

**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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**Visit to the Seat of War.**

*Continued from page 240.*

At ten o'clock we retired to our tent; for the night. It was clean and comfortable. It had a board floor raised off the ground, and upon this was spread out some quilts and new blankets which, though not of downy softness, were sufficient for sound and refreshing sleep, to which, however, we have been a stranger for many years. At day break the bugle sounded the *reveille* through the camp, and all became astir. The "darkies" rekindled their dying embers into flame, and prepared for breakfast. Water, clean towels, and soap were brought in, and our boots newly blacked; nor was the prophylactic whiskey bottle and et ceteras forgotten, on the principle that what was a wise precaution against the chill and dews of night, was so also against those of morning. About an hour after, we were summoned to breakfast on fried ham and chickens with the usual "fixings." This disposed of, and a "snack" prepared for future need "in the enemy's lines," the ambulances and flag were got ready for a start. The flag was a square yard of white muslin fastened to a ten-foot pole stripped of its bark. The major and captains wore their side arms, but the four troopers who formed our escort, carried no arms at all. Having reached the further end of the camp, a halt was called. This was the tail of the encampment. The Confederates were assembled here in considerable force to see us off. The negro driver of our ambulance was a special recipient of their jests. They sent many complimentary messages to "Old Abe," and General Wool. They were very anxious for a visit from the latter gentleman, having a particular desire to make his acquaintance. They wanted to see Abram, and to drink short life to him; and warned the darkey that he was going among the Yankees, and that they "never 'spected to see him any more." This talk made a manifest impression on his weak and simple mind; and had he been at liberty to use his own pleasure, he would doubtless have preferred to remain behind. Having concluded our leave-taking with the good wishes of our new friends, we made a final start for the Fortress. We had proceeded about two miles from the camp, when an incident nearly put a stop to our advance. We had come to a steep and narrow descent. The breast chains being too long, in going down the ambulance ran upon the horses and frightened them. Uncle Jim, thinking more probably, about "the murdering Yankees," than his team, let them run up the bank, by which we were nearly capsized. He was pitched off in front, while the major and captains, pipes in hand, made speedy clearance from behind, and we from within shouted. "Wo, wo!" The horses tumbled down the bank before the wheels were far on to it, and recovering their feet, turned to

run, which, if not prevented, would have brought us into collision with the ambulance behind. But as they were ascending the opposite bank to get round, they were caught, and further catastrophe avoided. This was a narrow escape, both for Uncle Jim and ourselves. But a bad beginning, they say, makes a good ending, which, though not always true, turned out so with us. The kicking team was brought into position, Uncle Jim once more enthroned, with his ugly visage towards Yankeedom, and ourself transferred to the rear ambulance by the major, who kindly remarked, that "he would not on any account have us hurt," and we once more moved on our way.

A few miles more brought us to Big Bethel, where four or five thousand of General Butler's forces experienced a very disastrous repulse with the loss of only one man to the Confederates. We halted on the level above the creek, and Major Wray, who was in the battle, pointed out to us the positions of the combatants. Nothing is now visible but the embankments from which the well-served artillery hurled a rattling and crashing destruction upon the Federals. A battery of six guns did all the mischief. The open space where Major Winthrop was shot by a North Carolina negro while, leading his command from the woods against the entrenchments on the left was not wide; and could have been soon crossed at double quick. But the Federal muscle was without brain to direct; or, as the Northerners say, "General Pierce had lost his head, and his colonels knew not where to find him; so each concluded to fight upon his own hook," and disaster followed. Not knowing the country, they mistook the road in the advance, and when the divisions met, they fired on each other with fatal effect. It was a surprise; and when their approach was first announced, General Magruder was incredulous. But being made certain, he made preparation to receive them with all the honors of war, with his small force of 1200 foot and 150 raw cavalry, with all the coolness of an experienced hand, who knew what must necessarily be done. He was as incredulous of their retreat as of their advance; and not knowing the extent of their "demoralization," they got back to camp with less loss than would have been inflicted. The failure of this surprise was fatal to the "On to Richmond" advance from Fortress Monroe. Such an opportunity will never occur to the Federals again. Upwards of 30,000 troops are now prepared to receive them, and batteries where the uninitiated little expect to find them. The cross roads are well guarded by pickets, who let no one pass without written evidence of their right to be at large.

Soon after leaving Big Bethel the time had come to show the true character of our expedition. The flag of truce was therefore drawn forth from the ambulance; and our quaternion escort, that had hitherto followed in the rear, was ordered to the front with the banner of truce to violence and death. The situation was truly picturesque, and quite a study for the pencil. We travelled on until it became necessary to diverge from the main road in order to head the Back river. This divergence brought us to about three miles of Newport News, a stronghold of the Federalists. We halted at one Jones's, about a mile and a half from Hampton, some fifteen minutes. We had proceeded thence a few hundred yards when we discovered, in the distance, a number of bayonets glistening in the sunlight, and demonstrations for us to stop. Our escort was ordered to ascertain what it meant? They said they were the advance of a scouting party of about forty from Newport News, and had been repairing the telegraph wires, which had been cut between that place and Fortress Monroe. They said we must stop till the Captain, Boutell, came up, with the rest of the force. When he arrived, the escort and foot soldiers came on. Our escort took up their former position; and the Captain, without taking any notice of us in the ambulance, detailed a squad of his rascallions (for they had all the appearance of the off-scourings of the Northern cities) to the front, one for each of our flanks, and brought up the rear with what remained. Thus we formed quite a military procession, to the no little alarm of Uncle Jim, who now asked us if the Yankees

would kill us? We thought not! They had seen our flag of truce while we were halting at Jones's; but, as several houses in the country had white flags flying, they supposed that Jones had also run one up. But when they saw the flag move off, they thought there was something unusual, and put after us with their glittering steel. If we had been a hostile expedition of some twenty horse, they could have been easily dispersed or captured; for they seemed a spiritless and craven crew, without discipline, and of mean intelligence. We remarked this to one of our captains; and we find by the New York *Herald* of October 20, that our judgment has been verified. A correspondent of this journal says:

“There was a little affair near Newport News yesterday, which did not reflect much credit upon the Eleventh New York Volunteers, who were engaged in it. It seems that a detachment of forty men, consisting of a detail of four men from each company, was sent out with a wagon, drawn by four mules, to gather and bring in wood for culinary purposes. They were under the command of Lieut. Gillen, of the regiment. They had proceeded up the road, on the banks of the river, seven or eight miles, when they were suddenly surprised by the appearance of a squadron of the rebel cavalry, who rushed down upon them like a thunder gust. How large the enemy's force was it is hard to say, as the Zouaves seem to have been thrown into the utmost consternation by the appearance of the enemy, and had not time enough to compute their numbers; but the enemy was large enough to break the Zouave front, and they incontinently fled the scene, and made no attempt to resist the rebel approach. Twelve of the Zouaves were captured by the rebels; the remainder came in safely. The sutler of the regiment fired three shots, and, from all accounts, those were the only ones fired. The four mules and wagon were also lost. This is the story in a nut shell.”

Our procession being formed, with the addition of a one muled tumbrel carrying their tools, we moved onward to Hampton. We found this once pleasant and thriving village, of 2,500 inhabitants, in ruins. All that remained standing were a forest of blackened chimney stacks, and here and there a wall. The place had been burned by the confederates, with the consent of the inhabitants, to prevent it becoming a shelter and winter quarters for the abolitionists; for all the federals occupying the region of Old Point, whose works, since the Big Bethel disaster, have been manifest chiefly in marauding and carrying off, or receiving, runaway negroes, are all called "abolitionists" by "the rebels." Having threaded our way through piles of bricks, we at length arrived at Hampton Creek, which, at the bridge rebuilt by the federals, is quite a broad tide-water, flowing up from the Hampton Roads. It forms the natural boundary between Federalia and Secessia. Capt. Boutell ordered his men into a court yard, and despatched a messenger to Gen. Wool, to inform him that a flag of truce had arrived from Gen. Magruder. While awaiting results, the armed canaille crowded around us to listen to what passed. Capt B. ordered them off like dogs. But they did not regard him much, until he had them all crowded back into the courtyard, and set a sentinel at the gate, with orders to let no one pass out. Capt. Collins, one of "the rebels," remarked to us: "I would resign my commission before I would treat my company in that way. In private life they are all my equals, and entitled to as much respect as myself. They have volunteered for the defence of all that is dear to them; and if orders would not be obeyed and discipline maintained without treating them as it seems necessary to treat these fellows, I would resign; for I couldn't do it." In about an hour and a half an officer appeared from Gen. Wool, and received the despatches from Major Wray, who also introduced us, saying that we were the gentleman named in Gen. Magruder's letter. On receiving them the lieutenant assured us that he would return as speedily as possible, and left us to the care and hospitality of Capt Boutell, who expressed his sorrow at having nothing better than water, and nothing to offer us to eat. Our party, however, was not so badly off as he and his; for we had fried ham, chicken, corn bread, pipes, segars,

and whiskey, as preservative against malaria and corrective of bad water, provided by the forethought of Adjutant Carey, when we left the camp. Our escort turned their horses into a lot to graze, and their riders chatted and smoked to wile away the time. All the privates of the regiment owned their horses and equipments; and those who accompanied us were men of intelligence and good manners. After nearly three hours' detention, the officer reappeared from Gen. Wool. He apologized for detaining us so long; but a flag of truce had arrived from Norfolk with a return of federal prisoners, which had to be sent off. The General thanked Gen. Magruder for transmitting the letters for the prisoners in Richmond; and would receive Dr. Thomas, and pass him on to Baltimore. This was good news to us. The business of the flag being closed, our late escort mounted their horses to return. We shook hands with officers and men, hoping that we might meet them all unharmed in a happier time. They thanked us, and said they should always be glad to hear of our welfare, for that we had spent a very pleasant time together. Upon this they departed, leaving us in the hands of Gen. Wool's representative, to be forwarded without unnecessary delay.

Our "rebel" friends having departed, we were left alone in the hand of rabblement. By *rabblement* we mean the dominion of the rabble, which, according to our observation, extended from Hampton Creek to the very guns of Fortress Monroe. We felt alone in the midst of a crowd of ruffians little, if any, superior to beasts of prey. Yet not alone entirely, being under the care of ONE who will not permit the potsherds of earth to do as they please with those who "love him and are the called according to his purpose."

After "the rebels" had departed for their Sebastopol at Yorktown, Capt. Boutelle proceeded to marshal his rapsallions into line preparatory for a march to the steamer at Old Point, which was to convey them back to Newport News. We were to accompany them in custody of Gen. Wool's lieutenants as far as the Hygeia, in sight of the Fortress, and about three miles from the Creek. All things being ready for a forward movement, the word was given to march. When we arrived at the margin of the Creek we were halted for the purpose of transporting a mule and tumbrel cart across, which was no easy matter, owing to the perverseness of mule nature, and the condition of the wooden bridge. The latter does not abut upon the secession side of creek, being left unfinished there, lest, it may be supposed, if there were another scamper from Big Bethel, the "rebel cavalry" might rush pell mell with the panic stricken fugitives over the bridge to the very gates of their stronghold. In the present condition of the bridge this would not be possible. Cavalry could not get upon it, and infantry can only ascend it by a single plank. At the rebel end of the bridge which has thus seceded from the shore is a piece of artillery masked from "rebel" gaze by a wooden shed built over it, with only space enough upon the north side for one man at a time to pass between it and the rail. On the abolition side of the creek entrenchments may be seen behind which guns are, or may be, so placed as to sweep the bridge; nevertheless, if Gen. Magruder be a Bonaparte, and his "rebel" men-at-arms equal to his *sans culottes*, he may make another bridge of Lodi of this at Hampton, and drive the Austrians into the sea. In such a case as this, a fine opportunity would present itself for the general to wrest the Confederate ensign from the grasp of some timid "rebel," and pushing across the bridge at the head of his column through the storm of leaden and iron hail, plant it on the cupola of Col. Mallory's or ex-President Tyler's mansion, which overlook the "desolating abomination" of the country round. If our ambition ran in the old adamic channel, we would undertake to accomplish this feat with ten thousand men, and to clear out every "Vandal" to the sea. The probability is, that once upon the bridge it might be rapidly crossed with but little loss. The "Vandals" and "abolitionists" in the excitement of the hour, and in the nervous instability of apprehended panic, to which a mere rabble force is always liable, would expend their ammunition very much at random, and the "rebel" van

would tumble upon them like Gideon's cake of barley bread into the host of Midian. —Judg. vii, 13. What a rabble rout there would be then! The gleanings of the grapes of Ephraim would surpass the vintage of Abe-ezer; and Zebah in Monroe, and Zalmunna at Newport News, would be as the stones of a crown to adorn the brow of the "rebel" victor, our friend in need, the hero of Big Bethel.

But the military enterprises and generalship of the saints are all in abeyance till "*Yahweh the Man of War*" reappears among the nations, to break the yoke of their oppressors, as in the day of Midian, with burning and fuel of fire. —Isai. ix, 4, 5. Our mission, therefore, was not to force the bridge, but simply to cross it with the good will of our conductor. The mule was urged into the creek that he might swim over; but on getting out a short distance he took it into his head to be mulish and to turn back. One of the men then stripped and rode on him to swim him over; but again he returned, and kicking his rider off, quite an exciting race ensued between the mule and the naked fellow among the ruins of Hampton. While the mule was being made prisoner, we were marched in Indian file along the plank to the bridge, upon which the captain halted his men to assist in getting the mule and cart over the creek, which occupied them about an hour. In the meanwhile the general's lieutenant conducted us to quarters opposite to Col. Mallory's, who is now in the Confederate army. On the way we passed through a crowd of a very motley appearance. Our guide introduced us to an officer in a buggy with a lady; but nothing passed of any consequence. We heard our lieutenant tell him that a woman had entrusted some officer with a cheque for thirty dollars to get cashed for her, and he had robbed her of it. He wished he could find out the rascal, that he might have him broke. From what we hear, he would have to report for breaking many officials of all grades, for crimes of divers sorts, the general's predecessor not excepted. A Captain Butler told a "rebel" officer who informed us, that he had become exceedingly unpopular on account of his efforts to maintain discipline. This captain is nephew to Gen. Wool's predecessor, and one of his staff. No wonder that the mob extant between Hampton Creek and the Fortress Monroe and Newport News are a "desolating abomination," with such a demoralized officiate. Ruffians are always destructive, cruel and cowardly; and when the animal energy becomes exhausted, having no moral force to fall back upon, they become panic stricken, chicken hearted, and scary as a flock of sheep. If the Washingtonians are going to conquer the Confederates and "restore the Union," they must organize a different sort of a force to that we saw in Rabbledom. There is muscle enough there, but the spirit of said muscle is base; intensely so. The talk that offended our ears while we were among them was such as we might suppose would issue from the mouths of lecherous goats, hogs wallowing in the mire, and dogs licking up their vomit, had they, like the serpent in Eden, or Balaam's ass, the power of expressing their ideas in speech. When we arrived at quarters our guide brought out a chair and invited us to be seated. A crowd soon gathered round to stare at us. Some of them had hammers which they had taken from a piano forte they had recently been wantonly destroying. One man expressed his burning indignation at such conduct, which he denounced as a disgrace to any man calling himself a soldier. They put questions to us about Rebeldom, which we did not choose to answer. Our lieutenant inquired, if we had been required to take the oath of allegiance to the Confederate States? We replied that we had not, and as a subject of Victoria, of course, we should not have taken it if we had been. He was surprised at this, and remarked that "that would have made no difference with him. If you had been going south," said he, "we should have required you to take the oath of allegiance to the United States, without regard to Victoria or any other queen." This, of course, was mere gas, *a la militaire*; all very well for talk before the rabble; but a requisition, which all the lieutenants in Lincolnland are unable to enforce in view of the Constitution, treaties with foreign powers, and international law.

At length, Captain Boutelle with his men-at-arms arrived at the gate, with the mule and cart bringing up the rear. Our lieutenant mounted his horse, and told us, that if we liked to get into the mule cart we could ride to Old Point. "Any way," said we, "to get along." The equipage was by no means elegant, convenient, or inviting. It was a tumbrel, without springs, with a board placed across and before the wheels for a seat. This was already occupied by the driver and another, behind whom in the bottom of the cart were two marauders with fixed bayonets, and a negro with our valise. Into this "establishment" we ascended for any thing but a pleasure jaunt of three miles in clouds of dust to Old Point Comfort! Our appearance was certainly in striking contrast with that of our *compagnons de voyage*, making the altogether singularly attractive to all the "contrabands" and rapsCALLIONS that lined the road. Our outer man, we think, was tolerably decent in spite of the dust. We think we passed for a gentleman, though perhaps an unfortunate one, considering the company in whose custody we seemed to be. Our white beard, broad brimmed Panama hat, and black dress, were set off somewhat advantageously by the mule and hang-dog looking raggamuffins in arms, who had been picked up in the back slums of the cities of the north. Sure such a six was never seen in tumbrel cart before; and we know one of them who earnestly hopes and prays that he may never be doomed to such jail bird companionship again. Capt. Boutelle marched his men diagonally across a field, which we had to double by the road. As the cart was returning to Newport News with him, we had to keep up. The driver, therefore, put the mule into a brisk trot to overtake the company. Then was the probate of our endurance. Being in advance of the axle, the motion was a shake to the very depths of the inner man. We had to hold on tight to the side of the cart with the left hand, and to the wooden seat with the other, with the left foot forward on the front, to maintain our position. At length we overtook the force without being ejected to the ground. Speed being diminished our course was less uneasy, and the ridiculousness of our appearance not so acutely perceptible to our own sense, and to that of the gazers by the way. About a mile and a half from the fortress we neared the German encampment. When they caught sight of our bayonets glittering in the sunlight they streamed across the field in double quick to see the strangers, and to learn the news. "Contrabands" and whites lined the road by hundreds, and seemed particularly amused and interested in a certain inmate of the tumbrel. They thought that Boutelle's fellows had been scouting in Rebeldom, (which, indeed, they had) and had captured an important and influential secessionist. This was a very natural conclusion when they beheld us in the rude cart guarded like a malefactor by two federals with bayonets fixed, and preceded by some forty more of the same sort. As we advanced they passed their jokes upon us, and called out to know if we were a prisoner. "Is that a prisoner you've got; is that a prisoner?" While others wanted to know if we were not Jeff. Davis? Fortunately for us we were not. We had left his rebel excellency in Richmond, with a wide margin between him and the rabble, the gauntlet of whose ribald tongues we were now subjected to. We need not tell the reader that our situation was anything but pleasant. To be paraded on a mule cart before the mob for two or three miles as a "rebel" on his way to durance vile, and obnoxious to their jeers and jests, is particularly disagreeable. There was, however, no help for it but to bear it as a Christian philosopher who is proof against the buffoonery of the swinish multitude. Though they amused themselves at our expense, we were not altogether unamused at the exhibition of which we formed a part. The situation in which we found ourselves was altogether so novel that we could not but laugh at the grotesqueness of the scene! On we went not knowing whither, but supposing that we might be conducted before Gen. Wool to be put to the question about Rebeldom, and to be searched in baggage and person for evidence of "treasonable" correspondence between southern "rebels" and northern "traitors." But to our great relief we found we had not to pass this ordeal; for having arrived at the Hygeia, our lieutenant rode up and told us we might dismount, as we

went no further with the troops. We were glad to hear this. Just at this crisis an officer rode up to whom the lieutenant introduced us as the gentleman forwarded by flag of truce for Baltimore. "Very well; pass him on!" and on we passed with our conductor to the steamer, which was getting up steam for a speedy start. Having conducted us to the gangway, he told us we were now at liberty to go where we pleased. This we were very well pleased to hear; and bidding him adieu, sought the retirement of the saloon.

We had now time to review at leisure the scenes through which we had passed with such comparative ease, safety, cheapness and dispatch. We left Richmond at eight A. M. of September 2, and in forty-eight hours landed in Baltimore, at a cost of only eight dollars, which is about the fare by rail in the piping times of peace. We passed safely, and without inconvenient questions from Richmond to Baltimore; nevertheless, we do not think it a safe excursion for northern people generally. As an Englishman or Frenchman there is nothing to fear; but if a man come under the denomination of a "Yankee," especially from the land of abolition, the scarcer he makes himself south of the Potomac, the less will he suffer in his cautiousness and self-esteem. The Yankees of New England—and that is properly speaking exclusively of all other States of the Yankee land; though in the south, all dwelling north of Mason and Dixon's line, and engaged in this "unholy war," as they term it, against them, are now Yankees, and fit only for bonds, imprisonment, and death) — the New England Yankee nation, I say, never was highly esteemed by the people of the south; grasping and overreaching, with consummate meanness and Puritanical hypocrisy, being regarded as their distinguishing characteristics. But this former estimate of Yankeedom was courteous compared with the profound and bitter hatred now entertained and cherished by southerners. These regard the Yankees as making war upon them for the sole purpose of enriching themselves by trade, manufactures, and commerce, at the expense of southern interest. The north is enriched and the south impoverished and reduced to a mere raw material producing territory for Yankee and foreign factors and manufacturers by the system, and it is determined no longer to submit to it willingly; and he that would perpetuate it, is an Unionist and Yankee, and not to be tolerated in Dixie's land.

At six P.M. we loosed from our moorings under the guns of Fortress Monroe, where Zebah reigns king of "contrabands" and Midianites. The "liberty, fraternity, and equality" subsisting among the motleys of his majesty is illustrated by the following incident. While marching along one of Boutelle's scouts in the rear descrying a negro wench among the bystanders on the roadside, broke rank, and rushing at her, seized her round the neck and kissed her, calling her his "gal!" This is the sort of abolition-amalgamationism that prevails in Zebah's jurisdiction; and will be extended over the south if the Lord of heaven and earth permit him and his Washingtonian confederates to prevail. There is lawless amalgamation enough in the south as it is, as demonstrated by the color of many of its inhabitants; but to pour in upon the country the amalgamationism of the vile population of the north, degraded and brutalized by unbridled libertinism and rascality, "*the show of whose countenance doth witness against them*"—(Isai. iii. 9,) is an iniquity that invokes the blast of heaven, and the denunciation of all good men beneath it. While in Baltimore "a good and loyal Union man," and one we know to be a truly excellent man, told us as a matter of notoriety, that Oreb, who preceded Zebah in the throne of Fortress Monroe, is as goatish a knave as the scout who seized the "gal" by the wayside! Need men be astonished at the determination of the south to resist this northern inundation of licentious barbarians to the bitter end, even to ruin and death? The marauding and amalgamation licentiousness of officers and men in the country they occupy is known and trumpeted throughout the south. What they hear of as enacted elsewhere they regard as in reserve for themselves, both white and black, should the so-called

"preservers" or "restorers of the Union" prevail. No wonder then that the women of the south should be, as the "New York Herald's Scout" remarks in the paper of Nov. 12, "more rabid than their husbands, fathers, or brothers." If these are "rabid" they have been goaded into madness by the diabolism of abolition and northern cupidity and lust. When we think of the abominations we have seen and heard in our extended tour among earth's potsherds, we earnestly pray that Yahweh, in the glory of his majesty, will speedily arise, and shake terribly the nations, that the wicked who are in power may be abolished, their hateful presence obliterated, and their dominion transferred to Jesus and the saints, who, being then omnipotent, shall establish "Glory to the Deity in the highest heaven, over the earth peace, and good will among men;" — Isai. li. 20, 21.

Being then at length well clear of Gen. Wool and his Midianites, we resigned ourselves to the leisure and tranquillity of the new circumstances by which we were surrounded. The evening was fine, and the waters of the Chesapeake, smooth and sparkling with the rays of the setting sun, which reminds one of those truly poetic lines of Byron's Corsair:

"Slow sinks more lovely ere his race be run,  
Along Morea's hills the setting sun,  
Not as in northern climes obscurely bright,  
But one unclouded blaze of living light."

Darkness, the type of the existing mental and moral condition of the world rulers and their peoples, soon overspread the heavens, and mantled from our view the lowland domain and capital of Zebah. Shut out thus from the contemplation of the outer world, the living beings afloat became an inner, though less varied microcosm, not altogether devoid of interest. The passengers by the *Louisiana* were few, not many persons being *in transitu* towards the north. Among these were one of Gen. Wool's aids on his way to Washington, and a refugee from Gen. Magruder's military department. We had much conversation with these till midnight. The refugee was a Yankee by birth and education, a man of pleasant and agreeable disposition, and of good understanding. He had resided many years in the peninsula of Virginia, in the vicinity of Big Bethel, and would have been very well contented to remain there if times had not become so stormy in those parts. He had lost about ten thousand dollars by the revolution, and was now in the federal army. Gen. Magruder invited him to remain, and promised him protection; but he found that the neighbors were not cordial, and he thought it expedient to quit.

The other was a westernized Virginian, or one born in Virginia and "raised in Ohio." In this one of Zebah's captains, a sort of patriotism was rampant. Overhearing our conversation, he joined in, and remarked that it was true that property had been destroyed wantonly; but that destruction was not the present policy of the government. In proof of this he said that he made a tour of inspection, and found that the Theological Seminary, seen from the Hampton Roads, had only two soldiers stationed there. He reported this as insufficiently protected (against their own marauders of course, as there are none others disposed to destroy it) and that Gen. Wool had immediately ordered a sufficient force to guarantee its safety. But he continued, this will not always be the policy. This will be changed for the policy of destruction by fire and sword, if within ninety days the south does not lay down its arms. We mean to restore the Union, and if the south does not voluntarily give up the conflict, we will cause blood to run down as it has never flowed on this continent before. We will carry fire and sword through the land, and do all that the autocrat of Russia would do to maintain his



power, to prove to the world that we have a government. "Sir," we replied, "your programme is not only terrible, but horrible. And what a worthless object is this to demonstrate by so much misery to the people! There is no government on earth worth the cost of such a demonstration. And what an illustration of our boasted civilization to select as your example of its policy to be followed, one of the cruellest and basest of the despotisms of Europe! But, sir, my firm conviction is that with all the blood and fire and pillars of smoke, you may shed and kindle, you can neither restore the Union, nor subdue the south." Said he: "We can, and we will! The people have only realized in the last ten days that they are in a state of war. They are becoming aroused; and, as I have said, if the south do not lay down their arms, and return to the Union in ninety days, we will sweep every thing south with the besom of destruction; we can, and we will do it!" We remarked, "that neither he nor we were prophets, nor the sons of prophets; but that prophets had revealed other purposes to be accomplished which were incompatible with such a demonstration as he proposed. We did not believe that the Union could be restored; and certainly not by such measures; for rather than submit to the north, the southerners will lay their towns in ashes by their own hands, as they had done Hampton, and retire into the recesses of their woods and forests." "We will give them," said he, "an opportunity of so doing." We shall see.

But, it would require a pamphlet to report all the conversation that passed between us upon the questions that marshals the two sections in battle array. We conversed till midnight. While we write this the ninety days are unexpired. This Midianitish captain of King Zebah, no doubt gave utterance to the coming policy of his superiors, as he had gleaned it from their councils. The "grand military and naval expedition," as they call it; the great American armada, that sailed southward recently from Zebah's fortress, and whose fate, while we write, is not certainly known, was then in contemplation or being prepared. This is to begin the work of devastation, in which it is more than probable it will fail. There is too much boasting, too much confidence in the power of muscle, numbers, powder, iron, and other material of war, on the part of the leaders of the north, too much of the spirit of the old Shinar, to permit a believer in the ruling of the heavens to sympathize with the hopes and aspirations of northern capitalists, and madcap-politicians. The writing that is recorded against this Union is MENAI, MENAI, *tekail, upharsin*; —NUMBERED, NUMBERED, WEIGHED AND DIVIDED! God hath *numbered* the Union, and finished it; He has *weighed* it in the balances, and found it wanting; He hath *divided* it, and will give it to his saints.

Midnight having arrived our military acquaintance rose to depart. He said that if he was to get any sleep it was necessary for him to retire. He professed to have been very much interested with our conversation, and withdrew. Our fellow voyageurs having all seceded in like manner, we reclined upon a sofa in the saloon where we passed the remainder of the night. This was an improvement upon the previous night, which we passed on the floor of the tent at the cavalry camp. It was a softer couch and free from mosquitoes. In the morning we were again in sight of land, and fast nearing the once busy, but now silent and almost deserted, port of Baltimore. Before breakfast, to our surprise, the purser addressed us by name, and said he had heard us some two years ago at the theatre in Norfolk, not indeed in any of Shakespeare's characters, but on the Bible doctrine of immortality. We conversed with him upon this subject and the times, till the bell rang to breakfast, which we had intended to take on shore; but as he was so polite and generous as to present us and the refugee hard by with free tickets for breakfast, we could do no less than to accept of the hospitality of the boat. What a blessed thing it will be when all men are overflowing with good will, and kindly affectioned to one another. Society will then be blessed indeed, and every breakfast will be a "feast of reason and a flow of soul."

We halted in Baltimore till the following day, when we resumed our journey to the capital of the Union, being desirous to see the brethren and hear of their condition. We arrived here in the rain on Sept. 5. After fruitlessly visiting several hotels on Pennsylvania avenue in search of our brother according to the flesh, whom we then supposed to be attached to the District of Columbia volunteers, but afterwards found to be the surgeon in charge of the eruptive fever hospital at Kalomara, D.C.; we pedestrianized in the direction of brother Little's, whose praise is with all the brethren who have the pleasure of his acquaintance. Having arrived at the end of the pavement, and unwilling to encounter the mud, we asked a farmer returning from market for a lift in his covered wagon, which, having springs, was a great improvement upon the mule cart. He very readily admitted us, and gave us use of his buffalo to keep off the rain-drift. On each side of the road were cavalry camps of very forbidding aspect. Any thing but comfort and cleanliness seemed to be their characteristics. We asked our new friend how times were in the District? He said it was not safe for a man to say what he thought. We judged from this that he was either a "rebel," or one who sympathized with "rebels" and "traitors." In view of this, we remarked, that we had just come from Richmond. He was very much surprised at that, and wondered how we got to Washington. We told him that Gen. Magruder made a present of us to Gen. Wool, who sent us off to Baltimore, in the way related. He then enquired, if it were true that Jeff. Davis was dead? We told him he was not. Such men as he, "Old Abe," Louis Napoleon, Nebuchadnezzar, and so-forth, do not die as readily as their contemporaries wish. The northern wish that Jeff. Davis was dead was father to the report. When we left his capital he was alive and well; at least, there was no rumor of his being sick, and even if he were to gratify the loyalty of northern patriots by dying. Providence would set up some other arch-rebel more suitable for the work he requires to be done. By this time we had passed the camps, upon which our friend remarked, that he "always breathed freer when he had got by those fellows." They are certainly not calculated to inspire confidence in the mind of any honest man, be he "rebel," "traitor," or "patriot," who has anything in wallet he would not like to be stolen. When we were on the mule cart we congratulated ourselves on wearing a surtout; and that we were packed too close for the convenience of the light-fingered. These camps we afterwards found by ocular demonstration, are emphatically dens of thieves and marauders, and we came not at all to wonder at our marketman's relief in having "got by those fellows!" At length we arrived at; the toll-bar, beyond which he did not go in our direction. He turned off to the right, and we about a hundred yards onward found a resting place at brother Little's, who received us with as much cordial hospitality as our visit was unexpected.

But, how changed was the relation since we last exchanged thoughts under his roof! The public meeting of the brethren had been made inconvenient by the intrusion of the military. The troubles of the state had stopped the public works, by which several of them lived; and as their principles could not allow them to turn soldiers, they scattered westward to seek a livelihood in other channels. Some still remained, and of these, some were seeking to leave the district; while others were in full work, fabricating shot, shell, canister and grape, for the restoration of the Union! Paul and his companions made tents; but they did not marshal the pagans, or consort with them in battle, who tabernacled in them. Our brethren in Richmond and Washington fabricate munitions for the hostile factions; they live by the evil which Yahweh creates (Isai. xlv. 7), but they do not sin in resisting the injurious. The use of the deadly missiles they leave to the potsherd for the destruction to which they are appointed. We visited these brethren in their workshops at the Navy Yard, where men are employed night and day in providing for the demands of war. We visited the Pensacola, a steamer fitting up for a belligerent excursion to some favored bay, inlet, or port of Jeff. Davis' dominion;

provided the "rebel batteries" on the south side of the Potomac, do not divert its mission to the subaqueous shades below. When steaming along it will afford a splendid target for rebel practice; and if they do not demolish it they will deserve to be made gunners in the Paddy brigade of the Holy See.

From the Pensacola we ascended to the top of the ship house, from which, by the aid of a telescope, we could see the Confederate flag waving from its staff on Munson's Hill. The view from this elevation is very extensive, and said to be finer than from the top of the Capitol. It would have been a fine position to have viewed in safety the storming of the hill by McClelland's braves, who have been always on the point of doing great things ever since their wonderful flight from Bull's Run. But the "rebels," always cowardly, of course, cheated them out of the victory they were about to win, by a "mysterious retreat." McClelland, whose present Napoleonic prowess and repute are based on what he is going to do, was just about to capture them by thousands, but just in the very nick of time, it is said, a "traitor" in government employ gave them a hint of what was coming, and they very prudently "vamoosed." Munson's Hill has become historical, but being too exposed for winter quarters the "rebels" have withdrawn.

Being satisfied with seeing the "rebel" demonstration against Arlington Heights, we descended to witness the firing of a newly invented projectile for the restoration of the Union. It was a shell without, and a shell within, and a third within that. The outer was intended to explode first, then the second at a further distance, and then the third still further off. This was the sanguine inventor's theory, who before the firing had doubtless visions of wealth and glory derivable from the purchase of his invention out of the six hundred millions of dollars appropriated by Congress to prove to a besotted world that the sovereign democracy has a government. But with the firing the theory and the visions vanished in noise and smoke; for the shells all exploded at once, and were evidently calculated to do more injury to friends than foes.

While at Mr. Little's, we had an opportunity of witnessing the annoyances he is subjected to by the thieves located near him in the cavalry and zouave camps. He has a market-garden of about forty acres near the city, where he raises all kinds of vegetables in demand. He says they have robbed him of two hundred dollars' worth. We went out with him and arrested a dozen of them in the road. They were on the way to camp from his melon and potato patches. One had got cantaloupes, another cucumbers, a third sweet potatoes, a fourth something else, stowed away in their blue flannel shirts, which being closed to the body by their belts, made convenient sacks for their plunder. On another occasion, he detected two in the act of stealing. On approaching them they drew their swords upon him. But, though unarmed, he subdued them by moral force, and made them sheathe their swords, and evacuate the premises. His little boy of eight years old captured an Irish fellow, and brought him to the house with his spoil. He belonged to a Col. Riker's regiment. We asked him, if he had no fear of God, who said "thou shalt not steal," had he no fear of his commanding officer, before his eyes?" "He didn't care a damn for his commanding officer!" Brother Little then proceeded to moralizing, and succeeded in causing the tears to flow when he talked to him about what his mother would think of him if she were to learn that he had turned thief? He blubbered out that it was the first time he had ever stole anything; which, of course, was as much to be believed as that it was the last time should another opportunity present of doing so without detection. The result of our observation on these military thieves and marauders, "the best blood of the nation," in newspaper phraseology, is that moral force is superior to muscle; criminals are cowards no matter how gigantic and robust. They cannot be relied on; and where discipline

and principles are all lax, disaster and disgrace are inevitable and deserved. Cromwell was convinced of this and adopted a policy in accordance with his conviction. No thief, gambler, or rowdy, could gain admission to his "Ironsides," who were at once the strength of his army, and the terror of the cavaliers. Moral force is the great necessity in the District of Columbia. It is a force that has no place there in the heavenlies nor under them; and consequently no grand moral result need be expected to galvanize the dying body politic into a renewal of life.

We did not lecture in Washington. It was useless to endeavor to gain the public ear under existing circumstances. The kingdom of God, and the preservation of the Union, are incompatibilities. The belief of the one makes hopeless the expectation of the other. We advocate the kingdom, and the nearness of the time when it is to be set up, which necessarily throws a damper over the hopes of Unionists and Rebels; and they do not care to listen to doctrine that bereaves them of the idols of their hearts. They are joined to these, and are determined to perish with them. What more can we do than we have done? The heart of this people is that of a stone, which can only be made broken and contrite, by the judgments of God. Then let the judgments come; and in the midst of the tempest may he be a covert and hiding place to his people from the storm.

On Saturday, September 7, we returned to Baltimore, where we addressed congregations in the Red Men's Hall, morning and evening of the following day. The brethren meet regularly at this place on the first day of the week; and are edified by the exhortations and teaching of brethren, Lemmon and Packie, who are well known by those without, and highly esteemed by the brethren for their intelligence, integrity, and Christian principles. They all feel the pressure of the times, though not yet so scatteringly as in Washington. Though the city has been greatly agitated by the trouble of the times, they have wisely attended to what business they have been able to obtain, without meddling with the affairs of the body politic, so hopelessly deranged. They perceive the end of all human governments approaching; and having no personal interest in any of them, as none can have who are "heirs of the kingdom promised to them that love the Deity," they find it as much as they can properly attend to, to mind their own business, and to be found ready at the revelation of Jesus Christ. This is their wisdom, and greatly to be commended by all who are intelligent in the faith.

The last day of our sojourn in the monumental city we visited the camps pitched in the suburbs to overawe the "traitors" within and the "rebels" without. One of them is appropriately planted on Federal Hill, which overlooks the port, and commands, with the cooperation of Fort McHenry, all suspicious places that might be supposed to harbor antiunion "blood-tubs" and "plug uglies," certain species of "immortal souls" peculiar to this Babylon of our Federal Shinar. On arriving at this federal encampment, where entrenchments of great extent and magnitude were being thrown up, we imagined ourselves in Constantinople, and under the despotism of the Grand Turk; for on every side were seen barbarians strutting about in scarlet bagging called "breeches" and "pants," but in shape and feature very unlike either; and with felt blue tasselled fez caps of the same sin color, unmilitarily applied to their occiputs like the so-called "bonnets" of the "latest fashion" in Vanity Fair. These scarlet-bagged bravos, by the Gauls and Arabs styled Zouaves, by orthodox loyalists "Lincoln's pet lambs," and by black rebels (for there are black and white rebels in Dixie's land; "red devils," who though extraordinarily bagged, made excellent use of their legs at Bull Run on the notable 21st of July; these fleet conservators and tender nurses of the federal "sick man" were variously engaged; some as sentries, others, in exchanging their faded and greasy scarlet for the span new slops of some contractor, a civilian renowned through the wide world more for peculation and knavery than for integrity and patriotism. The

aspect of things was humiliating on every side; on the side of human nature, and on that of the body politic. The only bright opening in the surrounding gloom was in the direction of the city of the Great King. By the eye of the understanding enlightened by the divine testimony, we looked beyond the silent and deserted port towards the East, and there contemplated the Sun of Righteousness arising in all the brightness of his glory, which shall ere long illumine this wide extended and distracted country. We see no deliverance for it save in the manifestation of Omnipotence, which can alone still the tempest that is prostrating and howling destruction to the forest. We called the attention of the brethren with us to the solitude of the subjacent port. It was keeping sabbath all the time. The sound of the hammer had ceased, and its fires were all extinguished. A solitary schooner was under sail, but besides, nothing disturbed the placid waters of the port. How changed in the short space of a few months! There were we, the indwellers of "free America," glancing aside, at a bystander, and speaking in under tone, lest a spy should catch up our words, and misconstruction make us candidates for rustication at the sea side in the adjacent fortress, whence no *habeas corpus*, the palladium of a free people, could bring us before our peers! But what boots it to speculate over the grievances of this "evil world." They are the legitimate fruits of its own waywardness and sin. Our hope is not the world's, the enemy himself being judge. The world is Abraham's and his seed's, for whose sakes are all things; and happy are they who shall be accounted worthy of the inheritance with eternal life. We survey the world under this aspect from whatever stand-point we assume; and although it may be reeling to and fro like a drunkard as it is, we give it a wide berth, and leave it to its own courses, knowing that whatever happens, it is all "working for good to them who love God and are the called according to his purpose."—Rom. iv. 13; viii. 28; 1 Cor. iii. 22; 2 Cor. iv. 15.

Next day we left Baltimore for New York, and arrived home about 9 P. M., after an absence of three months lacking a few days.  
Nov. 10, 1861. EDITOR.

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### **Baptism of Spirit**

Having considered the ideas represented in the Scriptures by the words spirit, baptism, and baptism of spirit; and having shown:

1. That the world cannot receive the spirit;
2. That the recipient of spirit must first be changed by the word before he can be baptized or filled with it;
3. That when received, it guides into all the truth;
4. That it shows the receiver things to come;
5. That the truth is the burden of its testimony;
6. That the truth came by spirit and is spiritual, living, and life-imparting, or quickening; and is therefore spirit—"the spirit is the truth;" and
7. That the apostles were not baptized with spirit until Jesus was "made Lord and Christ" after crucifixion, and placed at the right hand of power after his assumption; and that, consequently, baptism of spirit is not necessary to constitute a Christian.

Having shown, I say, these things among others, we proceed to remark, that baptism of spirit, in all the subjects of it, was known to all observers *by the effects produced*. There could be no mistake in this. A Christian who said, "I have been baptized with spirit," could prove his assertion to the conviction of all reasonable persons. He never undertook to prove such a baptism by an appeal to his own feelings; for what he might feel in himself was no demonstration to his contemporaries. Baptism of spirit was an inpouring of power until the believer's vessel was filled. Being full of power, "*powers*" were manifested, which Paul styles "the powers of the *future course*" or *μελλοντος αιωνος*, termed in the C. V., "the world to come"—Heb. vi. 5; and of which he says in the same place, his brethren had "tasted." These spirit-baptismal effects are also by him styled "powers," *δυνάμεις*, in Cor. xii. 29; but here rather restricted to a particular class of manifestations.

The Hebrew brethren were said to have "tasted of the powers of the future course of things," or AION, in possessing spirit-gifts, because when that course or things, commonly called the Millennium, or Age to Come, should be introduced, they would possess the same powers, but without limitation; not that they will exercise them without limitation, but that they will possess the ability so to do. In the apostolic age they tasted of the powers, but in the future they will drink in a full draught of spirit-power. "Be not drunk with wine; but be filled with spirit." Though they might be filled to overflowing, the fullness would be but a taste of the powers of the coming AION. Their vessels, like ours, were but earthen, and of limited capacity; but in the future Aion of a thousand years, the bodies of the saints will be consubstantial and conformed to that of Christ's; and therefore of vastly greater capacity and susceptibility of manifestation and enjoyment than the "vile bodies" they now possess. The nature of the body through which the powers are displayed makes the great difference between the tasting and the fullness, when the Deity shall be "*the all things in all*"—*τα παντα εν πασιν*.

"Now, concerning *pneumatics*, *πνευμα-τικα*, brethren, I would not that ye be ignorant." Thus speaks Paul in 1 Cor. xii. 1. By *pneumatika* he means spirit manifestations resulting from the working of God's power in those who confess the lordship of Jesus consequent upon their understanding and belief of the divine testimony concerning him. These spirit-manifestations, given to the intelligent and obedient in Paul's day, in 1 Cor. xiv. 12, he terms *πνεύματα*, or *spirits*. He did not wish the brethren in Corinth to be ignorant concerning spirits, which were not the ghosts of dead men, women and babes, as the heathen around us imagine in the blindness of their heart; not many separate and independent disembodied "immortal souls" of a "spirit world;" but a diverse operation and manifold manifestation of one and the same Deity by his own abstract and independent power. The "spirits" were spirit powers radiated from the divine presence into the saints, who were thereby enabled to do wonders, and signs, and powers, according to the will of the Deity. Every wonder, every sign, every power, was a spirit, visible to all who beheld the extraordinary phenomena. They did not mutter, and rap, or move tables; nor did they give forth dubious and lying oracles through unclean and ignorant pretenders; they uttered divine wisdom and knowledge, which was in harmony with what the Deity had moved holy men of old to write in "the law and the prophets" thousands of years before. They raised the dead, discerned spirits, spoke the languages of men intuitively, and interpreted them intelligibly. All these spirits worked that one and the selfsame spirit, dividing to every believer severally as he willed—1 Cor. xii. 11.

There were some in Paul's day, as in ours, who pretended to speak by the spirit of the Deity, yet did not possess it. Because of this pretence, the Apostle John exhorted the brethren,

saying: "Beloved, believe not every spirit (or manifestation), but try the spirits whether they be of God"—1 John, iv. 1. This was addressed to those of the saints who possessed "the spirit" called "discerning of spirits," which was common to all the presbyteries, or elderships, of the flock. All the apostles had this gift, so that it was not possible to impose spurious, or counterfeit, spirits upon them. Being thus qualified they were competent to give their brethren a rule by which they might distinguish the true from the false. There were some spirits in their day who taught false doctrines in the name of Christ. The same class of spirits exists now; only that, whereas they were in the minority in apostolic times, they are now almost universal, nearly to the entire suppression of the true. These "*spirits*" are styled by John "*false prophets*" because their teaching was false and subversive "of the truth as it is in Jesus." Hence, every false teacher, or one who does not teach the truth, is one of these spirits, no matter what age or generation, name or denomination, he may belong to. Nor is it difficult to discern these spirits by the apostolic rule. *All spirits are of the world, which are inspired of the world, and which the world gives heed to and glorifies.* This is an infallible rule, and demonstrates that the clergy, ministers, parsons, or preachers (it matters not by what name the spirits are called), are all false prophets or spirits. This is the rule that defines who are not true spirits. It convicts the Campbells, Scotts, Storrses, and all such "wandering stars," who have not indeed "forsaken the right way and gone astray," for they never were in the way—of being the inventors of "pernicious ways, by reason of which the way of truth is evil spoken of." The world, which is a chaos of names and denominations of various dimensions, hears them, because they teach "the depths of the Satan" which are palatable to the carnal mind, and in harmony with "the thinking of the flesh;" and all professors of the right way, who are not intelligent in the truth, and thoroughly imbued with its principles, sympathize with them, and are highly offended at the lawlessness of language and low style of talk, which convicts the world's idols of imposture, and exhibits them to the observers of men and things, stripped of their wool, and in the transparent nakedness of bald pretence.

The apostles used to say of themselves, "*we are of God.*" And this was a true testimony; for Jesus said to them, "it shall be given you what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." Well might he say, therefore, "he that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." The apostle John was therefore perfectly justified in saying, "He that knoweth God heareth us; he that is not of God heareth not us." Do the spirits of Rome, Wittenberg, Geneva, Oxford, Bethany, and other like cages of the unclean birds of Babylon, hear the apostles, or do they not? No intelligent believer of the truth can honestly affirm that they do. There is but one thing such can truly affirm, and that is, that they do not give heed to the teaching of the apostles. They are then false prophets or spirits; and all their pretensions to holy spirit, to baptism of spirit other than the spirit of the flesh, to getting religion by the operation of the spirit of God, and so forth, is mere twaddle and blasphemy; false and only false, and that continually. This hearing of the apostles is an unerring rule for the "discerning of spirits." A man may be as pious as the pagan Æneas; or as devout as a Turk who prays to Allah five times a day; or as earnest as the Jews who had "a zeal of God, but not according to knowledge"—he may be all this, and as well skilled in Plato as Dr. Lewis; and as holy toned and grimacious as a pulpitarian—it matters not; all this goes for vanity and vexation of spirit; he is a false spirit if he believe not the teachings of the apostles; if he be not mindful of the words spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour—2 Peter, iii. 2. "Hereby know we," saith John, "the spirit of truth, and the spirit of error."

Having, then, obtained a divine rule, and therefore an infallible one, by which to discern spirits, we are not to be imposed upon by pretenders to spirit, and what they call baptism of spirit. They know nothing correctly about the subject, because they do not give heed to the apostolic teaching. They only tasted of the powers of the future course of things who had been guided into the truth; and so now, if any man say he hath the spirit in its powers or manifestations; or that he has been converted or born of the spirit; try him by conversing with him about what the apostles taught for faith and practice; and if you find that he is ignorant, you may then certainly know that he is an impostor, deceiving or deceived, or both; he is a false spirit, having never drunk into the spirit of God. A man truly and scripturally enlightened would never claim to be baptized of spirit in the dry time that intervenes between the early and latter rains. He claims only to have been begotten of the truth which is spirit, not to be indued with any of its baptismal powers.

“Spirits, then, is a word apostolically used to designate the gifts of the spirit of God; and those who undertook to teach by the spirit. Of the former, there were “diversities;” and of the latter, two classes. The diversities in the aggregate made up the baptism of holy spirit, which was given for administrations and operations. These exhibitions of power were styled collectively “The manifestation of the Spirit.” The powers were not given to any one for his own private benefit, but for the general use and benefit of the Body of Christ; as it is written, “to everyone is given the manifestation of the Spirit for the collective good”—*προς το σνμ ερον*. This is an important feature in the case. People who pretend to be the subjects of spirit baptism can adduce nothing else but their feelings which all terminate in themselves. No one is profited by any thing they pretend to have received. Not a single scriptural idea do they possess more than before their pretended baptism; nor have they a single power they had not before. They are as ignorant and perverse as ever, and as hostile to the truth when laid before them as pagans. Not so with the apostolic believer. When he was baptized with holy spirit, he acquired wisdom and knowledge which was advantageous to all who lacked them; he had the gift of faith by which he could remove mountains, if the good of the body collectively required it; he could heal the sick; inwork powers; speak to the brethren to edification, exhortation, and comfort, no mean accomplishment in an apostolic community. He could discern spirits, and so protect and warn the unlearned against the imposition of the false apostles that would certainly arise. He could speak the languages of the nations without previous study, and in them make known the wonderful works of the Deity: all these things the spiritually baptized could do for the benefit of those who were not so baptized and of the Jews and heathen roundabout. Such a baptism as this nowhere exists upon earth in these times; yet every congregation of believers could glory in such an indwelling of the deity among them by his Spirit in the days of Paul. —Eph. ii. 22. The want of this baptism is practically acknowledged by all “the names and denominations” of Babylon, in the establishment and endowment of theological factories for the preparation of juvenile pietists “for the work of the ministry;” which in their hands consists in manufacturing ziz-zag manuscript for the gallery critics, —the grinding up of stale divinity into a new form: —the reading or repeating from memory what pleases the money-power that sustains them, figuratively styled “preaching;” in uttering vain repetitions as the mouth of their flocks, who think heaven hears them for their much speaking, noisy and intoned; in giving out hymns; in administering ordinances subversive of the institutions of Christ; in platform exhibitions of cheap and sounding pietisms; in holding spiritual sinecures at fat salaries; in leading the blind into the ditch; in ministering lying consolations to the dying on death-beds and gallows; in exhorting, as military chaplains and so forth, disciples of the same creeds, names, and denominations, to destroy one another with the deadliest engines of slaughter; in burying the dead, marrying the living, and rhantizing babes, with impious formulas for a fee. They



become “merchants in those things, and are made rich by them”—traders in “bodies and souls of men”—Rev. xviii. 11-15. Such is the work of the ministry for which they are prepared; not by baptism of holy spirit as in the days of old; but by storing their bewildered brains with heathen lumber from the classics and “bodies of divinity” authorized by Rome, Oxford, Geneva, and all other divinity mills whose grinding is of like brand to these. The Spirit having spued them out of his mouth (Rev. iii. 16) some fifteen centuries ago, because they were wretched, and miserable, and poor, and blind, and naked, and would not repent; they have had no baptism of spirit since. The spirit has had nothing to do with them but to “fight against them with the sword of his mouth;” which, in the absence of Jesus, is “*the word*” from the mouths and pens of “faithful men who are able to teach others.” Finding themselves thus forsaken and repudiated, they have had recourse to what they call “a theological education,” as a substitute.

But this factory system as a practical substitute for spirit-baptism, had no existence in the days of the apostles; and that it is utterly superfluous and unnecessary now, is proved by its failing to qualify men scripturally “for the work of the ministry,” in the apostolic sense of the phrase; and in the fact, that the most efficient teachers “of the truth as in Jesus” are, and have ever been, those who have never been milled in the factories of the Gentiles. In the days of the apostles, the belief and obedience of the truth simply, constituted believers “saints;” but did not perfect them “for the edifying of the Body of Christ.” The saints in general occupied the room of the private *ιδιωτον*—1 Cor. xiv. 10; until certain of them came to occupy the room of the public men by the gift of holy spirit. This division of class resulted from baptism of spirit, which all were not permitted to receive. The case of Simon Magus proves this. We are told that “*through the laying on of the apostles' hands the holy spirit was given*” and that Simon, who had been baptized in water, saw this; but not having received the gift himself, he offered to purchase it of Peter and John. They, however, not being clergymen nor bishops of the Apostasy, refused to sell the baptismal gifts for money; and consequently he never obtained them, the moral prerequisites being deficient.

The case of the Samaritan brethren clearly shows the prerequisites to a baptism of spirit in all cases save that of the apostles and the house of Cornelius. Before receiving the spirit it was necessary for the candidate.

1. To believe the things of the kingdom of God, and the name of Jesus Christ; —Acts viii. 12:
2. To be buried with Christ by baptism into death; —*Ibid*: and,
3. That the Apostles, or some inworker of powers like them, pray for the believer that he may receive it, and lay their hands on them—ver. 15, 17; 1 Tim. iv. 14; v. 22; 2 Tim. 1-6.

On the day of Pentecost the gift of holy spirit was promised to those who were added to the name of Jesus Christ by baptism. As they were about to return to remote places, where they would carry the gospel to Israel there, it is probable all the visitors to Jerusalem so returning would receive it, that through them God might confirm the word when they preached it. But though promised to all such, the cases of the seven chosen to serve tables (Acts vi. 6); of the Samaritans; of Saul (Acts ix. 17); and of the twelve at Ephesus (Acts xix. 6) show that the divine appointment for imparting the spirit was prayer and the imposition of the hands of the Apostles, or of a presbytery of inspired men, or of an inspired individual believer, as Timothy. These elements of the appointment do not now exist among men. We have no apostles but false ones; and all the presbyteries, or elderships, are uninspired; and there is no individual on earth the imposition of whose hands is of any value in the premises. A man must be a saint, and must have the gifts with himself before he can impart them; and

then even if he had gifts, if among them he was deficient of the "*inworking of powers*" he could not transmit what he possessed to others. Philip could expel unclean spirits, and heal the palsied and the lame; but he could not impart spirit-gifts to the baptized. The apostles had to be sent for to accomplish this.

Baptism of spirit, then, was only partially bestowed even upon the saints in the apostolic age. It was an outpouring of divine power upon certain of the saints having natural and moral qualifications fitting them for the administrative use of it. They were not only to be "faithful men," but "apt to teach," "able to teach others," "holding firmly according to the teaching of the faithful word, that by sound instruction they might be able both to exhort and to convince opponents;" and good rulers of their own houses. —1 Tim. iii. 2, 4; 2 Tim. 2; Tit. i. 9. Having these and certain other qualifications, they were considered eligible for baptism of spirit by prayer and imposition of hands. They must be saints first; for no apostle nor presbytery, nor inworker of powers, would lay hands upon sinners to impart divine power to them "for the work of the ministry." When the Laodicean Apostasy which now fills all "Christendom," as the heathen call their Babylonish system, came to be established, sinners laid hands upon sinners, as at this day, but notwithstanding all their prayers for the gifts and graces of the spirit, no other spirit comes into manifestation but "the spirit of error" which strongly works in all "the children of disobedience"—the spirit of their own nature, "sin's flesh," in which "dwells no good thing;" and which is therefore the Devil Nature. It is with the spirit of this nature the false prophets of the apostasy are imbued. It is the Devil-Spirit kindled into ecclesiastical manifestation by the spiritual system of the world's own. Episcopal sinners of the Harlot "by law established" in England, blasphemously styled "Right reverend fathers in God," or bishops, undertake to impart holy spirit to Oxford and other theologically bred juveniles, by prayer and the imposition of their ungodly hands. That they are sinners and not saints is evident from the printed and stereotyped confessions they have read for centuries, called by themselves "Common Prayer." Common enough it is, and as impious and valueless as it is common. In this very common prayer they remind the Lord every Sunday that they are miserable sinners. He knows that well, and that they have been such for ages; and are no better now, no nearer being saints than they were when they rallied round the royal adulterer and murderer, Henry VIII., when he rebelled against the Pope, because this arch-knave favored the family interests of his Spanish wife rather than her husband's. These "miserable sinners" decorated with pompous titles as incense to the pride of life, undertake, we say, to impart God's holy spirit to Oxonian Bachelors and Masters of Arts according to the following printed formula—"receive thou the Holy Ghost by the imposition of my hands for the work of a priest in the house of God: whosoever sins you remit they are remitted, and whosoever sins you retain they are retained; in the name of the Father, and of the Son, and of the Holy Ghost Amen."

No, saints and saints only whose hearts have been prepared by faith, are eligible to the baptism of spirit. Christ ascended to the right hand of power that he might receive the gifts for his own brethren to whom alone he promised them. Paul, addressing the saints thus spiritually endowed, says, concerning the gifts "unto every one of us is given the grace according to the measure of the gift of Christ." The grace which John says came by Jesus Christ, "the law was given through Moses, the grace and the truth came through Jesus Christ" In Paul's quotation from the sixty-eighth Psalm, he shows that by "*grace*" he has reference to the *gifts* of the spirit; for in the next sentence to that above quoted, he says "wherefore he saith, ascending into heaven he led captive captivity, and bestowed gifts upon men." He then indicates the "grace" or gifts bestowed, by designating the saints who had received them by the official names they then bore. He styles these saints apostles, prophets, evangelists, pastors, and

teachers; and referring to these well known *spiritual*, or spiritually endowed official brethren, found in all the assemblies of the saints, he says that the ascended and glorified Jesus “gave indeed the apostles, and the prophets, and the evangelists, and the pastors and teachers:” that is, he gave to these who were first saints, the gifts he had received from the Father on his ascension to glory, called in Acts i. 4, “the promise of the Father,” which he had said he would send the apostles while they waited for it in Jerusalem (ver. 5; Jno xvi. 7)—he gave these gifts, I say, to qualify them for apostles, prophets, evangelists, pastors and teachers. Now, were all apostles, prophets, evangelists, pastors, and teachers? Did all the saints sustain these offices in the body of Christ? No person intelligent in the word will affirm that they did. It is then certain that all the saints were not baptized with holy spirit; for Paul teaches that the grace was given “for the perfecting of the saints for a work of service for a building of the body of the Christ.” The saints thus qualified were the builders Paul refers to in 1 Cor. iii. 10. In this place he styles himself “a wise architect,” who had laid the foundation for an edifice upon which others were building; to whom he saith, “let everyone take heed how he buildeth thereon.” The saints in the aggregate were the building—the temple built for the Deity to dwell in through or by spirit. The spirituals among the saints were the builders of this holy temple; nevertheless the temple was “a building of God,” “a house not made with hands,” because all the power of these spirituals for the work of building was from the Deity, and consisted in the truth they taught which was from God, and which he confirmed through the gifts he had bestowed upon them; so that they “were laborers together with God.”

We may remark here by the way, that the holy temple these co-laborers with the Deity were engaged in building in the apostolic age, has its holy and its most holy, after the pattern of the tabernacle in the wilderness, which was “a house made with hands.” The building of “*the holy*” resulted in the Body of Christ as manifested in Paul’s day. This was “*the heavenly*” constituted of the holy ones, or saints, collectively. But “*the most holy*” is not yet manifested, nor will it be until the apocalypse of Jesus Christ in his glory. This most holy is “a house not made with hands *aionian* in the heavens.” *Aionian*, *αιώνιον*, that is, *belonging to the course* to which the things which are not seen pertain. When this house is built (and the builder of all things is God) it will be constituted of those saints only who in the “present evil world” walk in the truth. Those saints, who since they became saints, “walk after the flesh” will be purged out of the flock, and will never be reckoned among “the most holy.” Concerning these the apostle says, “if ye walk after the flesh ye shall die.” This is the death they shall be subject to after their resurrection. They shall die out from among the most holy, and be swallowed up of mortality, being found naked. These are “the wood, hay, and stubble,” which builders even in Paul’s day, built upon the foundation he had laid. The saints who shall constitute the most holy, are “the gold, and silver, and the precious stones,” of Zion, who, when the kingdom comes to her, shall be her foundations, windows, and borders—Isai. liv. 11-13; Mic. iv. 8. The present house not made with hands is a mingled people, in which the faithful “groan being burdened; not for that they would be unclothed,” or reduced to dust and ashes; “but clothed upon that mortality might be swallowed up of life.”

But “the Day shall declare it.” The day when the manifestation of the work of the builders shall be made. “The spirits of the prophets were subject to the prophets”—1 Cor. xiv. 32. That is, the gifts called “spirits” could be used or abused by those on whom they were bestowed. If they were abused, or misused, in disorder and the confirmation of error, the Holy Spirit would be grieved. Therefore, because of this property, Paul exhorted the spirituals, saying, “grieve not the holy spirit of the Deity by which ye are sealed for a day of redemption”—Eph. iv. 30. But some did greatly grieve it, and went out from the apostolic community, and became “false prophets,” or spirits. These became builders of wood, hay, and

stubble upon the foundation; while other builders whose teaching was scriptural, sometimes unwillingly placed on the foundation "false brethren," who "crept in at unawares." All this building work is unprofitable for the Master's use, who, when the day of declaration shall arrive, will be "as a refiner's fire and like fuller's soap;" for the prophet saith, "he shall sit as a refiner and purifier of silver, and who may abide the day of his coming? And who shall stand when he appeareth? This day, now near at hand, will declare the work of all; because it shall be revealed by fire, and the fire shall try every one's work of what sort it is. If any one's work abide which he hath built thereupon, he shall receive a reward. If any one's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire." Builders and the built will all be subjected to the fiery ordeal of the Divine scrutiny; and those only who can stand the searching examination will be saved. If a spiritual, or teacher endowed with the gifts, have built a thousand upon the foundation, and seven hundred and fifty of them turn out to be mere wood, hay, and stubble, he will only receive a reward for the two hundred and fifty jewels fit for the Master's use in the most holy "*in the heavens*" of the Millennial Age. This loss of his work, however, will not affect his salvation, if he be found to have held fast the name and not to have denied the faith of Jesus; holding on to the truth, and walking in it, in the love of it. "He shall be saved, yet so as by fire."

"The grace" designed for the saints, and purposed to come through Jesus Christ, was not intended to be revealed all at one time. The grace, or gift of holy spirit, was to be rained upon the saints at two different periods. The spirit in Joel shows this. "Be glad," saith he, "ye children of Zion, and rejoice in Yahweh your Elohim; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month." The original of this text is quite remarkable. The Hebrew reads, "For he hath given to you the Teacher of Righteousness, and he shall cause to descend for you a rain; a teacher and a latter rain in the first month"—ch. ii. 23. This teacher hath been given in the person of Jesus; and the Father who gave him, caused to descend upon the children of Zion, the saints, "a rain," when on Pentecost he poured out his spirit upon the apostles and their brethren. This as the substitute for Jesus guided them into all the truth, and showed them things to come. Christ is "the Lord the Spirit," "a quickening spirit;" and from him holy spirit-rain came in the third month, or fifty days after the passover and crucifixion. But there is to be "a teacher and a latter rain in the first month." That is in the month Nisan, or when the passover shall be fulfilled in the kingdom of God—Ezek. xlv. 21; Luke xxii. 15-18. The result of the appearing of this teacher in the time of the latter rain will be that the sons of Zion will "eat in plenty and be satisfied, and praise the name of Yahweh and hear Elohim that hath dealt wondrously with them; and *his people shall never be ashamed*. And they shall know that I am in the midst of Israel; and that I—the Spirit made flesh and glorified, and so both Lord and Christ, personal and mystical—am Yahweh your Elohim, and none else; and *my people shall never be ashamed*" But the people of Yahweh, political and spiritual, are now put to shame. Israel after the flesh is a bye-word and a proverb; and so is Israel after the spirit, or the saints, who have been, are, and will be prevailed against by the enemy until the Ancient of Days shall be revealed in power and great glory. Joel's prediction, then, has not been yet fulfilled, and the latter rain of spirit in the first month is yet in future.

Now, when it shall have come to pass that Israel and the saints are no more put to shame by their enemies, "the latter rain in the first month" will descend. For immediately after predicting that his people shall never be put to shame, the Spirit in Joel saith, "and it shall come to pass *afterward* I will pour out my spirit upon all flesh." Peter referred to this prophecy of the baptism of spirit, and said of the outpouring on Pentecost, "this is that which was spoken by the Prophet Joel." It was "the *earnest* of the spirit," and the full measure of it;

“the *earnest* of the inheritance,” not the inheritance itself. Thus Paul saith to the spirituals, “He that hath anointed us (or christened us with spirit) is the Deity, who hath also sealed us and given the earnest of the spirit in our hearts.”—2 Cor. i. 21: and again, “in Christ also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance for a redemption of the purchased possession unto the praise of his glory.”—Eph. i. 13. The remarks of Peter by no means limited Joel's prophecy to the third month of the year of the ascension of Jesus. Peter referred more especially to the Teacher or the Comforter, not to “the latter rain in the first month.” Joel's prophecy covers the whole ground in saying, “he will cause to come down for you a rain;” not a continuing rain for eighteen hundred or more years from the descent on Pentecost to the second advent of Christ, but a copious shower in the Apostolic age, followed by a long, dry time in which everything is parched up; and then, when this drought shall end, the “latter rain in the first month.”

The spirit-rain of the Pentecostian era was bestowed upon certain of the saints to qualify them officially, that they might exercise the gifts for the public benefit—“for the building up of the body of the Christ.” Paul tells us how long this arrangement was to continue. “Till,” says he, “we shall come into the unity of the faith and of the knowledge of the Son of God—into a perfect man; into a measure of the stature of the fulness of the Christ.” This limits the gifts to the above apostolic saints; that is to those contemporary with the apostles, but who may have nevertheless outlived them many years. He testifies to this effect very plainly in 1 Cor. xiii. 8, where he speaks of the cessation of the baptismal gifts of prophesying, of tongues, and of the word of knowledge; “prophecies,” says he, “shall be brought to an end; tongues shall be caused to cease; knowledge shall pass away.” This was finally accomplished when the spirit spued the Laodicean community out of his mouth. The spirit-baptism was withheld because its gifts were abused, as every other good has been that has been committed to the guardianship of flesh and blood.

The body of Christ, whether considered under the figure of a man or a house, belong to two states; to that before the resurrection, and to that after it. In its former state it has its infancy and manhood. In the days of the apostles the institution was in its infancy, childhood, and, in the time of John's old age and exile, manhood, being three score years and ten. During these years its administrations were in part, that part consisting of apostles, prophets, evangelists, pastors and teachers; so that the knowledge and the prophesyings were in part and not distributed to every member of the body. But in process of time that perfection came by which the body could sustain itself without the baptismal gifts; and then “that which was in part was done away.” The manifestation of the spirit being withheld, all that remained to the body was “faith, hope, and love; these three; the greatest of which is love” as defined by Paul in 1 Cor. xiii. 4-7. There was a manhood when the baptismal gifts ceased; and there shall be a manhood when we shall know experimentally even as we have known theoretically. This is the post-resurrectional maturity of the “perfect man,” or body of Christ, every member of which will see “face to face.” That which is perfect will have come in the full sense; and the members of the body will be none of them any more “children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.” They will all then be baptismally imbued with “the latter rain in the first month.” They will be spirit, and filled with spirit—a God-manifestation of eternal power; and thus they will have “grown up into him in all things, who is the Head, even unto the Christ.”

The baptism of the Spirit, then, is peculiar to certain seasons or epochs, and not common to all times from the first to the second advent. These epochs are,

1. The apostolic age;
2. The resurrection era.

Between these two periods is a long interval occupied by "the times of the Gentiles," during which the Laodicean Apostasy prevails to the almost entire suppression of "the faith." These constitute a DRY TIME—a time of drought, in which spirit is withheld. In all this long series of ages and generations there are no gifts and no other baptism than that of water. The gifts answered their purpose, and then ceased; and nothing remained but "faith, hope, and love," the product of the word read and studied by the honest and good-hearted. Baptism of spirit was for confirmation of the word preached by the apostles; and for the perfecting of the saints who were to do public service. It was only promised to genuine believers, and they only received it; though afterwards some, turning out to be like Demas, betrayed their trust, and misused it.

When a believer was baptized with spirit he did not necessarily possess all the gifts. There were diversities of gifts which were bestowed distributively. That is, one might speak foreign languages by inspiration, but he could not therefore work miracles: still another might be able to work miracles, but could not therefore speak other tongues than his own. The grace was distributed according to the will of the Deity who worked or operated the all (all the gifts) in all who received them; while those saints to whom no gifts were distributed were benefited by the labors of those who possessed them. Thus, "prophesying served for them who believed;" for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort;" and "he that prophesieth edifieth the church." Therefore, in another place Paul saith, "despise not prophesying."

Baptismal grace seems to have been distributed into nine gifts.

1. The word of wisdom;
2. The word of knowledge;
3. Faith that removes mountains;
4. The gifts of healing;
5. The inworking of powers;
6. Prophecy, or the gift of prophesying.
7. Discerning of spirits;
8. Kinds of tongues;
9. The interpretation of tongues.

"All these worked that one and the self same spirit, distributing to every one severally as he would." The body was one thing, the members or organs of the body, another. To the organs of the body these nine gifts were distributed for the benefit of all the atoms of the body. The number of the organs in each ecclesia would depend on the size and necessities of it. The organs of a congregation of saints constituted collectively "the presbytery," or "eldership." They might be relatively many or few. By way of example, one congregation might have an eldership of nine, another of eighteen, and a third of twenty-seven. If the last, three saints might be endowed with the same gift; and three others with another; and so on. Or in another case, one saint might have a plurality of gifts, and thus fewer organs would suffice for a small church. Each of the thirteen apostles probably possessed all the gifts.

Baptism of spirit, then, developed the elderships of the churches in the apostolic age; so that Paul could with great propriety address those who were constituents of them, and say,

“Take heed, therefore, to yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers, to feed the ecclesia of the Deity which he purchased with his own blood.” The spirit made them elders through baptism of spirit, and distributed them into orders according to the following ranks:

1. Apostles;
2. Prophets;
3. Teachers;
4. Powers;
5. Healers;
6. Helps;
7. Governors;
8. Linguists;
9. Interpreters;

These were those who had the rule *by divine authority*, and to whom the private saints, *οἱ ιδιωται*, were exhorted to yield obedience, as to those who watched for their souls and would have to give an account. These were they to whom Paul wrote in Gal. iv. 1, saying, “If any man be overtaken in a fault, *ye who are the spirituals, οἱ πνευματικοι*, restore such an one in the spirit of meekness.” These also, were they who taught the brethren in the word, and were by them to be supplied with all good things—“Let him that is taught in the word communicate unto him that teacheth in all good things.” And concerning them he says in another place, “we beseech you, brethren, to acknowledge them who labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake.” “Let the elders who rule well be counted worthy of double honor, especially they who labor in the word and teaching. For the Scripture saith, “Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.” They were not to be lightly accused, nor rebuked. No accusation was to be received against them but under two or three witnesses. They were not to be rebuked by their brethren, but entreated as fathers; but if they sinned, and the offence was proved, they were to be rebuked before all by the proper authority, and not by every one that chose to be impertinent.

Collectively, these orders were the light-stand of a congregation, through which the Holy Spirit shone into the surrounding darkness of Judaism and Gentilism. They are, therefore, apocalyptically symbolized by “a star,” the angel or messenger star, whose mission was to illuminate by making known the manifold wisdom of the Deity.

Such were the members, or official organs, of the Body of which Christ was the Head in the apostolic age, styled by Paul, or rather likened to the foot, the hand, the ear, the eye, and the organ of smell, in the body natural. He asks concerning these holy orders of the ministry, “if they were all ONE MEMBER where were the Body? But now are they many members, but yet only one body.” As if Paul had a forecast of the ecclesiastical system now in vogue! We may truly inquire with him, “*where is the body?*” For, instead of these holy orders baptismally qualified with the gifts of the grace that came through Jesus Christ, when we look into a congregation of any of the names and denominations, “we see them all merged into one member,” or ecclesiastical factotum, ironically styled, we might suppose, in view of the reality he practically burlesques, a “clergyman,” “reverend,” or “divine!” This curiosity that would adorn Barnum's Museum—his, who is styled by his contemporaries, “the Prince of Humbugs”—is at once the five senses of “his people”—*e pluribus unum*. The holy apostolic orders were indeed a divine man and a clergy. They were “divine” of a genuine sort, being the

receptacles and depositories of spirit which "guided them into all the truth, and showed them things to come." These, the truth and the things shown, were the "divinity" they taught so long as they continued faithful to their trust. They were collectively *a clergy*, though not alone *the clergy*. Israel were Yahweh's inheritance, or *κληρος*, *cleros*, in a general sense, but the tribe of Levi, in a special one; so all the congregations of the saints were *οἱ κληροί*, *the clergies*, or heritages, of the Lord, but these holy orders, especially so; for they were *in the Spirit's mouth*, and so continued to be, until he "*spued them out*" for their apostasy. To those "dignities" of the body, of whom some even in the apostolic age "spoke evil." Peter says, "the elders that are among you, the elect (1 Epist. i, 2) I exhort, who am also an elder \* \* \* feed the flock of the deity, which is with you, overseeing it, not constrainedly, "but willingly; not for filthy lucre, but of a ready mind; neither as being lords over THE HERITAGES, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—Ch. v. 1-4. The flock was composed of "the heritages," each congregation being *a heritage* or clergy. The holy orders were forbidden to usurp lordship over these clergies; but when the apostles passed away, they disregarded their interdict, reduced the clergies to abject vassalage, and arrogated to themselves the title of "the clergy, or heritage of God!"

From these premises, then, it is manifest, that the only real clergy of the deity among the Gentiles extant at present, are those possessed of "*the more excellent way*" than the best of baptismal gifts—1 Cor. xii, 31: —those in whom "now abideth faith, hope and love." Those who being in Christ walk in the truth are the only clergy among men recognized of heaven. All others are usurpers, impostors, and deceivers of the people; and to be stripped of the woollen garment they have stolen to conceal their wolfishness, by all who are loyal to the throne of the spirit of God. If the reader comprehend the spiritual constitution of the One Body in the apostolic age, he will scarcely be astonished at what he beholds in antichristendom. The Laodicean Apostasy of the third and fourth centuries was familiar with, and almost an eye witness of, the apostolic constitution of the body of Christ. The gifts and the orders which went together, were as household words with its leaders. When the Spirit "spued them out of his mouth" by withdrawing spirit-baptism, they still retained the scripture-phraseology in speaking of them, and claimed to be as much the holy orders as ever. But this is characteristic of apostasy and superstition. They retain and glorify the sign when the thing signified has passed away. Hence they talk glibly of spirit, and of its baptism, and of the gifts, and of the imposition of hands, and of the ministry, and of its holy orders, and of grace, and so forth; their mouths are full of these words, professionally and sanctimoniously intoned with grimace and uplifted hands in their utterances before the people; but the scriptural ideas the words represent they are wholly destitute of; their system is the rotten carcass of a once living man, who has been "prevailed against" by the treachery and violence of the Satan. The Roman mother is the closest approximation to the original, being in its organization, the craftiest counterfeit of all her harlot-daughters and abominations, commonly called, "the names and denominations of Christendom." The holy orders of Jezebel and her children are a lifeless skeleton; and differ from the genuine originals in this, that

1. They are not saints; but according to their own confession, "miserable sinners."
2. They are destitute of holy spirit; though full to overflowing of "the spirit that works in the children of disobedience!"
3. They have neither divine wisdom nor knowledge; but they have substituted for these the thinking and philosophy, and theological speculation of the flesh;



4. They have no gifts but what are common to all men who devote themselves to the study of the "imagination and high things that exalt themselves against the knowledge of the deity."
5. They can neither remove mountains, heal diseases, inwork powers, prophesy, discern spirits, nor speak with and interpret tongues by inspiration; and consequently,
6. They are neither apostles, prophets, evangelists, pastors, nor teachers; but ignorant pretenders to all these, and therefore children of Barnum their friend, and not of God.

Then from the premises before us the reader may perceive the utter impossibility of an apostolic organization of the saints at this time. There are no *spirituals* among them as in the beginning. By "spirituals" is meant, true believers distinguished from other believers by being baptized with holy spirit as proved by its manifestations. In a certain sense; all the saints are spiritual as opposed to carnal, in so far as the word dwells in them with all wisdom. What we would express may be comprehended by comparing a saint with an unenlightened sinner. The former understands the truth, loves it, rejoices in it, walks in it, and thinks in harmony with it, and is therefore spiritual, or spiritually minded. The unenlightened sinner, be he "divine," "supervisor," "inventor," or "patentee," of human systems, crotchets, or institutions, is the reverse of all this. He is carnal, or carnally-minded — which is death; a mere "natural man who receives not the things of the spirit of God, for they are foolishness unto him. Neither can he know, for they are spiritually discerned." A congregation of saints may exist as the result of the word intellectually believed and obeyed. Such is "a perfect man," relatively to this imperfect state. There is no need of baptizing him with holy spirit for the confirmation of the word of reconciliation which was sufficiently confirmed for the purpose of God when he cooperated with the apostles. Neither is there any necessity for holy orders for his edification, exhortation, and comfort. This any saint intelligent in Moses and the prophets can now do. All that he needs in his sphere is order, not orders. A few unpretending, wise, and intelligent brethren, who have no by-ends and interests to promote other than the truth, are sufficient for the preservation of order, and the conducting of his affairs in the church. These are his five senses, which it does not require any special spirit-baptism to develop. As to those without, as he is presumed to be intelligent in all his elements, these are entitled all of them according to the rules and regulations, to say "come" and to show men *how to come* to repentance and remission of sins, and to immortality in the kingdom of God. Thus, the means in existence are adequate for all the necessities of the saints congregationally; and for the taking out of those who remain yet unadded to the name designed to be for a people who shall execute judgment and establish righteousness in the earth.

EDITOR.

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**"Conferences," "Evangelists," and their "Literature," impediments to Progress.**

We have never known an effort in modern times to bring men back to "the simplicity which is in Christ" in faith and practice, which has not either been embarrassed or defeated by parties superficially instructed in the principles sought to be scripturally developed, introducing under the speciosity of "doing good" and saving precious souls, a paraphernalia of expediencies in the form of "conferences," "evangelists," "periodicals," and divers sorts of printings. These things, got up by clergymen and printers, ruined the originally well meant intentions and endeavors of the late Walter Scott, and his more tactical co-laborer, A. Campbell. These may be supposed to have been the only persons of their peculiar sphere who had a deep and thorough understanding of the principles of what they afterwards designated "this reformation" with its "ancient gospel and order of things." All that was really necessary for the wholesome illumination of their contemporaries in what they regarded as "the truth,"

were their statements, illustrations, and proofs imparted orally and through the press. They may be supposed to have understood the teaching they had originated better than any others proselyted second, third, or fourth-handed to their theory. No doubt they did; Walter Scott better than Campbell; and both these better than any of their disciples. The nearer the spring head the clearer the water; the further off, the muddier, and the more encumbered with extraneous matters in solution.

But the purity of Scotto-Campbellism (if any thing emanating from the thinking of the flesh may, for the sake of the example even, be called pure) was soon defiled. Ambitious clergymen, who in their own sects would ever have remained in obscurity, saw that it was a rising sect; and though much opposed to it, suddenly wheeled round and embraced it; and though mere novices in its principles, set up for full fledged birds, or preachers and leaders at once! Alas for the people when led by such! But these were not the only ones who brought Scotto-Campbellism to a dead lock. A set of needy printers, who had picked up a smattering by the wayside, seeing, as they supposed, that Campbell was "making a good thing of it" with his *Mill Harbinger* and other works, and having a prudent eye to the main chance; under this inspiration, and upon the universal plea of "doing good," concluded to relieve him of some of his burden in the way of profits, and to carve out of his reformation business for their offices but scantily furnished with that indispensable. Thus, what with lay and clerical episcopalians, baptists, presbyterians, and universalists proselyted to "baptism for remission of sins," and enterprising printers in search of business, Scotto-Campbellism became a hodge-podge of wild traditions; and was crucified in the house of its pretended friends. Its inventors, who, though themselves clericals, denounced the clergy, "the one man system," colleges for theological purposes, "the benevolent institutions of the day," as bible, missionary, tract, and other societies, had to succumb to this inundation of barbarians; and unless they shook them all off and began again, had to fall in with these old expediencies which they had rebuked. The consequence is that the Scotto-Campbellite sect is but another daughter of Babylon, with all the paraphernalia in which the children of Jezebel delight. Its "*literature*" is Campbellism homoeopathically diluted, until scarcely discernible in the periodicals, or printers' speculations, of the sect.

In Britain, Scotto-Campbellism has made no progress. We do not mean to say that its disciples are not more numerous now than ten years ago. They may, or they may not; but what we would say is, that no truth or principle of divine teaching, not originally set forth by its inventors, has been brought out. If there be any intrinsic worth in Mr. Campbell's writings, this stagnation is owing to their being practically ignored in Britain by the substitution of a tame and spiceless dilution of his opinions in the *British Millennial Harbinger*, published by an imperfectly instructed disciple of Mr. Campbell's in Nottingham. Had Scott and Campbell's lucubrations alone been circulated in Britain, a genuine Scotto-Campbellism might have prevailed there; but as it is, a badly executed counterfeit alone is current.

The misfortunes of Scotto-Campbellism in America and Britain have been reproduced in Millerism, Adventism, and so forth. Mr. Miller originated a system of folly, which a cloud of clericals and printers seized upon for speculative purposes. They put the folly into their crucibles, and brought out of it an Adventism according to Marsh, Cook, and Storrs. The original foolishness in the hands of J. V. Himes and company, and the modification of it in those of M. C. & S., became the nuclei of efforts to "do good," and to convert precious souls. Conferences, and papers, and evangelists, were got up for the purpose. The conferences denounced conferences, the papers opposed rival papers, and the "evangelists" proclaimed the contradictory theories and prejudices of those that hired them; in short, the efforts might all be

resolved into the Yankee enterprises of clerical and printing speculators for their own profit, at the expense of "the people walking in darkness and dwelling in the land of the shadow of death."

Now, to all these things we, and, as far as we know the views of the brethren in this country, with a few exceptions, are utterly opposed. We have no "conferences." The conferences referred to in "The Messenger" are such as that described by the brother in Michigan. They are Adventist Conferences, and their leaders Adventists, who in the main are characterizable as Campbellists, Baptists, and Methodists who believe in the second advent; or professors immersed in ignorance of the truth, who, after their immersion, have acquired a smattering of it. We do not fellowship and cooperate with such. By *we* is meant, those who believed the truth first and obeyed it next; and who contend earnestly for it unmixed with crotchets and traditions. There may be some who have scripturally obeyed the truth, who believe in conferences in Northern Illinois and Southern Wisconsin; but of that some, we know that they have said, they will attend no more. They see that their influence is evil in the absence of divine authority and wisdom to enlighten and keep things straight. They are ecclesiastical schemes for the promotion of the hireling system, and for the working out of lay and clerical speculations. We protest against them all as incipient tyrannies. Let every church manage its own affairs; let its members exert themselves in their own spheres for the diffusion of the truth; and if any can publicly "preach the word," let him go forth as we do without stipulation, and trust to the appreciation of his labors by his brethren, for his expenses and support. We start on a journey of a thousand or more miles at our own risk, and trust to the spontaneous liberality of brethren for results. Why cannot others go and do so likewise? This has been our course for nearly thirty years. We went to Britain upon this principle, and labored there. "Conferences," and "committees on evangelists," never created the means to send us out. We went of our own accord, and many profess to have been benefited. If a man be really devoted to the truth he will not wait for money to be raised to send him out. When by his earnest and self-denying labors he makes his influence felt, means will come in with the labor to extend its field. An "evangelist" who waits to be sent out by subscription, is just the man who should stay at home and take care of his own household. Conferences and committees and subscription lists, cannot make "evangelists;" they can make public talkers for the lucre's sake, but not scriptural evangelists. This is the name of what does not now exist. It was one of the creations of "the grace which came through Jesus Christ." It was a creation of holy spirit— a saint who carried to and fro the good message, which God confirmed by his operations; and who could ordain elders by the inworking of powers for the work of the ministry. If we have the name, brethren, pray also let us have the thing.

It is our present intention to suspend the Herald, and therefore we feel free to speak of these things. We have held off in a good degree hitherto, lest it should be said that we opposed conferences and printing speculations because we wish to concentrate all things in New York City. We have never manifested this disposition, nor felt it. We have heralded what many believe to be the truth (and it is to such only we speak now) according to what we considered the necessity of the times demanded. We found universal darkness, and we suspend leaving some "light in the Lord." We have labored to exorcise their minds from all traditions and speculations and customs not in harmony with the word; and we are unprepared to see them spoiled again by the inventions and devices of those who know not the truth, or who are but superficially acquainted with it. We suspend, leaving no representative behind us in Britain or America. One periodical, and no more, if any be needed at all, is all that the real interests of the brethren require. The voice uttered will then be certain and unconflicting. If such a periodical make its appearance we shall give it all our support wherever it may be

published; and we shall not resume the Herald to divert any of its receipts into our receptacle. But it must contend for the truth without coquetting with errorists; it must not be afraid of the clergy; it must have no sneaking kindness for those who "invent lies and love them," however respectable and respected among men; it must not be tame, flat, and insipid; its writing must not be twaddling and its matter without point; it must be a teacher, and not "ever learning and never coming to the knowledge of the truth"—a mere vehicle for the yea and nay opinions of parties who presume to criticize and teach before they have rightly learned "what be the first principles of the oracles of God."

EDITOR.

From the Occident.

### The American Crisis.

\* \* \* \* \* We doubt not that there are Jews both in the Federal army and the army of Secession. It is not our purpose to write anything which any reasonable and intelligent man, whether he be a Union man or a Secessionist, must consider as a particular offence to his party. We can say very many things of the very highest and most comprehensive importance, and still not say to the Union man that he deserves to be shot, or to the Secessionist that he deserves to be shot. Our object is to furnish some articles which would be good reading in either army, and might help to open the eyes of both parties, and convert enmity into affection. It is a great question how religion and war can go together. The Jews have come through so many wars, that they certainly have, in many respects the best right to give an utterance in relation to war. Their experience of war is the longest and most wonderful to which any nation can lay claim. One of the most useful services for the world at this time would be to set this American war in precisely that light in which sound Hebrew eyes must look at it. What do those people who go to Moses and Joshua, and David, and Solomon, and Isaiah, and Malachi, that they may drink from the fountain of eternal wisdom, say in relation to this war? what must they say in relation to it? The seed which needs most to be sown all over our land, is the genuine Hebrew sentiment in relation to this war, its causes, the rights and wrongs in it, and its issue; and we could wish that the present flowing of tears and blood might prove to be the useful rain causing this same sentiment to flourish in all parts of the land.

The song of Moses at the Red Sea is eminently the national song of the Jews. No song has been more deeply impressed on the memory of the nation. No song shows a deeper impress of genuine Hebrew piety than this. It is a war song. The truth which comes forth most prominently at the beginning of the song, and which glows most splendidly from beginning to end, is set forth in the verse: "The Lord is the man of war; the Lord is his name; or, according to another translation, "The Eternal is the lord of war; the Eternal is his name."\* The great truth learned by the delivered host at the Red Sea, was that the Eternal is the lord of war, or, that the Lord is the supreme disposer of events in war.

\* *The Eternal is the lord of war; the Eternal is his name.*—This rendering which the writer seems to approve, is altogether inadmissible. The original is YAHWEH *ish milkhama*; YAHWEH *shemo*. In this are no words for "Eternal" and "lord." Neither the common version nor this is correct. *Yahweh* does not signify *eternal*; nor is "eternal" his name; and *ish* signifies *a man* as distinguished from *a woman*, not "lord." The proper rendering is "HE WHO SHALL BE is a man of war; HE WHO SHALL BE (*Yahweh*) is his name; as be declared in Exod. iii. 14,15; vi. 3. —*Editor Herald.*

Behold the two armies in the midst of the sea, the army pursued and the army pursuing; the pursued army is that of Israel; they have been oppressed for hundreds of years; they have been long trained to obey and tremble; the sentiment of independence has hardly yet entered their minds; there are among them the fearful, the dissatisfied the murmuring, the trembling, the despairing. The pursuing army is that of Egypt; there is a hardened heart in that army; the brilliant chariots and the distinguished horsemen are there; military discipline, and experience, and courage are there, and there is the firmest determination either to make the Israelites captives or to leave them dead on the field. Now, who shall determine which army shall be successful? The answer is, that the Almighty is the Supreme Disposer. Where there is the greatest weakness there may be victory: where there is the most amazing combination of power there may be in the end the most terrible overthrow. Let not Moses and Aaron convince you that the crown of victory must come to such heads as theirs; and let not Pharaoh and the most splendid leader of horsemen, whose shadow now falls on the wall of hardened water, convince you that the crown of victory must drop into such hands as theirs. The Lord will assign victory to one party or to the other, or to neither, according to His will. The Lord rules in the armies of heaven and among the inhabitants of the earth. Infinitely better be on the side where there is justice, even if the weakness of that side should be contemptible, than on the side which is most powerful, and yet so wrong that it must be hateful to the God of justice. Right is better than might. To be on one side with God alone, is better than to be on the other side along with all the world.

Not only as the Jew looks back to the ancient song of Moses and Miriam does he learn that the Eternal is the lord of war, but the same truth is set still more grandly before him as he looks forward into those most remote regions of the future where any Hebrew prophet has ever travelled. The grandest visions of the future are visions of scenes of war. The prophets who have looked farthest into the future have adorned the future with the grandest warlike pictures. Who of the prophets has done more to describe the felicity, the peace, and the glory of a still future state of the world than Isaiah? The last chapters of Isaiah present the most lovely pictures of the coming felicity of man. Now, notice particularly the scene in the sixty-third chapter of Isaiah. Who is this that is coming from Edom; with dyed garments he is coming from a city of the hereditary enemy of Israel? this one glorious in his apparel, travelling in the greatness of his strength? Who is he as he appears in the distance? The answer is, "I, that speak in righteousness, mighty to save." But why this redness in thine apparel? and thy garments befitting him that treadeth in the wine-press? The answer of the Mighty One is: "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The question returns, Who is this warrior covered with blood as if he comes from the treading of grapes? Aben Ezra's answer is: "Some say that this one who comes is the Messiah, and some say that he is Michael, but the right view is that he indicates the \* glorious Name."

\* *The Glorious Name.* —This, as Aben Ezra says is the right view. It is the *shaim-Yahweh*, or NAME—WHO SHALL BE, of Isai. xxx. 27; and comprehensive of Messiah or Michael and the saints—the Spirit of the Deity which fills heaven and earth manifested in Jesus and his Brethren. These are aggregately "the Glorious Name," or *Shaim-Yahweh*, whose head in

manifestation is Jesus Anointed, and the Head of Christ the Deity."—1 Cor. xi. 3. This company is the *Yahweh ekhad*, and the *shaim ekhad*, the "One who shall be," and the "One Name" of Zech. xiv. 9, which is to rule the whole earth as King. This is the Man of War—"Yahweh is his name"—*Editor Herald*.

Accordingly, this one, speaking in righteousness and mighty to save, is the Almighty. Here He appears, indeed, as the lord of war, treading the wine-press of the nations, trampling them in his fury, so that all his garments are radiant with the piercing redness of their blood. When does He thus appear? It is when the year of his redeemed has come. Connected with this scene of carnage are the greatest blessings for the world. This description of the wonderful conqueror from Edom and terror of nations, is immediately followed by one of the grandest pictures of humiliation, piety, and prayer that is found anywhere in the Bible. The very next picture after the conqueror covered with blood, is the picture of the pious people. They recount the mercies of God to them in the wilderness, they remember the angel who carried them, and Moses who led them. They mournfully inquire why the mercy of God has retired from them. They acknowledge that their iniquities, like the wind have carried them away. They mourn for their holy and beautiful house which has long since been consumed. They pray that the holy privileges of former ages may come back to them. They feel themselves to be the clay in the hand of God as the potter. Their long and severe afflictions cause them to feel that the lowest place in the dust is the only proper place for them. These chapters in Isaiah contain one of the most humble, earnest, and hopeful prayers that has ever been recorded, and they give this prayer as the experience of the servants of God immediately after the terrible scene of blood in Edom. Jewish commentators generally and many most orthodox Christians believe that it will be the restored Jews of a future day who will make this prayer, and that the whole prayer is a part of a prophecy of a still future restoration. No man knows the course which the present American war is destined to run, and it is not for us to say that this is the beginning of that august scene in which the Eternal appears as the lord of war, and comes from Edom in raiment red with blood—blood that has been shed in the wine press of nations; we will not, however, hesitate to assert, that Isaiah and other prophets most clearly teach us to consider the greatest blessings for the world as connected indissolubly with most terrible wars. Dismal as war is, the Almighty has placed around it the brilliant rainbow of promise and hope. The garments rolled in blood and the best piety, faith, humility, and prayer that ever beautify the heart of man are quite close together.

M. R. M

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