peering from the window upon the waiting confederates below. The transfer however, was effected more quickly, than it can be told, for *facile est descensus inferno*, while an upward movement would have been considerably more difficult and tedious. An old gentleman, whose agility had fled on his accession to the shady side of three score, observing our summersault and its comfortable

result, begged us to take his carpet bag and secure for him a seat also. Having the appearance of an intelligent and polished heathen, we readily granted his petition; and as there was no chance of securing a bench for the night, we divided the one we occupied with him. Our mode of entrance was indeed neither elegant nor dignified; but in this instance "the end" seemed to "justify the means." This appeared to our mind very convincingly when we beheld the rush on the opening of the door, and saw men of slow mind, and unforecasting of devices, standing like pillars of observation during a twelve hours night run from Bristol to Lynchburgh. By a little management and forethought much discomfort may be avoided in this "evil world." A pleasant companion in travel, and comfortable accommodation for a night in the mountains of Virginia, is an end worth the sacrifice of a little elegance and dignity of motion, as any one will agree who has been pestered with too great a proximity to the ruffians who crowd the armies of the heathen. Our companion of the bench proved to be as intelligent and agreeable as we supposed. He resided at or near Petersburg, Va., and had been an official of the Original Uncle Sam's. He had been an Unionist "until the perpetration of the abominations by Gen. Butler's marauders upon the unoffending people of the Peninsula." This, he said, had squelched unionism in Eastern Virginia, and had united them as one man against the North. He was, he continued, an old man, too old to volunteer; but he was yet able to do something for his native state. He had arms at home of which he was very choice; and that he was ready to dog the Yankees from bush to bush, and tree to tree, although it might end in disaster to himself. They had had wars with Britain, and bad feeling had been created. But said he, all that has passed away; England never treated us so brutally as the Goths and Vandals of abolitionism, who have created in our minds the most intense and bitter hatred that can be conceived. "No," said he, "rather than submit to the dominion of the North, we will be destroyed to the last man; and we will leave our country a waste howling wilderness, and a ruin of wide spread and smoking desolation." We did not learn this gentleman's name, or if we did, have forgotten it. He was worth about two hundred thousand dollars, and having been despoiled of six of his negroes had been to Memphis, from which he was returning, to place the rest of his servants in security for the time being. He was evidently of a benevolent turn for he had found a young man, a cadet whom some accident had left without money in East Tennessee, for whom he bought a ticket to Marion, Va., where he was engaged in drilling recruits for the Confederate Army. This young man's name was Bartlet, and was in the battle of Big Bethel under Gen. J. B. Magruder. According to his report there were five Confederates killed and seven wounded; though the general testimony is that there was but one killed, a Kentuckian named Wyatt, and five wounded.

On the morning of July 24, we arrived in Lynchburg, Va. While waiting for the starting of the Richmond train, six men were carrying a wounded soldier to his quarters from the train that had come up from Manassas Junction, about one hundred and twelve miles distant. We also conveyed another to his home below Lynchburg. At 9 A.M. we started for the Confederate Capital, distant about ninety miles, but did not arrive there till about 4 P.M., having been detained at the Junction, about three hours, waiting for the Danville and Richmond train, which had been delayed by running off the track. At said Junction we felt at home, being known for many years to Col. Burke, after whom the station is named Burkeville; also to the station-master, who both recognized us in the crowd; beside that we were within three miles of brother T. Hamlin, a real friend and one of the worthiest men in all that section of country. Thus, had any cheap patriots taken it into their heads to consider us a "suspicious character" we should have been well protected against violence by these gentlemen, who are well known in all that country side; but no one attempted to molest us, nor was a single impertinent question put to us from Henderson to Richmond with a view to any disagreeable result.

We found Richmond a sort of general encampment for Confederates. Carey Street, usually in the times before the war, a very busy street, was almost deserted, while the harbor at Rockets to which it leads, was keeping a sabbatism to Mammon. The few vessels were laid up for more propitious times, and the warehouses were closed against all comers; for the tenants had shut the doors and gone off with the keys to parts unknown; unknown at least to the reporter. The main street, however, was in notable contrast to Carey. Its thoroughfare was crowded with a transient population, nearly all of whom seemed to be connected in some way with the army. Around Richmond were the camps, and batteries for saluting "the abolition Goths and Vandals " when they shall have accomplished their excursion "on to Richmond." There are camps at the old and new fair grounds; and at the harbor end of the city, others with batteries commanding the James River, and the York River Railroad. The Baptist factory for teaching juveniles how to shoot theologically is more effectively employed as barracks for the accommodation of men who were being trained to the use of cannon for the defence of the church militant of the south. Indeed schools, colleges, and religion seem generally to be pretty much in abeyance there. The youth are gone or going to the war, and money is too much in demand for its purposes, to bestow on the "liberal arts" for the softening of the manners of the rising race. The tobacco market is good, as we learned from brother Maddux, who is an assistant inspector of the weed, and thereby exempted from service in the militia. The agents of the French Government, are buying as usual, with a view of course, to its exportation when the blockade shall have been raised by the recognition of southern independence, or by the subjugation of the south, or by foreign interference—by which of these the future will show when its events shall have come to pass.

Richmond in some departments of its trade no doubt feels seriously the effects of the present revolution; but in relation to all pursuits connected with war it is highly prosperous at the expense of the Confederacy. Groceries are dear, because the stock on hand is sensibly diminishing. Coffee was 45 cents per lb; ham 30 cents; salt \$6 a sack; leather \$4 50 a side; ice 8 cents a pound. The crops were generally very fine, and starvation the remotest from their thoughts. Indeed, southerners cannot starve while the ground brings forth corn abundantly. It is the staff of life to man and beast. The living may be dry; but still it is a living, and not to be despised by any. If things continue long as at present, it will become a virtue to abandon luxuries. The people will pride themselves in plain and shabby attire, and eat the most ordinary viands with a relish, because the thing the world calls patriotism demands it. While in the city we visited the artillery barracks before mentioned. We found several of our King William friends in the company. They were not a little astonished at our presence in their midst; and many were their inquiries of how we got to Richmond, whence we came, what was the news from Kentucky, what from the North, and how we should return, and so forth? To these inquiries we replied to the extent of our information. We told them that we had come in at the back door, and hoped by a little management to go out at the front; that our news from the north was old, not having been there since June 19; that Kentucky was in a doubtful state, and that while there were many Unionists in the North, in Southern and Western Kentucky, sympathy with the Confederacy seemed to prevail. The hour for drill having arrived they bid us adieu, and fell into line preliminary to the working of the four pieces of artillery, and their caissons with which they were exercised.

*(To be Continued)*

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## Analecta Epistolaria.

DEAR BROTHER THOMAS, —Our great anxiety to hear from you induces me to pen a few lines hoping they will elicit a response. We have heard no word from you in any way since you left for Virginia. We thought that if you had returned home we would get the Herald, and in that way know something of you and yours, besides being greatly edified by its general contents. But no word have we received in any way. We hope, however, that you have arrived home safely, and in good health, re-invigorated for the contest with spiritual wickedness in high places; and as heretofore, as a watchman to sound the alarm, if *any* are found in the garb of friends or foes perverting the faith once for all delivered to the saints.

We have had one addition since you left in the case of W. H. Foulds, M.D. Two sisters have removed to Arkansas. The interest in our meeting still increases and the attendance good.

Believe me, as ever yours,

J. M. STONE.

*Henderson, Ky., Sep. 17, 1861.*

The congregation to which brother Stone refers numbers, we believe, at this time about thirty. May they all be accepted for the YAHWEH NAME which shall be enthroned in Jerusalem, when all nations shall be gathered to it as the One Yahweh and the One Name, omnipotent in all the earth.

EDITOR.

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DEAR SIR, —I have not received a copy of the Herald since last June! I esteem the paper above all others, and would like to know the reason of its discontinuance?

Respectfully yours,

JOHN PERKINS.

*Mass., Sep. 22, 1861.*

A three months' absence from home. We expect to bring up all arrears by the end of the year, as our journeyings have come to a close for 1861.

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### Our Great Sin.

BROTHER THOMAS, —I have not received the Herald since June. This part of the country is a dry region without it. I hope the authorities of this broken union, have not suppressed it.

I went last month to what they call the "Michigan Yearly Conference." It was held sixteen miles from Homer. I am compelled to testify that it was a great sham. No two seemed to have the like faith. There were Campbellites, and Adventists, and Marshites, and a long train of such. One Mr. Newman, the publisher of the Harbinger, and others were present from a distance. You were somewhat roughly handled in private conversation, among the brotherhood. Your great sin, of course, was that you are such an exclusionist and a divider of the flock. There was much talk of Christian unity among them which when stripped of all superfluousness means, *unity of all who play upon the one string of "no life out of Christ."* Genuine believers of "the Gospel of the Kingdom," are as scarce as gold dust in this part of the country.

But, brother Thomas, go on in the good cause. I am thoroughly convinced that you are not only contending for the truth as it is in Jesus, but that you have it, and are holding fast to his name against all the foolishness of this age. I am alone in this place; but I am trying to keep the faith, and to keep my garments in Jesus undefiled.

Brother Thomas, you are not forgotten by me. My prayer is that you may live till Jesus comes. Do not be discouraged. These are perilous times I know; but that we expect in the closing up of the times of the Gentiles.

If you should ever come to Michigan again, will you let me know it? I should like very much to hear you speak of the good word of the kingdom.

In love to you I remain yours,

H. W. HUDSON.

*Sep. 12, 1861.*

### REMARKS.

We beg leave to say that we exclude no one, not even a Jew, Mohammedan, or Pagan. It is not we that exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called "the Word." We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is its author, and that therefore He is responsible for all its hard and crucifying sayings, and the exclusion of all from his salvation except the few, whom He condescends to choose. "Many" saith he "are called, but few are chosen;" "many shall seek to enter in, and shall not be able;" and "strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it." All this is very exclusive; but this is not our "great sin;" if sin it be at all. If the Deity had waited until he had consulted the Michigan Conference, and had deferred to its advice, He would have reversed this arrangement, providing only for the salvation of "the few!" "But he did not wait to consult it, nor any of his creatures; which plainly indicates to our mind that He had no respect for any of their opinions or views in the premises. What He hath purposed he hath purposed in himself for his own good pleasure. Eph. i. 9; Rev. iv. ii. In this we acquiesce with perfect and entire satisfaction.

All, then, we have to do is to study this word, and to find out what it teaches for faith and obedience. We endeavor to discover how the word defines the few that shall be saved; and what it says of "the gate" and "the way which leadeth into life." We believe that we understand what the word teaches upon these important subjects; and we tell an unthankful and perverse generation what it says. We show its "wise and prudent" who the word excludes, and who it does not; and because it excludes them and theirs that "wonder after" them, they hate it; but to conceal their hatred to the word, they handle roughly in their talk all who show the condemnation that word fulminates against them. Thus while they hate God, as evinced in their "casting his words behind them," they transfer their attacks to them who are more accessible; for He is in the heaven but we upon the earth. But never mind; their tongues may prevail against us now until the Ancient of Days shall come. Their rough handling we regard as little as their foolish talk; and surely, if they could only know our supreme indifference to it, they would change the subject of their conversation. But, doubtless, it gratifies; for it is so fine a thing to be thought "liberal and charitable." It makes us so popular with the Old Adam; and who can doubt it, when we denounce "exclusionists," and proclaim the salvation of all who believe a negative?

As to being "a divider of the flock," in the name of scripture and reason, what "flock" is that? A flock identical with the Michigan Conference? When was it ever united? Who can divide a heterogenous flock of Campbellites, Adventists, Marshites, *et id genus omne*? Division is the essence of such a flock, whose falling asunder is a matter of no concern in heaven above, nor in the earth beneath, save to those whose craft it is to feed or cram it with traditions palatable to the flesh. Introduce the truth among them and it will throw them into uproar; and if there be any honest and good hearts among them, it will cause them to evacuate the house of Jezebel with all promptitude and dispatch, lest partaking in her sins they become obnoxious to the ruin which impends. We glory indeed in being a divider of all such from so goatish a community. Christ's sheep are a flock who know the shepherd's voice, which is the truth. This never divides them, and they make no outcry against excluding wolves and goats, from their fold. They are particularly anxious that they should not be permitted to creep in at unawares. They do not like the scent of goats nor the teeth and claws of dogs and wolves. They have no more tolerance for a great goat, or a big wolf in their fold, than for little ones. The greater the goat and the bigger the wolf, the more careful they are to make all the sheep see that though coated with much wool, they are but goats and wolves after all. And we never yet heard a real sheep say, "this is very offensive to us." EDITOR.

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### **The Editor Rebuked from Auld Reekie.**

WE have received from Edinburgh in Scotland a letter got up, we are informed, by the printer or publisher, or both, of an issue styled "*The Messenger of the Churches.*" Its design, as appears on the face of it, is to rebuke us for the unceremonious, or irreverent, mode of speech after which we strip off the wool from certain wolves who ravin upon the people; and with whom, judging from said letter, the getter up, and those he has induced to sign it have pretty strong sympathies. The printer or publisher who got up this epistolary rebuke, we are informed, is named George Dowie, and heads the subscription to it. We are also told that he read it to the church in Edinburgh of which he is a member, or that it was read, and that he wished the brethren to adopt it, that it might be forwarded to us as their ecclesiastical censure, which would certainly have conferred more importance upon it, than it enjoys in its present form. The church there we believe consists of about seventy members, who heard it, or might have heard the epistle read if they had pleased. But we suppose they did not feel the same stirring sympathy for Messrs. Scott, Campbell, Marsh, Cook, Storrs, Langarl, and others of the same ecclesiastical genus, as that entertained for the said company by our rebukers; for they declined all complicity in the zeal against us, and so left the letter upon the hands of the original fabricator. But nothing daunted at this practical rebuke, he was determined that we should know his individual sentiments, and that of as many of the seventy disciples as he could induce to join him in said epistolary jobation. It was consequently hawked about from one to another for signature. Among the seven spirits who subscribed it besides himself, we recognize but two who contribute a *quid* for the *quo* of our endeavors to enlighten this evil generation. He who stands next to Mr. Dowie, and is joint-publisher with him of "*The Messenger*;" and the last, we perceive by said issue, is interested in the sale of our divine friend Storrs' lucubrations. We can see reasons of business why said three should get up a rebuke against us; but there are none before us, why the other five should help them in the work, seeing that we have no knowledge of them or their surroundings.

But, if we may believe the epistle, they are all actuated by an extraordinary "zeal of God." Not an ordinary zeal, of course, but an *extra-ordinary*—a zeal in excess of the sixty-two brethren (on the supposition that the whole number is seventy) who did not sign it. Well,

"it is good to be zealously affected, *εν καλώ*, towards an excellent man always and not alone when I am present with you," says Paul, in Gal. iv. 18. But, viewed from the stand point of the apostolic faith which they who own the signatures pretend to, are Messrs. Scott, Campbell, Marsh, Cook, Storrs, and Company elements of *ὁ καλός*, the excellent. If they be, then, God has abandoned all concern for the purity and integrity of his word; and teachers of the most arrant nonsense, blasphemers and perverters of the truth, and blind leaders of the people into the ditch, are "the excellent in whom is all Jehovah's delight." This epistolary eight is very zealous for the ecclesiastical character (and that is the sort of "character" we undertake to scrutinize in the light of scripture) of said popular leaders; and no doubt, if they would send a copy of the Dowie epistle to each of them, they would receive it with great complacency, and acknowledge it with thanksgiving; and those of them having command of a press would insert it with a flourish of trumpets to the glorification of the eight individually and collectively! They would endorse every word of the rebuke, and denounce our "tone" and "style" as being as "offensive" to them as to their zealous defenders, the chastened and immaculate eight.

But why such zeal for these false prophets of Gentilism? In the case of "the eight," we have not sufficient knowledge of them to say; but reasoning from what we know of sin's flesh, or human nature, experience proves to us, that men invariably sympathize with those leaders for whose crotchets and traditions they have a sneaking kindness. Such are ever ready to defend their "characters," and throw the shield of "charity" over them, for the quenching of the darts hurled at them by those who are fighting the fight of faith.

The octavian censors do not like our tone and style; our lawlessness of language and unchastened speech. From what they say respecting these, we presume, they would have us adopt the tone and style they patronize in "The Messenger." It may be a want of good taste on our part, but we prefer our own style and tone with which the readers of the Herald are familiar. We are aware that it shocks the nervous systems of the sensitive who like what they call "the truth" to be presented in so mild and charitable a form, that when even the Pope himself should hear it, his eye should not twinkle, nor a feature of his courtly countenance twitch, with perturbation at the word! A chastened and subdued, and a bland and smiling, enunciation of thoughts that glow and words that burn with divine indignation, would in tone and style wonderfully commend and pave the way, for the "hard sayings" of the gospel to the hearts of the nervous professors of piety among men! Speaking from experience, we say unhesitatingly, that this maudlin tameness of tone and style will make no impression upon this generation. The tone and style needed, is that of "Cry aloud, and spare not, lift up the voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins;" "Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our Elohim, ye people of Gomorrah!" "Woe unto you, ye lawyers, for ye have taken away the key of knowledge!" "Woe unto you scribes, pharisees, hypocrites, for ye shut up the kingdom of the heavens against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" "Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna!" The men sympathized with by "the eight" are all guilty in their generation of the things for which their class was denounced by Jesus and the Apostles; and hence it is just, necessary and proper, to show them up in their true light before the people, that these may be delivered from their influence, and be saved. This hath been our course, and will continue to be to the end of the chapter. The publishers of "The Messenger" may not approve it. Never mind; when they have made as deep an impression in behalf of the truth on their generation; and have turned as many to "the righteousness of the Deity witnessed by the law and the prophets," as the instrumentality of the Herald has accomplished, it may then be in time and place to set forth their tone and style as the more efficient and to be preferred. Till then the

lightning will flash and the thunder roll against the deceivers of the people. When men go to war they are not afraid of doing harm to their cause by a bold, determined and uncompromising onslaught upon the enemy. They do not concern themselves about what the enemy will think; and we are convinced that the Lord Jesus will never reprove us for styling Messrs. Scott and Campbell's' opinions, "Scotto-Campbellism;" nor for characterizing "brains" indoctrinated with Methodism, and preaching a past millennium, whose owner never obeyed the truth, "methodisticized brains of a past millennial preacher."

Mr. Campbell has proclaimed himself to be the "supervisor of this reformation." It is quite proper, therefore, to style him so. Figuratively, he patented as peculiarly his own said reformation, in saying that by virtue of a call from God to be supervisor, he had the right to say who should be his co-laborers. It is therefore, according to truth that he is its "patentee," and quite proper consequently to say so. We have not said that he was its inventor. The late Walter Scott claimed this doubtful honor; and we have allowed his claim. He was then, "the inventor," but Campbell having more tact than he, patented it and gained the supervisorship. We style this calling things by their right names, which may be "very offensive to us," the eight; but what have we to do with that? Our "prerogative of editor and author" of the Herald is to use words which shall most accurately describe the things discussed; if our censors do not like the words, let them use their influence with Campbell to abandon the things, and obey the truth, and we will be the first to commend him, and to bid him good speed.

If "Scotto-Campbellism" be not "incarnate in its inventor and patentee," in whom is it incarnate? Scotto-Campbellism is incarnate, or made flesh, in all flesh that believes and adopts it. Is it "slang style" to say, that the truth was incarnate in its author and finisher? The "slang" is not in the accurate description of the fact, but in the abomination of the thing, which is a "style" of superstition of a very "slang" type.

A *tripod* was a seat with three feet from which the priestess of Apollo delivered oracles. Figuratively, Messrs. Scott, Campbell, and Marsh were the three legs or pillars of a platform, constituting "a tripod," not of spirit, but "of flesh from which dogmas have been oracularized to the perdition of multitudes." We have said this of them because it is true; and it cannot be denied by "the eight" unless they are treacherous to the one faith and hope, which they profess to believe with us. Is it bad treatment to declare what is true of the enemy? What are we to think of those who know this fact, and instead of rebuking "the tripod" for their iniquity, vent their spleen upon us for declaring it in terms descriptive of the abomination?

But their impressions are as unpleasant when we handle "Messrs. Cook, Marsh, Storre & Co.;" and designate them as "vendors of all sorts of spiritual seeds for all kinds of soil and all degrees of barrenness." They term this "only such a low style of talk as we would hardly expect in a miserable newspaper." But this style so low in the estimation of the high style publishers of "The Messenger," is nevertheless descriptive of the reality. The word of the kingdom is spiritually termed "seed;" and the traditions of men are by the same standard of style, called seeds or tares. Now the company aforesaid, are literally "vendors of all sorts of" such seeds; and we have said so. Furthermore, Jesus has classified human hearts into "kinds of soil," to which certain seeds of things are adapted; and he has shown that the soils are of "different degrees of barrenness." The eight may all think this "a low style of talk" for the Lord to indulge in; but then it must be remembered, that he talked to low people not to ladies and gentlemen of a high style of talk apparently so much delighted in by the eight. The form of speech being neither "lawless," "unchastened," nor based on the "slang style" of a miserable newspaper; but formed after the happy model of the style of him who taught not as

the scribes and pharisees; we proceeded to apply it to the aforesaid ecclesiastical gentlemen. Their agricultural warehouse contains many sorts of seeds; the last assortment we heard of in the hands of the Rev. Mr. Cook, was some Plymouth Brotherism, according to Sir Somebody Dennis' chart, which he was vending as agent, or something of the sort. Mr. Cook's opinions have been of that chameleon type that it is difficult for us to say what he believes. He is a Baptist preacher, has been a Millerite, then an Adventist, then a Dennisite, but have never heard of his obeying the gospel.

As to Elder Marsh, the last we heard of him, he had exchanged his business, having sold out his spiritual wares to another, and gone to making lucifer matches; at which, no doubt, he will be more usefully employed, and kindle more light in the world than ever he did by anything he ever converted into print. He never obeyed the gospel, and was a real enemy to it, to the last of his editorial career. He, like his rival Cook, had been many things by turns, but nothing to the point.

As for "our divine friend Storrs" he is an oarsman in the same rotten craft. He has never obeyed the gospel, and is vending wares subversive of it in the minds of all who buy. He is much wiser than Peter, at least in his own conceit He is as much of a "reverend" as he ever was, having only changed the form of foolishness in which he ministers. He was ordained a "reverend divine," and ordination with the Apostasy to which he belongs is indelible. He can only "put off the robes of clericism, by believing and obeying the gospel of the kingdom." This will present him before the public as plain Geo. Storrs, washed from all uncleanness, and clothed in a right mind. He is therefore now "our divine friend," or our divine enemy, which ever he pleases; but our brother in Christ he is not, having never obeyed the truth. We style him an "Advento-Methodistic Divine" to distinguish him from other "divines," and we think the term very appropriate, for the system he embodies is a compound of Methodism and Adventism.

We affirm contrary to the opinion of our censors, that we return all our adversaries, enemies, and opponents good for evil. We overcome their evil with good. Their efforts against us have been uniformly for our destruction; ours against them, for their illumination and salvation. We have not flattered them with our pen, which we know has been sharp, and purposely so; for nothing else will do. "Them that sin rebuke before all, that others also may fear." "There are many unruly and vain talkers and deceivers . . . whose mouths must be stopped . . . teaching things which they ought not for filthy lucre's sake. Wherefore rebuke them sharply, that they may be sound in the faith." This we do, leaving all consequences to him who shapes all things after the counsel of his own will.

The quotation about Michael and the devil does not apply to us. "A railing accusation" is to "speak evil of those things one does not understand." To speak the truth of what one does understand is not a railing accusation. We know of what we affirm, and do not accuse at random. We know that the company of sinners our octavians plead for so specially are deceivers of the people; and of the class Paul predicted would arise. We have tried of old to convert them from the error of their way, but have found them incorrigible. We leave them, therefore, to their idols to which they are joined, and do not cease to warn the people that they are concealed graves, and sepulchres full of dead men's bones.

But we have bestowed more attention upon this eight-headed rebuke than we intended when we commenced. We thank the signers of it for all the benefit they intended to confer upon us; and for all their anxiety for "the vessel of intelligence and character which the Lord

has in us prepared for his use." Upon this we would remark, that if the Lord has indeed "prepared us for his use," we are just what he desires; and if we were to abandon our peculiarities, and to adopt those which Messrs. Dowie & Company might commend and approve, instead of "setting all right," we should set all wrong; and he would have to prepare some other vessel for his use. We would submit to our rebukers the expediency of their submitting to the will of Providence, and of forsaking the bootless and fruitless work of trying to alter his vessels into a shape more agreeable to themselves. When he wants them he will, no doubt, make use of them, and when we see him working by their instrumentality, we shall be perfectly content to leave them to work out whatever they may be appointed to do in their own way. Till then, we thank them for all good intentions, and pursue the course which in our own judgment is most conducive to the interests of the truth.

We conclude this notice by inserting the following reply which was forwarded to Scotland by the earliest mail.

*West Hoboken, Hudson Co., N. J.,*  
*Sept 26, 1861.*}

*Respected Brethren,* —Yours of the 8<sup>th</sup> inst. was duly received to-day. Being very much pressed by the printer in consequence of three months' absence from home, setting forth the truth, and thereby endeavoring to emancipate the people, or a few of them at least, from the influences of those arch deceivers the clergy, and among them A. Campbell, the late W. Scott, Cook, Marsh, Storrs & Co., to whom you refer so sympathizingly in yours—I have only time to say, that I thank you for the trouble you have taken in rebuking me from so far; where, of course, your experience and labors in combat with the enemy, as manifested by widespread results, have qualified you for a better judgment in the premises, than I can be supposed to have, who am upon the battlefield, and assailed by the adversaries on every side. I hope your rebuke, which I accept as *well meant*, may have a wonderfully improving effect upon my "lawlessness of language," and "low style of talk," and transform me into "a real gentleman," if such transformation be desirable for the promotion of the truth. Nevertheless, I suggest that you bear with me a little longer till I attain to that editorial perfection in which the things rebuked shall have disappeared; or at least, till the Lord shall have been apocalypted, who will pass an infallible sentence, and declare whether to call things and abominations by their right names is "reviling," or an honest and unmistakable expression of the truth, —1 Cor. iv. 2-5; Rom. xiv. 10-12, which see.

Thanking you, respected brethren, for the notable cooperation with which I have been encouraged and strengthened by you severally for a dozen years past in my endeavours to make men "free indeed" of human authority and tradition in religion by an intelligent confession and walk in the truth as it is in Jesus.

I subscribe myself, with all due consideration, yours in the one faith and hope,  
JOHN THOMAS.

To Messrs. G. Dowie, J. Cameron, D. Swanson, W. Wilson, R. Norrie, G. G. Mitchell, G. E. Oliver, and W. Laing, and *to no others*.

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"Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof."

“The NAME OF YAHWEH is a strong tower: the righteous runneth into it, and is safe.”

"The sacrifice of the wicked is an abomination to YAHWEH; but the prayer of the upright is his delight."

“YAHWEH hath made all things for himself; yea, even the wicked for the day of evil.”

“The thoughts of the wicked are an abomination to YAHWEH; but the words of the pure are words of pleasantness.”

“YAHWEH is far from the wicked; but he heareth the prayer of the righteous.”

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