

[Click here for table of Contents](#)



W. D. FRAZER.

REMINISCENCES.

AND

SERMONS,

—BY—

ELDER W. D. FRAZEE,

*Author of "Sunshine and Shadows in Southern
Lands," "San Bernardino County, its
Climate and Resources," "Ocean-
side the Gateway City," etc.*

NASHVILLE, TENN.:

GOSPEL ADVOCATE PUBLISHING CO.

1893.

Entered according to Act of Congress, in the year 1892,
by W. D. FRAZEE
In the clerk's office of the District Court of the United
States, for the District of California.

To
ELDER B. F. COULTER,
THIS VOLUME IS RESPECTFULLY
DEDICATED
BY HIS FRIEND,
THE AUTHOR.

PREFACE TO SECOND EDITION.

MY daughter sent me a blank book with a request that I would fill it with sermons. I wrote in her book a short sketch of the church during the first century. It is not generally known that we have the writings of nine historians that have descended to us who lived during the first century. All of them wrote about the Christian church, and a part of them were acquainted with some of the apostles. I quote from some of their writings, and give a short account of the church, including the Lutheran reformation of 1540, the Presbyterian reformation of 1550, the Baptist reformation of 1660, the Methodist reformation, under Wesley, beginning in 1740, and the restoration movement under B. W. Stone, Levi Purviance and four other Presbyterian preachers, beginning June 28, 1804, at Cane Ridge, Ky., and A. Campbell who came to America in 1809. In 1811 he withdrew from the Presbyterian church and was immersed. In 1812 he prevailed on the church to change their name to the Disciple church, and in Jan., 18. 1832, a union of the Christians under Stone, and the Disciples under Campbell took place, and Raccoon John Smith and John Rodgers were sent out to unite the Christians and Disciples. And who the preachers were for the first twenty-five years. Attending the annual meeting at Los Angeles, I read what I had written. The preachers requested its publication. A friend had it published, and it has met with a warm reception and a second edition is called for; and without the consent of her who had it written, or him who had it published, I have inserted their photographs. THE AUTHOR.

PREFACE.

A NOBLE Christian brother, esteemed very highly by the author, suggested the publication of these sermons. It is to be hoped that his judgment was not warped by friendship. With many doubts and misgivings, they are sent forth on a mission of mercy.

It is very difficult to write sermons that will please Christians and the world. In two respects the writer has attempted to cater to the taste of the world.

First, He has endeavored to clothe the divine, serious, life-giving truths, in popular dress, for in this age, truth is not so well received unless presented in an interesting style.

Secondly. The public taste has been consulted, in making these sermons brief, except in a few instances where the writer has been in deep water, beyond the breakers, and it has required some time for him to paddle to the shore.

With the public there is great aversion to lengthy discourses on any subject, and particularly it is the case when religious subjects are under discussion. The writer has endeavored to write with the gravity that belongs to these sacred subjects; with a humorous style, and has been desirous to gratify the public taste, without sacrificing too much to it.

He has discussed a variety of religious subjects, without a hope of shedding light on them; as they have already been presented in an able, eloquent and lucid manner by the most learned men; yet every writer is distinguished by his peculiar manner of expression of thought

That there are many imperfections in the following pages, the author is apprised and requests that they be kindly overlooked; he claims that the sermons are an epitome of scriptural truths presented in scriptural language, and the reader may rely on their truthfulness. Car loads of paper are emptied into the mill every week, and tens of thousands of books are ground out, and a patient public submits to the infliction without a groan. A great majority of these books are on irreligious subjects, and very many of them consist of highly colored fiction, at war with nature and with self at war. And as this is designated a Christian land, religious books should keep pace with the light literature of the day. If it is important to amuse and tickle the fancy that time may glide unnoticed by, and as a majority of writers are piping to the millions who are dancing down to eternal death, it surely is important to administer an antidote if it has to be sugar-coated and given in homeopathic doses, for men should not sacrifice their interest for the fleeting pleasures of time. The wisest men that have ever lived have had their minds warped by education; and the author probably has been influenced in this way in the selection of the subjects he has discussed, yet as they are all Bible subjects and all men are deeply interested in them, the writer is desirous that they receive a careful and prayerful reading.

The principal object in publishing this book, is that the author may have something that will be doing good in our Master's vineyard after he is deposited in the narrow house, appointed for all the living. Although he has been a member of the church for more than fifty years he feels that he has done but little good for mankind, and that the praise may be given to the author's Master, who provided the scheme of re-

demption and deserves all the praise and the adoration of all men both now and forever.

A few persons would have valued this book more, if the author had been more prolix, and with more copious arguments and illustrations drawn from the word of inspiration; but I have sought to please a much more numerous class who demand brevity and a popular style. The lading of this little vessel is not intended expressly for the professor, and much less for his teacher; this is the author's apology for the quality of the food with which the larder is stored, and the style of dispensing it. As suggested, the tendency of the world at present is to seek only small and easily digested articles of the literary disk, and as the most precious jewels are found in the conglomerate or in the soil, so sometimes the most precious thoughts are found in little books and clothed in few words. Hoping that some poor sinner may find herein the pearl of great price, has been a cause of pushing this petty barque from the pebbled shore, and launching it amid the breakers to grapple with its fellows in the pursuit of fame, wealth and honor in a cold and friendless world.

The cargo is humbly consigned to the Father of mercies and the God of love, praying earnestly that his only Son may take charge of the little craft and give it a prosperous voyage.

BY THE AUTHOR.

CONTENTS.

[Click chapter title for text.](#)

| | |
|--|---------|
| CHAPTERS I. – V. —Reminiscences of the Reformation of the Nineteenth Century | 9-131 |
| CHAPTER VI. —A Recapitulation | 188-188 |
| CHAPTER VII. —The Office of the Holy Spirit in Conversion | 183-196 |
| CHAPTER VIII. —All Men are Stewards | 197-206 |
| CHAPTER IX. —Baptism | 207-215 |
| CHAPTER X. —Moses as a Type of Christ | 216-222 |
| CHAPTER XI. —God is Love; and Where Love is There is God also. | 223-240 |
| CHAPTER XII. —Faith | 241-250 |
| CHAPTER XIII. —The Lord's Supper | 251-264 |
| CHAPTER XIV. —Advice to a Young Preacher | 265-269 |
| CHAPTER XV. —Prophecies Now Being Fulfilled | 270-284 |
| CHAPTER XVI. —Can Our Feelings be Relied on as Evidence of Pardon | 285-293 |
| CHAPTER XVII. —Prayer | 294-300 |
| CHAPTER XVIII. —Trinity | 301-309 |
| CHAPTER XIX. —Reconciliation | 310-314 |
| CHAPTER XX. —Solomon and Paul Contrasted. | 315-321 |
| CHAPTER XXI. —Sufferings of Christ | 322-327 |
| CHAPTER XXII. —The World Upside Down | 328-333 |
| CHAPTER XXIII. —First Peter | 334-338 |
| CHAPTER XXIV. —The True Tabernacle | 339-343 |
| CHAPTER XXV. —Growth | 344-347 |
| CHAPTER XXVI. —The Soul | 348-357 |
| CHAPTER XXVII. —Whither are we Tending | 358-361 |
| CHAPTER XXVIII. —David and Solomon Compared | 362-371 |
| CHAPTER XXIX. —Large Oaks From Little Acorns Grow | 372-373 |
| CHAPTER XXX. —What Must I do to be Saved. | 374-380 |
| CHAPTER XXXI. —The Name Christian | 381-386 |
| CHAPTER XXXII. —Christian Union | 387-396 |

REMINISCENCES AND SERMONS.

CHAPTER I.

REMINISCENCES OF THE REFORMATION OF THE NINE- TEENTH CENTURY.

THERE is only one church entitled to be called “the church,” and that was not “enlarged somewhat,” but began on the day of Pentecost in the year of our Lord 34, in the city of Jerusalem.

The church is founded on the gospel, or good news, namely, “the death, burial and resurrection of Jesus.” 1 Cor. xv: 3. And then, too, the church had to begin at Jerusalem. Micah iv: 2, “The law shall go forth from Jerusalem.” And our Lord said, “Repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem.” Luke xxiv: 47. “On this rock I will build my church.” Matt, xvi: 18.

When or where else could the church have had a beginning? Not at Sinai; that law was given alone to the Jews. John the Baptist gave no law to the Gentiles. And the apostles were forbidden

to preach to any but the Jews until Pentecost, not until the first ripe sheaf had been waved as an offering. Mark xvi: 16, "Go ye into all the world and preach the gospel to every creature." This is the first time the gospel was ever offered to the Gentiles. And it was a propitious time; Pentecost had fully come. The disciples, the apostles, the women and Mary the mother of Jesus were there. O! woman! woman!! thou art the pedestal upon which the human family revolves; first in Paradise lost, the first in Paradise regained, Christianity found you a slave, and crowned you a queen. Last at the cross, and first at the tomb. Thou art the salt of the earth, the bulk of the church below, and of the church above.

It was a beautiful Lord's day morning; a throng was in Jerusalem, and as the custom was, persons from all parts of the civilized world had remained over from passover until Pentecost. And in the holy city, the former home of Shem, the Melchisedec of Genesis. Here where Abraham offered up Isaac; here where the temple stood, the church began.

Fifty days before, an earthquake had rent the veil of the temple from top to bottom, and had

REMINISCENCES AND OF THE REFORMATION, 11

opened graves “and many bodies of the saints, which slept, arose and came out of their graves after his resurrection, and went into the holy city, and appeared to many.” And darkness was over the earth from 12 o'clock noon, until 3 P. M., and the body of Jesus had been missed from the tomb, and the soldiers could not tell what had become of it. And now to add to the excitement, illiterate fishermen were speaking in seventeen languages.

Then and there on Pentecost the church began, and on that first day as many as suffered themselves to be led by the Spirit gladly received the word, repented and were baptized, for the remission of their sins and three thousand were added to them. Infants do not gladly receive the word. The church like a little stone cut out of the mountain-side, without hands rolled on conquering and to conquer until Home, proud mistress of the world was subdued. Within 350 years the Roman Eagle was replaced by the cross, yet the Bible met with bitter opposition all along the line of march, no fragments of an army ever survived so many battles, no citadel ever withstood so many sieges, no rock was ever swept by so many

storms, or battered by so many hurricanes as the Bible, and still it stands. It has seen Daniel's four universal empires rise and fall. A few years ago while the writer was in Washington City, he beheld a few mutilated figures, that adorn our National Museum, all that remains of Assyria, once the golden headed universal empire. Media and Persia have long since been weighed in the balance, and found wanting. Greece only survived in her historic period; it is living Greece no more. And the iron Rome of the Caesar's is held by a feeble hand.

But the book that foretells all this still survives, while poets and orators, statesmen and philosophers, kingdoms and empires have all gone vanishing through the things that were and remain only to point a moral or adorn a tale. The Bible is still read, debated, and sifted, by the wisest men living. It occupies the highest niche in the temple of fame, it is more vehemently assailed, more devotedly loved, more traduced, more honored and revered, more printed and freely given to the world, than any book the world has ever seen. In the midst of change, it remains unchanged. It sees all things decaying yet it remains incor-

ruptible. It has seen myriads of books engulfed in the stream of time while it floats triumphantly on, and will continue thus to float until the mystic angel with one foot on the land and the other on the sea shall declare by Him that liveth forever and ever that time shall be no more. It is the only bridge that spans the river that flows between time and eternity, between temporal and eternal life. It is the only guide that safely conducts Christians to the haven of unending bliss, where we will sit down with Abraham, Isaac and Jacob, and talk for a thousand years of the wonderful love of the Son of God; and in the full enjoyment of the society of all the redeemed spirits that burn around the throne of the majesty in the heavens.

It was at the dawn of the Christian era that monuments were erected to forever commemorate the gospel i. e., “the death, the burial, and the resurrection of Jesus.” 1 Cor. xv: 3. These monuments erected by divine authority, have been continuously observed to the present and they will continue to be observed until time shall be no more. They thus establish the gospel facts. If we have celebrated the 4th of July continuously since

1776 to rejoice over the signing of the Declaration of Independence, it is conclusive evidence that it was signed at that time, otherwise the American people have been so stupid as to spend their time and money in celebrating an event that they must have known never occurred. It would be in violation of all the rules of reason and common sense to imagine a shadow without a substance. To commemorate Christ's death, he instituted the supper. "And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is broken for you; this do in remembrance of me. Likewise, also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for *you*." This institution which has been observed by Christ's followers every Lord's day since his death, keeps before the world the fact that "Christ was buried," the monument to commemorate Christ's resurrection, was the most difficult to introduce among the Jewish converts. For many centuries the Jews had observed the seventh day. God had not only commanded its observance, but had also incorporated its observance in the decalogue. To introduce the observance of a new day was not so diffi-

cult, as it was to abolish the observance of one that had been sanctified by God himself. But Christ had arisen on the first day of the week, and redemption was greater than creation, and the first day must be substituted for the seventh as a third monument, it establishing the resurrection. Nine of the ten commandments had been transferred from the Old to the New Testament. The fourth “Remember the sabbath day to keep it holy,” has been omitted. Christ said that he was Lord of the sabbath. From Christ's resurrection until the present, the first day of the week has been set apart for the followers of Christ to meet and celebrate his death by that other monument called the supper, at which the loaf is broken to commemorate the giving of Christ's body.

To suppose thousands of intelligent men and women who lived at the time, would substitute the observance of the first day of the week, in place of the seventh, to commemorate an event that never occurred is sheer nonsense. To show that the first day of the week has been continuously observed by Christians instead of the seventh day, let me quote from two or three early authors, whose writings have come down to us.

Barnabas mentioned in the New Testament as a companion of Paul, (we have his writings) A. D. 72 saying, "We celebrate the eighth day on which Jesus arose from the dead." A. D. 107 Pliny, a Roman historian says, "The Christians meet on a stated day to partake of a meal and sing a hymn to Christ as God." A. D. 145 Justin Martyr says, "On the Lord's day, which is the day after Saturday, all Christians meet together." A. D. 180, Irenaeus, "On the Lord's day every Christian keeps the sabbath."

The early Christians were not imposed upon; they were not fools. For beauty of style and strength of argument, Paul's epistle to the Romans has stood unrivaled for eighteen hundred years. And all the writers of the New Testament would compare favorably with the ablest writers of the present day. If these three monuments did not begin at the death and resurrection of our Lord when did they begin? and where?

If the Bible is a lie, falsehood is better than truth, for it has done more good than all the truth that has ever been uttered. If so, there is no object in creation, the earth turns around once every twenty-four hours, and passes around the

sun in every three hundred and sixty-five days. Day succeeds day, and year succeeds year. The vegetable kingdom flourishes and dies: the animals live on the vegetables, and they die. Man lives on the vegetable and animal kingdoms and he dies. One generation succeeds another, and nothing is gained by the entire process, and the earth and all it contains was made without an object or wisdom in its formation, for if the Bible be not true God has not spoken to man and he who formed the eye cannot see, and he who formed the ear cannot hear, and he who formed the brain cannot reason, else he would not have placed in man a desire to know the beyond and never answered the desire. I see the filthy worm crawling on the ground with a golden spot on either side, but the spots are turning to wings; reason teaches me that it is destined to soar in a higher atmosphere.

I see the babe, it has a tongue and feet, it can neither talk nor walk. I come again; it is now a boy fleet of foot, and chatters like a magpie. But is there not a want of wisdom in giving him that brain to solve the most abstruse mathematical questions? He cannot use it, but come back again

when the boy has become the philosopher and is in the zenith of manhood, his hands and arms, feet and legs seem almost to have run out into thought; he sees the apple fall, he gives us the attraction of gravitation by which the various worlds are made to revolve in their respective orbits. He gives the mariner magnetic attraction; by it he has an undeviating guide through the trackless ocean. He brings the lightning from the heaven, harnesses it up and drives it single reined around the earth; his voice is heard and recognized a thousand miles away; he bottles up the intonations of loved ones for their children's children. And yet if the Bible is not true there is a sad want of wisdom in his information; he longs to see beyond the narrow tomb and that desire placed there by his Creator has never been answered. The wants of the lower animals are all supplied, every desire is answered. In the formation of man is the only failure. God thinks more of mere animals than he does of men. And then, too, there is no evidence in martyrdom if the Bible be not true. The early Christians were martyred for a fact: they said they saw Jesus before and after his resurrection, that they heard him talk and handled him for forty days after his resur-

rection and saw him ascend, that they could not be mistaken; for this they were put to death. Now martyrdom does not prove an opinion but it does prove a fact, if our senses are not to be credited, there is nothing that is reliable in this world. They knew whether they had seen, heard, and handled Jesus, and if they knew they were telling a falsehood they were fools, for being martyred when they could have saved their lives. Again, more than a quarter of a century after Christ's resurrection there were then living more than two hundred and fifty persons, who had been with him after his resurrection.

The courage and patience, those early Christians exhibited when tortured were surely supernatural. Look at that delicate girl, chained in the burning iron chair at Lyons, or the boy chained on the grate over burning coals continuing to rejoice while enduring such extreme torture, and submitting to a slow and tedious death rather than be released by denying the Lord, when it could have been done by a mental reservation is proof that nothing but the Spirit of the living God could have given support, for poor, weak, human nature could not, unaided by divine power endure such extreme

torment. These persons would exult with joy, (we are informed by Antonius, a Roman historian who wrote in the year 161) while seemingly enduring such extreme suffering.

Let us for a moment glance at the history of the church. We have the writings of Barnabas the companion of Paul. Polycarp, bishop of Smyrna, Ignatius, bishop of Antioch, A. D. 75; Papias, Clement bishop of Rome, mentioned in Phil, iv: 3, and Hermes mentioned in Romans xvi: 14; these were all well acquainted with some of the apostles. All of these lived during the days of the apostles and we have their writings in which they quote from the scriptures and refer to them as generally known and the facts admitted. We have not only Christian but also Infidel history dating back to the days of the apostles, that substantiates many of the facts related in the New Testament.

Suetonius, a Roman historian lived A. D. 80. In his life of the Emperor Claudius who reigned from the years 41 to 54, he says, "Claudius banished the Jews from Rome, Christus being their leader." In Acts xviii: 2 this is referred to. In his life of Nero who was Emperor from 54 to 68, Suetonius says, "The Christians were punished with

death, a sort of people addicted to a new and mischievous superstition.”

Tacitus lived A. D. 63. In his life of the Emperor Nero in giving an account of the great fire at Rome, A. D. 64, he says: “To suppress the common rumor that the Emperor had set fire to the city, Nero procured the Christians to be accused, and inflicted exquisite punishment upon them; they derived their name from Christus who in the reign of Tiberius was put to death as a criminal by Pontius Pilate. This pernicious superstition, though checked for a while broke out again, and spread not only over Judea the source of this evil, but reached the city also whither flow all the things vile and shameful and where they find shelter. At first they were only apprehended who confessed themselves of that sect, afterward a vast number discovered by them, all which were condemned not so much for their burning the city, as for their enmity toward mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered with the skins of wild beasts and torn to pieces by dogs. Some were crucified, others having been covered over with combustible materials, were set up as lights in the

night time and thus burnt to death.” During this persecution it is said the apostle Paul was beheaded at Rome.

Domitian was Emperor from 81 to 96, under his reign a bloody persecution prevailed, under this persecution the beloved apostle John was banished to the isle of Patmos.

Pliny, a Roman historian lived A. D. 62. He was appointed governor of Bithynia, A. D. 100; he wrote to the Emperor Trajan, “It is my custom, sir, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct, me where I am ignorant. I have never been present at any trial of Christians. So I know not well what is the subject matter of punishment or of inquiry, or what strictures ought to be used in either. Nor have I been little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender and full grown and robust ought to be treated all alike. Whether repentance should entitle to pardon or whether all who have ever been Christians ought to be punished though now they are no longer so. Whether the name itself, although no crime be de-

tected, or crimes only belonging to the name ought to be punished; concerning all these things I am in doubt. In the meantime, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them whether they were Christians, and upon their confessing to me that they were, I repeated the question a second and a third time, threatening to punish them with death. Such as still persisted, I ordered away to be punished, for it was no doubt with me, whatever might be the nature of their opinion, that obstinacy ought to be punished. In a short time the crime spreading itself even while under persecution, as usual in such cases, divers sorts of people came in my way. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day, before it was light and sing among themselves alternately a hymn “to Christ as God, and bind themselves by an oath not to the commission of any wickedness, and not to be guilty of theft or robbery or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it; when these things were performed it was their custom to separate and

then to come together again to a meal, which they ate in common without any disorder. I examined by torture two maid servants called ministers but have discovered nothing besides a had and excessive superstition. Suspending, therefore, all judicial proceedings I have recourse to you for advice, for it has appeared unto me a matter deserving consideration, especially upon account of the great number of persons who are in danger of suffering, for many of all ages and every rank of both sexes likewise are accused and will be accused. Nor has the contagion of this superstition seized cities only but the lesser towns.”

Trajan's reply: “You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians, for it is impossible to establish any rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian and makes it evident in fact; that is by supplicating to our gods, let him be pardoned. But in no case of any crime whatever, may a bill of information be received without being signed by him who presents it; for that

would be a dangerous precedent and unworthy my government.”

A. D. 141, Antonius was Emperor of Rome; Justin Martyr at this time presented to the Emperor his first apology. In it he says, “On the day called Sunday we all meet together, on which day Jesus Christ our Savior rose from the dead; on the day before Saturday he was crucified, and on the day after Saturday, which is Sunday, he appeared to his apostles and disciples and taught them these things which we have set before you. Do not appoint capital punishment to those who have done no harm.” But the persecution still raged.

A. D. 161, Marcus Antonius the philosopher succeeded Antonius Pius as Emperor. There is a book written by him called his Meditations in the eleventh book of which he says: “What a soul is that which is prepared even now presently, if needful, to be extinguished, or be dispersed, or to subsist still. But this readiness must proceed from a well weighed judgment, not from mere obstinacy like the Christians. And it should be done considerately and with gravity without tragical exclamations as to persuade another,” Justin was beheaded in Rome A. D. 165.

A. D. 263, Porphyry says, “Since Jesus has been honored, none have received any public benefit from the gods.”

A. D. 303, Hierocles says: “The Christians call Jesus God because he performed a few miracles.” During these days the civil government persecuted the Christians to death.

A. D. 361, Julian the Emperor of Rome had made a profession of Christianity, whether real or feigned, it proves that Christianity had triumphed over all religions, another proof that the fittest or best will always survive. On the Roman flag the eagle was replaced by the cross. The devil however had failed to learn that the blood of the martyr was the seed of the church, and he made use of the church of Rome; and Christian Rome, instead of pagan Rome was then and there instituted to destroy primitive Christianity. And although our Lord taught his followers to return good for evil, and non-resistance was practiced by the first Christians, it is strange how soon the devil got possession of the church. From the dawn of Christianity until “the eighteenth century, persecution seemed to be the order of the day, and from the fourth century persecution was carried

on by the church. Our Pilgrim fathers fled from Old to New England that they might enjoy religious liberty, and in 1636 they banished Roger Williams on account of his religious opinions, and in 1737 John Wesley was imprisoned while on a preaching tour to Georgia on account of his not being orthodox. These things have not been caused by religion, but by the want of it. You could as well hold a bank responsible for the counterfeits made upon it, as Christ and the apostles taught the opposite of persecution. After Julian had become Emperor in 361, machinery to inflict the most exquisite torture was invented, and the meek and lowly followers of Jesus were tortured to death, or driven into the inaccessible mountains of Italy, or into the deep valleys of Piedmont. But God has always had seven thousand, who never bowed the knee to Baal. This blood persecution by the Roman church with but little intermission was continued down to the present century. In 1503 the Syrian Christian preachers from the south of India were ordered by the Roman church to appear before the inquisition at Goa, to answer the following charges. 1. You have married wives. 2. You own but two sacra-

ments, baptism and the Lord's supper. 3. You neither invoke saints, nor worship images, nor believe in purgatory. 4. You have no other orders, or names of distinction or dignity, in the church, but bishop, priest, and deacon." One hundred and fifty preachers attended. Their books were burned, and they were told that they were under the jurisdiction of the Roman church, and to abjure their doctrine. They answered, "We are from a place where the followers of Christ were first called Christians." These Hindoo Christians had for thirteen hundred years enjoyed a succession of bishops appointed by the patriarchs of Antioch. They were driven into the valleys of Piedmont or butchered.

It is true Martin Luther dealt giant blows against the corruptions of the Roman church. The abuses he saw, and reading the writings of Huss, produced a change in his opinions, in 1527. These opinions were roused into action, by an insult offered to his order, by the sale of papal indulgences. Luther published a denial of this papal right to grant these indulgences. The Pope excommunicated him, and he in turn condemned the Pope, in 1540. Six years before Luther's death he

enjoyed the pleasure of seeing the Lutheran church organized at Wittenberg; a great improvement on the Roman church. Luther struck idol worship some heavy blows; and like old Israel Putnam he bearded the wolf in his den. Luther was as brave as a lion.

The gospel does not change a man's temperament, out only directs it into a good channel. While the beloved disciple and apostle John with his timid and child-like disposition, when he met the Lord on the Isle of Patmos, fell at his feet as dead. While Saul of Tarsus when he met the Lord on the road to Damascus said "Who art thou Lord," and when the high priest ordered him to be smitten, he turned like a lion and said "God will smite thee, thou whited sepulchre." The spirit of Paul appeared in Luther, while the lamblike disposition of the beloved apostle John descended upon the beloved Melancthon, or as Luther called him "My dear Philip," who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously; guile was not found in his mouth.

Such characters are not selected by infidels when

they hold up a specimen of Christianity, but the blackest sheep in the flock, this parasite gnawing at the vitals of Christianity is held up as a good sample. Counterfeiters are a greater hindrance to the progress of Christianity than persecution and infidelity combined. She can truly say deliver me from my friends. I can take care of my enemies.

It required two such diverse dispositions as the lion-like Luther and the lamb-like Melancthon to successfully carry on the reformation of 1540. Ten years later John Calvin, in 1550, organized the Presbyterian church at Geneva. In 1636 Roger “Williams organized the Baptist church at Providence, Rhode Island, and one hundred years later in 1737 John “Wesley organized a church, on a new method, of classes, called the Methodist church. These have all long since divided and subdivided into many parties, with their various rules to govern them, and frequently the cause of division has been very small; take for a sample, the only reasons given for the first division of the Lutheran church—only two reasons were given: 1. “We wish in church singing to use the second, in place of the first edition of David's Psalms.” 2. “We

wish in repeating the Lord's Prayer, to have it our Father who art in heaven, instead of "Father our who art in heaven." I presume they might have come together again, had not the off-shoot assumed another name, i. e. "German Reform." Since those days, the persons who have gotten up creeds, and started churches and attempted to make improvements, their name is legion. The adversary seems to have concluded that the surest way to destroy Christianity was to divide their forces, produce rivalry and enmity among them. As the Author of Christianity prayed that his followers might remain united, that the world might be converted, the evil one wished that they might be divided that the world might not be converted. And as Jesus said that he would build his church on the confession "Thou art the Christ the Son of the living God" and as the church had stood on that foundation for 300 years, to divide it, creeds must be formed, and men's names substituted for Christ's, and given to the church, and men forced to subscribe to human creeds, or be tortured to death. Men had to be of the same length, if too short, they were stretched out, if too long they were cut off. They must subscribe to a set of

opinions that were not understood by their authors, and to glorify men their names must be tacked on with Christ's, and actually put before the name of the Son of God, as Baptist Christian church, Lutheran Christian church, Calvin Christian church, Wesleyan Christian church, and so on *ad infinitum*.

CHAPTER II.

REMINISCENCES OF THE REFORMATION OF THE NINE-TEENTH CENTURY.

THE apostle Peter, in the year 34, in the city of Jerusalem, on the day of Pentecost, unlocked and threw wide open the door to the Christian church, and from that day to the present, the door has never been closed. For four thousand years, God had been leading man up to this unequalled and transcendent display of divine love. If I wished to express a marked difference between our heavenly Father and man, by using only two words they would be premeditation and precipitation. God is deliberate, man is hasty. God sees the end from the beginning. Man is short sighted and cannot see afar off. God seems to work on the development plan. The mineral kingdom was first formed, then the vegetable, afterwards the animal, and in process of time man was created. A regular development marks the line from the mineral kingdom to man. And the strata are as regular one above another as the letters in the

alphabet. More than forty years ago I remained over night with Elias Stone, who resided in Fayette county, Indiana. He told me that he had found stone coal on the surface, and thought there might be a stratum of it on, or near his land. I told him it was not possible, that he lived in the Silurian stratum, near the line between the blue and cliff limestone, that the coal was found 2,000 feet above, and had been washed away. That the strata were known by the fossils they contained, spirifers, trilobites, and other fossils found in the Silurian were always found below the coal. If a man unacquainted with our language should pick up a part of the English alphabet, where the letters were in their regular order and D was at the top, you could tell him that it was useless to look down the line for A as that was above and had been torn off, and also B and C. That God puts his signet on all his works. He has placed lead in Lias, silver in Silurian, and gold in the Diluvial stratum, and the strata are known by their fossils. God gave man the earth and a brain to govern it, he endowed him with a free will. The devil by strategy took possession of man and with him the earth. To induce man to return, it became neces-

sary to attract him by love and nothing less was sufficient, than that greatest exhibition of it in giving his only Son to die. As love begets love, if this fails to awaken love in man and attract him back, there is but little hope. Now the church must be formed, and man must be educated that he may be prepared for the scheme of redemption. God works by the development process. A child learns the alphabet before he learns trigonometry. The patriarchal dispensation was organized, and when man was sufficiently advanced the Mosaic dispensation was instituted and the law given from Sinai. In process of time wisdom, science, and philosophy were found insufficient, and then the Jewish dispensation was confined to one nation, and was only temporary, as it could not save one soul. It was seen that the entire human family would be forever lost unless something better was inaugurated, that something must be done for the entire family of man, not only to fit him for time, but likewise to prepare him for eternity. Do you ask if the patriarchal and Jewish dispensations were imperfect, I answer, no, no more than a child's alphabet is imperfect; they were only intended for the preparatory depart-

ment. There is one glory of the stars, and another of the moon, and a third of the sun. The church of Christ was perfect when formed, but man failed to comply with the perfect law of liberty and for fifteen hundred years oscillated from the true meridian. But for the past three hundred years he has been oscillating back to the meridian; and the development theory has been slowly but surely going on; with man, but not with the word, for it is divine, therefore perfect. Luther strides up the ladder of improvement, and ten years later, John Calvin followed. He was one of the most devoted, earnest and learned men of his day. One hundred years later Roger Williams, the great reformer of the seventeenth century appeared upon the stage, and one hundred years after Williams, John Wesley the indefatigable worker shook England with his eloquence as though shocked by some heavily charged battery; he was the great reformer of the eighteenth century. These reformers all displayed great zeal for the church and were a power in the forum. But it was not until the nineteenth century, that man learned that true wisdom was to know nothing but Christ and him crucified, and to throw aside all re-

forms and take the Bible and the Bible alone without note or comment. The reformation for three hundred years had been leading to this. God's finger was in it, it was reached by the development process, the fittest always survives and in 1804 they were back at Pentecost learning of Peter. The change like the rose from the bud, was imperceptible. It was fit that the Presbyterians were the first to raise the standard, their motto was, "the Bible without note or comment." The Christian world was waiting for some grand development. "Coming events cast their shadows before"—as they did eighteen hundred years ago when the angels informed the shepherds of the birth of Jesus, Jew and Gentile were looking for some wonderful event. Just before that occurrence a Gentile poet living fifteen hundred miles away wrote:

“A holy progeny from heaven descends,
Auspicious be his birth, which puts an end
To the iron age, and from whence shall rise,
A golden state far glorious through the earth,
By thee what footsteps of our sins remain
Are blotted out, and the whole world set free.”

It was then in the spiritual atmosphere. The world was looking anxiously when the church of Christ was born. And when it condemned in

such strong language the lusts and sinful practices of men, and the evil disposition of the human heart, saying that “covetousness is idolatry; that he that hateth his brother is a murderer, that no murderer shall inherit eternal life, and that for every idle word men shall give an account, that we must bless them that curse us, and overcome evil with good,” thus censuring what the natural man is the most unwilling to relinquish, has been one of the chief causes of the church meeting with such virulent opposition. The morals taught in the New Testament are supernatural. “Love your enemies” never had its origin with man. “The proud shall be brought low, and the humble shall be exalted.”

The scriptures have for their author, bad men, good men or God. Not wicked men I am confident; it is not in the nature of men to write a book condemning their actions and assigning themselves to endless torment and at the same time setting forth the best code of morals the world has ever seen, infidels being judges. Good men were not the authors, for they inform us that God is the author and that they acted merely as amanuenses, and that the Holy Spirit spoke through them. I refer

to that part of the scriptures that professes to be the word of inspiration. The Bible is composed of the Law, the Prophets, and the Psalms. Law, History and Poetry. If good men had been the authors of all they indited, they would gladly have claimed the authorship. It then remains that God must be the author. We should always judge a tree by its fruit; we do not gather figs of briers, nor peaches of thorn trees, nor walnuts of buckeyes, nor does a bitter fountain send forth sweet water.

A want of faith in the divine authenticity of the scriptures may generally be traced to ignorance of them. Lord Littleton and Gilbert West may be taken as two good specimens. They were disbelievers and agreed to write books against the Bible's inspiration. In studying the scriptures and the history bearing on that subject, they became convinced of their divine authenticity, and Lord Littleton wrote to show that Saul of Tarsus was converted as recorded in the Bible. And Gilbert West wrote a book to prove that Jesus of Nazareth arose from the dead according to the scriptures. I have been reading their arguments with much interest.

The Bible is the only book that pretends to see beyond the grave. If it is a fiction, all beyond this life is as obscure as Egyptian darkness; but the Bible is adapted to man: this proves that the author of the one is the author of the other.

When we see sixty books written by forty persons, in different languages, and through a period of 1620 years, from Job to John; and in after years these books all collected, and come together like the material in Solomon's temple, forming one grand whole, and Christ's resurrection the one hinge to all the books, we must conclude that the writing is from God. All the books written prior to the resurrection, point forward to that event as the most wonderful in the affairs of men, and all the books of the Bible that have been written since the resurrection point back to it as the native magnet to the human family. And for an infidel to say "it just happened so" is a specimen of credulity that excels them all. Why will the disbeliever choose the hardest part? The gospel is the only anchor, faith the only cable, that can keep the frail barque of human life from being wrecked.

And as the world was looking for some grand event at the dawn of the Christian era, so was it

ripe for some great religious movement at the ushering in of the nineteenth century. Six Presbyterian preachers were struck by the tidal wave and wafted back to Pentecost and landed at Jerusalem. Baptists and Methodists fell in with the movement; and the world had not seen such a religious upheaval since the days of the Pentecostal shower. These six Presbyterian preachers started the reformation on the 28th of June, 1804, and in 1890, they numbered eight hundred and fifty thousand. In 1804 there were four hundred thousand Protestants in the United States, not counting infants. If they had increased in the same ratio, in 1890, they would have numbered forty times the population of the globe. There is nothing like the simple word of God to win souls to Christ; then why not take off the brakes and let the church march triumphantly on without hindrance? On the 28th of June, 1804, Barton W. Stone and five other Presbyterian preachers, started the Christian church at Cane Ridge, Ky.; at that time the Baptists were very numerous in that State.

About fifty years ago Alexander Campbell was preaching in Lexington, Ky. He had never seen Mr. Broadus, one of the leading Baptists in that

State. He occupied a front seat while Campbell was speaking. He and Campbell had been sparring through the papers. Campbell wanted a new translation of the Bible; Broadus “wanted it to be a Baptist translation, for he was a Baptist of the old Virginia style.” Mr. C. began by saying “Mr. Broadus says he wishes the translation to be a Baptist translation, that he is a Baptist of the old Virginia style.” What then will become of the name of his church? for he says he desires every word translated. John the Baptist would be translated John the Dipper, and the Baptist church would be the Dipper church. But he says that he is a Baptist of the old Virginia style. An old Virginia style of dipper was a gourd; hence he would be a gourd of the old Virginia gourd church.” After meeting, Campbell said that although he had never seen Broadus he recognized him by his expression. It was so very unusual for Stone or Campbell to attempt wit in the pulpit—you will excuse this digression.

When the reformation began, the Baptists made but little effort at proselyting. They were the bone and sinew of the State, having moved from Virginia, Tennessee and the Carolinas at an early

day, and were extensive land owners. They allowed no one to preach until he was examined by the association. As men occasionally felt called on to preach, who possessed no other requisite but zeal; amusing instances sometimes occurred. Brother Raccoon John Smith, it was said, convinced an applicant that he was mistaken in the call by saying to the brother: "If I show you by the Bible that you were not called, will you withdraw?" When consent was given, he read from the seventh verse of the lii of Isaiah: "How beautiful upon the mountain are the feet of him that bringeth good tidings of good, that publisheth salvation." "Now according to this, a preacher must have beautiful feet; you have the biggest, ugliest feet I ever saw." I was informed that the brother reluctantly withdrew.

Although there were many illiterate preachers in the Baptist church, yet they had some of the ablest men in Kentucky; among them were Broadus, Grundy, John T. Johnson, John Smith and others. They were giants with the sword of the Spirit. But as a class the Presbyterian preachers were from the East and better educated, and in eloquence were an over match for the Baptists or Methodists.

There were in those days more Baptists and Presbyterians in Kentucky, than of all the other denominations combined. It was fortunate the Presbyterians began the reformation, as one of the most exciting and mooted questions was and is, "Is anything but immersion baptism?" And although the reformers, or as they called themselves Christians, required the Baptist to give up his name for that of Christian, and to substitute the Bible alone for his articles of faith; yet great numbers of them united with the Christians, and in 1832 and 1833 they came over in great numbers. In 1802, Richard McNemar, an able and eloquent preacher, was up before the Presbytery of Ohio, for preaching contrary to the Confession of Faith. His case was removed to the Synod of Lexington, Ky. He appealed to the Bible, but he was told that he must be tried by the Confession of Faith. There were present at the trial, Robert Marshall, John Thompson, John Dunlavy, David Purviance and Barton W. Stone, who, knowing that they were guilty of the same offence withdrew from the Presbyterian church. After their withdrawal, the Synod excluded them. These men then began preaching "God loved the world, and gave his well

beloved Son to die, that whosoever believeth in him might not perish, but have everlasting life. That the gospel was provided for every man. That if sinners were lost, it was their own fault, and not because God decreed it, but because they would not be saved, that all men could come. "Go preach to every creature." That Jesus Christ suffered on the cross for all men. That God would not tie his children and then tell them to come." This had a good effect in inducing men to believe, as they had been taught it was impossible for a man to believe, until God operated directly on his heart. Thompson, Dunlavy and McNemar lived in Ohio. Marshall, Purviance and Stone lived in Kentucky. They were all noted men in the Presbyterian church. They finally concluded that it was best in religious matters to only use Bible language, and on the 28th of June. 1804, they met at Cane Ridge meeting house, in the county of Bourbon, Kentucky, and drew up the following "Last Will and Testament, Etc."

"The Presbytery of Springfield sitting at Cane Ridge in the county of Bourbon, Ky., being through a gracious providence in more than ordinary bodily health, growing in strength and size

daily, and in perfect soundness and composure of mind, but knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is uncertain; do make and ordain this our last will and testament in manner and form following, viz:

Item 1. We will that this body die, be dissolved and sink into union with the body of Christ at large, for there is but one body, and one Spirit even as we are called in one hope of our calling.

Item 2. “We will that our name of distinction with its reverend title be forgotten, that there be but one Lord over God's heritage; and his name one.

Item 3. “We will that our power of making laws for the government of the church, and executing them, by delegated authority forever cease, that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

Item 4. “We will that candidates for the gospel ministry henceforth study the holy scriptures with fervent prayer, obtain license from God to preach the simple gospel with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of

the world. And let none henceforth take this honor to himself, but he that is called of God as was Aaron.

Item 5. We will that the church of Christ resume her native rights of internal government, try her candidates for the ministry as to their soundness in the faith, acquaintance with experimental religion, gravity, and aptness to teach, and admit no other proof of their authority, but Christ speaking in them.

Item 6. We will that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest, and to resume her primitive right of trying those who say they are apostles and are not.

Item 7. “We will that each particular church as a body actuated by the same spirit choose her own preacher and support him by a free will offering without a written call or subscription, admit members, remove often see and never henceforth delegate her right of government to any man or set of men whatever.

Item 8. “We will that the people henceforth take the Bible as the only sure guide to heaven, and as

many as are offended with other books which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item 9. “We will that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

Item 10. We will that our weak brethren who may have been wishing to make the Presbytery of Springfield their king, and wot not what has become of it, betake themselves to the Rock of Ages and follow Jesus for the future.

Item 11. We will that the Synod of Kentucky examine every member who may be suspected of having departed from the confession of faith and suspend every such heretic immediately, in order that the oppressed may go free and taste the sweets of gospel liberty.

Item 12. “We will that J. A. —the author of two letters lately published in Lexington be encouraged in his zeal to destroy partyism. We will

moreover that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not. Finally we will that all our sister bodies read their Bibles carefully that they may see their fate therein determined and prepare for death before it is too late.

Springfield Presbytery,

S.S.

June 28, 1804.

Robert Marshall,
John Dunlavy,
Richard McNemar,

Witnesses.

B. W. Stone,
John Thompson,
David Purviance,

CHAPTER III.

REMINISCENCES OF THE REFORMATION OF THE NINE-TEENTH CENTURY.

AFTER the meeting at Cane Ridge, Stone and his colleagues published the following: "With deep concern we have viewed the divisions and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While we were united under the name of Presbytery, we endeavored to cultivate a spirit of love and unity with all Christians, but found it extremely difficult to suppress the idea that we ourselves were a party separate from others. We have taken the name of Christians not because we considered ourselves more pure than others, but because we knew it was the name first given to the disciples of Jesus by divine authority. It better agreed with our spirit, which is to unite with all Christians, without regard to names or distinctions. There are party names too many already in the world, without our assuming another. Partyism is distinctly opposed to the

plan of heaven, which is to gather into one, or unite all in Christ Jesus. It is contrary to the express command of God, to the doctrine, example and prayer of Jesus, to the repeated exhortations of his inspired apostles, and to the very Spirit of Christ in all his new-born children, for they are born with heavenly love and union with the whole family of Christ. But alas! how many are corrupted from the simplicity of the gospel. Enlisted into a party, they too soon are taught to despise others, and to forget the good exhortation, "Let brotherly love continue." We have neither made nor adopted any party creed, but have taken the Bible only as our standard. We have taken no party names by which to distinguish ourselves from others, but the general name Christian. We have raised no bars from our communion but what the Bible has raised before us. It is said that heretics are to be excluded from the church. Granted, but by what law are they to be judged? Certainly by the Bible. Rom. xvi: 17, "Mark them who cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Among fallible mortals who know so little, a tolerant spirit ought to prevail, especially

among Christians. A Christian is to be judged by his fruit; if the fruit be good, the tree is also good. If we determine a man to be good or bad by his notions or opinions, we are sure to err, as matters of fact. For how many have orthodox sentiments and wicked practices, and how many are holy in their lives, but have erroneous opinions. If to the profession of faith in Jesus Christ as the only Savior of sinners, be joined a dependence on him alone for salvation; if to this be added a holy life according to the gospel, this man thus professing and acting is a Christian in the estimation of heaven, and if God deigns to receive and commune with such, who shall reject him? What if he may have erroneous opinions; yet they do not become principles of his heart or his life so as to influence him to err in practice. A person of this character should not be excluded from the arms of charity. Yet we should not spare his errors, but in the meekness of wisdom labor to correct them. By thus treating him as a brother we can have access to his heart, so as to impress it with truth. This I hope, dear brethren, we shall labor to do, from a disposition to please God rather than man. In this too there is danger of

erring, but it is safer to err on the side of charity. One thing I have ever observed that in every revival of pure religion, the spirit of toleration revives with it, and as religion declines intolerance increases. Pure religion expands the souls of Christians, but bigotry contracts them.”

The above manifesto written and published by B. W. Stone is an honor to the head and heart of any man that ever graced our country.

Shortly after this meeting at Cane Ridge when the Springfield Presbytery was buried, Dunlavy and McNemar went off with the Shakers.

When Gideon's army went out to battle, it was found to be too numerous, lest the credit of the victory be given to man, and he will say “By the strength of my hand I have done it, and by my wisdom. Shall the ax boast itself against him that heweth therewith.” So in the restoration of the ancient order of things, six men were too many, and Dunlavy and McNemar joined the Shakers. And yet an army of four was too numerous, lest the credit of the victory be not given to him who holds in his hand the destiny of nations, and weighs the dust of the earth in scales, and the mountains in balances. Is it not the law that in

the mouth of two witnesses everything shall be established. And Marshall and Thompson were permitted to return to the flesh pots of Presbyterianism.

But the Christian ensign *i. e.* the new covenant never trailed in the dust when borne by Stone and Purviance. These two noble men caused a perfect upheaval among the churches in Kentucky. B. W. Stone having a fine collegiate education, at the age of twenty-four settled at Cane Ridge, Ky. Two years later he had a call from the churches at Cane Ridge and Concord. He studied attentively the confession of faith. He says, "I went into the Presbytery, and when the question was propounded 'Do you receive and adopt the confession of faith as containing the system of doctrine taught in the Bible?' I answered aloud, so that the whole congregation might hear, ' I do, as far as I see it consistent with the word of God. ' No objection being made, I was ordained."

In 1801 a meeting began at Cane Ridge. Stone says this memorable meeting came on Thursday or Friday before the third Lord's day in August. The roads were literally crowded with wagons, carriages, and footmen moving to the solemn

camp. The sight was affecting. It was judged by military men on the ground that there were twenty or thirty thousand collected. Four or five preachers were frequently speaking at the same time, in different parts of the encampment, without confusion. The Methodists and Baptists preachers aided in the work, and all appeared cordially united in the work, of one mind and one soul, and the salvation of sinners seemed to be the great object of all.”

Even this early the people seemed to be drinking in the spirit of union.

B. W. Stone says: “Having in 1804 divested ourselves of all party creeds and party names, and trusting alone in God and his word, and being laughing stock to the sects around us, all people prophesying our speedy annihilation, yet from this period I date the commencement of that reformation which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers were multiplied.”

In 1803, David Purviance, an able and eloquent Presbyterian preacher, united with Stone in the reformation, although they did not withdraw from the Presbyterian church until the following spring

Stone, after his withdrawal from the Presbyterian church, continued to preach at Cane Ridge and Concord, night and day; hundreds of persons made the good confession; new churches were formed throughout the interior of Kentucky and the western part of Ohio. In 1806, Purviance moved to Preble County, Ohio. He there found able brethren proclaiming for a union on the Bible alone; among them was Thomas Kyle. In 1804, Kyle while living in Woodford County, Ky., united with the reformation. He was quite spiritual and deeply in earnest, and had but few equals in winning souls to the cross, and at times became quite eloquent. In 1805, he moved to Preble County, at that time a thinly populated frontier county. His preaching extended not only over Preble, but also over Miami County. He continued a successful proclaimer of the gospel until 1809, when he fell asleep in the arms of Jesus.

Nathan Worley was also an able expounder of the word; he moved from Lexington, Ky., in 1805, and settled near the little sickly village of Dayton, Ohio. He united with the reformation in 1804; he formed prayer-meetings and preached up and down the Miami valley. He was quite successful

in ginning souls to Christ. His whole effort seemed to be to keep Christ before the people and to keep self out of view; he continued a faithful and humble preacher until death, and was buried in Dayton, Ohio, in 1847.

Reuben Dooley was also a faithful laborer in our Master's vineyard. While living in Madison County, Ky., he united with the reformation in 1806; in 1808 he moved to Preble County, Ohio. At that time John Dunlavy was a noted and eloquent preacher in the Shaker church in that part of Ohio, and as he had been connected with the reformation he made a protracted effort to convert Elder Dooley to the Shaker faith; he followed him from place to place, until Dooley became very much enraged and said to him in the language of Paul: "Oh, full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Dooley was no longer troubled by the Shakers. In 1809, Dooley preached through Kentucky, Virginia, North and South Carolina. Although he was quite eccentric, he was popular as a preacher. In 1810, B. W. Stone and R. Dooley commenced travelling together in

Ohio. They began preaching in Preble County. B. W. Stone wrote: "We preached and baptized daily in Eaton for many days. No house could contain the people that nocked to hear. We had to preach in the open streets to the anxious multitude. At night after service, the cries and prayers of the distressed in many houses around, were truly solemn. Almost the whole town were baptized, and added to the Lord. We left this place, and preached and baptized in many other places. We were poorly clad and had no money to buy clothes. Going on at a certain time through the barrens, a limb tore brother Dooley's striped linen pantaloons very much; he had no others nor had I another pair to lend him. We consoled ourselves that we were on the Lord's work and he would provide. He tied his handkerchief over the rent, and we went on and preached to the people. That night, we lodged with brother Samuel Wilson, whose wife presented him with a pair of linen homespun pantaloons."

In 1811, Dooley and Stone travelled through Kentucky and over part of Tennessee, teaching and exhorting the people to turn to the Lord. After Dooley returned, he settled in Preble County,

Ohio, and while preaching in the Miami valley, he took the milk sickness, and never recovered from the effects of it. It was a common disease at that time in Ohio and Kentucky. In 1817, Elder Dooley preached in Missouri; in 1821, he preached in Virginia. He died in 1822.

The time would fail me, were I to give a faithful account of all the noble, able, self-sacrificing preachers who went about proclaiming the word of the Lord, winning souls to Christ, and would refer the reader to the writings of Campbell, Stone and Purviance, from whom I have received much of the information of those early days of the reformation.

In those early days, Kentucky sent missionaries to the adjoining states. These evangelists, like those sent by the Lord, provided neither gold nor silver nor brass in their purses, nor scrip for their journey; neither two coats, neither staves; and although a workman is worthy of his meat they frequently went hungry. They left loving families and comfortable homes that they might win souls to Christ. These were among the ablest, in rightly dividing the word, our country ever produced. Cushioned pulpits and wealthy calls were

unknown among them; their battles were fought and victories won, at cross-roads and country school-houses, and woe betide those imprudent theologians who crossed swords with their old Jerusalem blade; they were soon routed, foot, horse and dragoon.

In what consisteth the secret of their success? Chiefly, I would say, in their religion and the scriptures. Stone and Purviance, it is true, had not only studied, but taught the dead languages; but their success was, to a large extent due to their familiarity with the New Testament. The Testament was introduced into the churches; members could be seen bringing their Testaments to church. It was read in the family, in the school; read every place and every place read, good results followed in its wake.

The land was full of disputers, and disputings were the order of the day. Old Brother Pritchard, forty or fifty years ago, told me that a preacher said to his audience: "Do not have anything to do with the Campbellites; they are always disputing; coming through town, an old negro standing in front of his master's door, with the Testament in his hand, he stuck it at me, saying:

' 'Spute, 'spute. ' All they want is for some one to 'spute with them; I advise you to let them alone.' It was good advice, for when you took hold of one of them, you desired some one to help you let them go.

It was a sad affair when the scriptures were excluded from our public schools. The New Testament continued to be used as a school book for more than thirty years after the reformation of the nineteenth century began. I read, many years ago, of the belated traveller calling at a cabin to stay all night. He had considerable money and felt uneasy, but was relieved when his host read a chapter in the Bible before retiring.

CHAPTER IV.

REMINISCENCES OF THE REFORMATION OF THE NINE-TEENTH CENTURY.

IN 1808, Thomas Campbell, a Presbyterian preacher, delivered his first sermon on the union of all Christians on the Bible alone. He was one of the most venerable looking men I ever saw; his face was as fair, as fat, and as smooth as a baby's, and he was about as innocent and as unsuspecting and as easily imposed upon. Honest himself; he seemed to regard everybody else as honest. He loved everybody; in this respect he was very much like B. W. Stone; each were, in warp and woof composed of the material that forms martyrs.

If any one man deserves the credit of introducing the ancient order of things, that man was B. W. Stone. But the credit belongs not to any one man. Before the beginning of the nineteenth century, God's Spirit was moving upon the g[^]eat deep, and the union sentiment and death to creeds seemed to be inhaled in the mental atmosphere. This inspiration emanated from the fountain head.

The good and great in Europe, as well as in America, were breathing the spirit of religious liberty.

On the 26th of May, 1786, James Madison, who subsequently became president of the United States, said in a sermon he delivered before the Protestant Episcopal church in the State of Virginia: "I earnestly recommend our Christians^o reject every system as the fallible production of human contrivance, which shall dictate articles of faith, and adopt the gospel alone as their guide. Those Christian societies will ever be found to have formed their union upon principles, the wisest and the best, which make the scriptures alone, and not human articles, a confession of belief, the sole rule of faith and conduct."

Some of the churches in Scotland occupied advanced ground at the beginning of the present century. In 1808, the Independent church at Edinburgh met every Lord's day to break bread, baptized only believers, and had the Bible alone for their creed.

In 1809, Alexander Campbell, then a young man, fresh from college, educated for the Presbyterian ministry, moved from Scotland to the United States,

and settled in the western part of Virginia, and after preaching for a short time, concluded that immersion alone was baptism, and that baptism should be administered only to believers. For these reasons he withdrew from the Presbyterian church and united with the Baptist church in southeastern Ohio, induced them to change their name to the Disciples' church, and to discard their articles of faith and to take the Bible alone, for their guide. Thus, in 1811, he became identified with the union movement. His vast acquirements, thorough scholarship, and undaunted courage, made him a terror to Babylon. The beloved disciple and apostle, John, labored for seven years to establish the gospel, before the lionlike Paul was sent to his aid. So the beloved Stone, with his timid, sweet, child-like disposition, battled for seven years against sectarianism, the flesh and the devil, before Alexander Campbell joined the union movement. In October, 1823, Campbell had a debate with W. S. McCalla, in Washington, Mason County, Ky. John A. McClung, who afterwards became a distinguished Presbyterian preacher, was McCalla's moderator. He afterwards said to me: "We were very much sur-

prised in Campbell; he came here a young man of whom we knew but little. McCalla was an elderly man and well informed. We expected him to defeat Campbell without much trouble, but the first charge Campbell made, he struck McCalla's front, flank, and rear, and so confused him that he never recovered from the shock during the entire debate.”

In 1823, A. Campbell began the publication of the *Christian Baptist*. It contains his best thoughts. His custom for many years before his death, was to retire to bed at ten and get up at six o'clock. After reading and writing all day, at night he would repeat to his family that which he had been reading during the day. If he had company, when the clock struck ten, he would rise, saying, “it is my bed time.” Shortly after he began the publication of the *Christian Baptist*, he visited Kentucky on a preaching tour. In 1824, he preached in Mayslick, Kentucky, where I resided.

In 1832, a union was formed between the Christians, represented by Stone, and the Disciples, represented by brother Campbell. The first meeting to unite the Christians and Disciples was held in Georgetown, Ky., December, 1831, and

lasted four days. Other meetings followed in quick succession. I think it was in 1831, that John T. Johnson withdrew from the Baptist church and united in the reformation. He was nearer a model than any man I ever knew. I have not forgotten, when alone with him, his pleading as though his own life was at stake, and big tears tracing down his manly cheeks and it was all to induce me to leave off my boyish ways and become a devoted Christian. Brother Johnson was very earnest and quite eloquent, and in 1824, while a member of Congress, exerted quite an influence in that body.

But there are other persons whose names should not be entirely forgotten. I think it was during the summer of 1831, that I formed the acquaintance of Bro. Abernather of Missouri. He had strong, attractive qualities and a continual overflow of love, and by that mysterious agency called love, he won souls to Christ. About the same time, I met Elder Luke of Ohio; he was also a successful preacher who drove the truth into his audience as with a sledge hammer, and his old Jerusalem blade was well handled. They had come to Kentucky on a preaching tour. John Brooks, who lived be-

tween Minerva and Germantown Ky., was also a polished speaker. I think that it was in 1830, I heard him trying to show by the scriptures that the Jews must be converted to Christianity and return to Jerusalem before the final judgment.

In the years 1832, '3 and '4 B. W. Stone and John T. Johnson edited the *Christian Messenger* at Georgetown, Ky.; it exerted a powerful influence in bringing about a union.

After arrangements were made for a union in 18 32, John Rogers of the Christian church and John Smith formerly of the Baptist church were selected to visit the churches and labor for a union. They were a power in the land. Rogers was of a commanding appearance, a ripe scholar, a devoted Christian; his head was as clear as a bell. You would have to travel long to find the equals of these two men. Elder Raccoon John Smith went through Kentucky cutting and slashing like a kitchen knife whetted on a brick-bat, rough and deep, without an education, his wife having taught him his letters, and to read. Possessing an unusually vigorous mind and retentive memory, brimful of wit, with a droll voice, he was a one-book man, having studied carefully the *New Tes-*

tament. He was very powerful in debate; his quiver of wit was always full of pointed arrows. Persons would go to trouble to call out his wit. He was called Raccoon John Smith. A young pedo-baptist preacher (it is said) remarked: "I want to go with Raccoon when he goes coon hunting." Smith replied: "I want you along; a hound puppy can smell a coon further than any other kind of dog." "Mr. Smith, I'll give you the rough side of my tongue." "Yes, every calf has a rough side to its tongue." In 1832, when Rogers and Smith started to visit the churches there were eight thousand Christians in Kentucky, about two thousand in Ohio, and a few in Virginia, Tennessee, and Missouri, and nearly an equal number of Disciples. In September 1833, John Smith said, "Within the last two months I have baptized 278 persons, within seven miles of my house." In 1833, Walter Scott who was at that time editing a paper in Carthage, Ohio, reported a meeting with thirty additions. J. T. Johnson, John O'Kane, and Love Jamison were present, and preaching. O'Kane about this time began publishing a paper called the *Casket*, in Connersville, Indiana. In Kentucky, Henry T. An-

derson, the translator of the New Testament, was doing a good work as a teacher. From the 15th of July until the 15th of September, 1833, there were reported from the interior of Kentucky 700 accessions to the Christian church, and quite a number were added in Indiana and Ohio. In Indiana, John O'Kane, Thomas Lockhart, Love Jamison, Jacob Daubenspick, Johnnie P. Thompson, John New, B. 3L Smith, S. K. Houshour, George Campbell, B. 3L Reeve, McPherson, Haselet, J. M. Mathes and others were preaching the word. I think that it was prior to this that S. K. Houshour moved to Wayne county, Indiana. I did not form his acquaintance till 1840. He had been educated for the Lutheran church. He soon fell in with the reformation, and was a bold and successful preacher. By close application and unremitting exertion he became noted as linguist. He told me that he had credit for more than he was entitled to, that he only-claimed to be familiar with six languages. He is the author of *Altisonant Letters*, a singular book and a literary curiosity. He was dubbed the "Puzzled Dutchman." After his arrival in Indiana, he attended a pedo-baptist meeting. The subject was baptism. The speaker

said: "Into" in the Bible was a bad translation, for it says Moses went up into the mountain. So going down into the water should read, going down to, or near by the water and they were then baptized by pouring or sprinkling. He then gave an invitation to any one to speak, whereupon, I am told, this strange Dutchman arose and said: "Mister Breacher, I ish so glad I vas here tonight, for I has had exblained what I never believed before. Oh, I ish so glad dat into does mean only close by. We read dat Taniel vas cast into te ten of lions, and came out alive.

Now, I neffer could pelieve dat, for the wilt peasts would shust eat him right up, but now it ish exblained. He vas shust close by. Oh, I ish so glad I vas here to-night. We reat dat de Hebrew children vas cast into de firish furnace and dat always look like a beeg story too, for day would have peen purnt up, but it ish plain to my mint, for day vas shust cast py or close to the firish furnace. Oh, I vas so glad I vas here tonight. And den Mr. Breacher, it is said dat Jonah was taken into de whalesh pelly. Now I never could pelieve dat, but it is all plain, he shust shumpt on to his pack and rode ashore. Oh, I vas so glad I vas here to-night.

And now, Mr. Breacher, if you will shust exblain two more passages, I shall be, oh, so happy dat I vas here to-night! One of them ish where it saish de vicked shall pe cast into a lake dat burns mit fire. O! Mr. Breacher, shall I pe cast into dat lake if I am vicked, or shust close by or near to, shust near enough to be comfortable? Oh, I hope you tell me I shall pe cast py a good way off, and I vill pe so glad I vas here to-night. De odder passage is dat vich saish blessed are day who do dese commandments, dat dey may enter in troo de gates into de city. *'Now, Mr. Breacher, if I vas good, shall I go into de city or only shust close py or near enough to see what I have lost. Please exblain and I shall pe so glad I vas here to-night.'*

In 1834, John T. Johnson started a Sunday-school in Georgetown, Ky. The members committed to memory portions of the New Testament and on the next Lord's day repeated it. Sometimes whole chapters would be repeated at a time, thus differing materially from our present Sunday-school, where each scholar is supplied with lesson leaves and simply reads off the questions and answers, and the word has no abiding place. While the

writer attended school from 1828 until 1839, the New Testament was a school book, and girls and boys studied the scriptures, and the word of God dwelt in them richly. How is it now? Not only among the private members of the church, but also among the preachers, if you can find one who can repeat three chapters correctly, he is the exception. How can we reasonably hope for the gospel to have the success it had in those days when it dwells so little in men's hearts. The word is the seed and it is not strange that a famine is the result, when the seed is not sown. Oh! that parents would teach their children the New Testament, particularly the words and acts of our blessed Lord. Then we should not find *so* many irreligious young men in the country, for ignorance is the source of irreligion. I have never known an irreligious man who was versed in the scriptures. I presume that Bacon College at Georgetown was a child, and the Bible College at Lexington is the grandchild of the Georgetown Sunday-school.

Those early preachers dwelt upon the fact that the word is the seed, and faith is its product, and that repentance is the fruit of the motive the gos-

pel presents, and love for God will produce obedience, and obedience will produce pardon, as Christ has promised pardon to all who believe and obey, and the Holy Spirit is bestowed on all such and eternal life will be given to all who continued to be governed by the word of God.

The reformation has had a salutary influence upon the Protestant churches. It was very common in those days to hear them praying for an outpouring of the Holy Spirit to convert the sinner and give him faith, and sinners would continue a long time at the mourner's bench and the preacher praying for God to give them faith and convert them, and in some churches the applicant gave in his experience, and a committee canvassed it, deciding whether he was a fit subject to obey. Many good persons would seek in vain for weeks and months, at the mourner's bench, for faith. They have learned a lesson from these reformers who told the penitent believer what to do, and after obeying as it was during the days of the apostles, it was not an hour until the convert, in possession of the Holy Spirit, went on his way rejoicing. The reformation of the sixteenth century struck a death blow at the Inquisition, but it

had taken such deep root it was two centuries dying, and although the reformation of the nineteenth century struck a deep blow at creeds, they may require two centuries dying.

A church would withdraw their fellowship from a good member if he partook of the Lord's Supper with the reformers. The writer has known a preacher to return thanks for the loaf and then refuse to partake, as it was against their rules. Truly the world moves.

An anecdote was told, that goes to illustrate "Walter Scott's blunt way of speaking. Preaching at night after the meeting had been in progress a week, his irreligious audience were almost asleep. He said to the small boys in the front seat: "Boys, I passed by the school-house at noon to-day, and you were playing sky-ball. You dug a hole in the ground, put one end of a paddle in it, caught a harmless toad, put it on the lower end of the paddle, and the poor toad was thrown into the air and mashed. Poor toad! it never harmed you, boys. Oh! the poor toad; see it, boys, all mashed." When the boys began to cry, he turned to the men: "Oh, you generation of vipers! I have been talking to you for a week about our Lord who was

nailed to the cross for you, and you are asleep, while the boys are crying over a worthless toad.”

In 1832 and 1833, while Stone and Johnson edited the *Messenger*, there was a greater ratio of increase in the Christian church than there has ever been since the days of the apostles. I think that it was in 1834 that the writer met, for the first time, John O'Kane. He was holding his first series of meetings in Mason County, Ky. He was a very able and eloquent speaker, and inherited with his Irish descent, an unusual amount of ready wit that added to his power in debate. He continued to proclaim the word with great power until he was eighty-four years of age.

In 1835, J. T. Johnson and B. F. Hall, published the *Gospel Advocate* in Georgetown, Ky., B. W. Stone having moved the *Messenger* to Illinois. During this year, C. T. Fanning, J. Creath, Jr., John Rogers, L. L. Pinkerton, Thomas Smith, Walter Scott, J. A. Gano, J. T. Johnson, John Smith, Morton and others were making it lively for the enemy in Kentucky, while Turner, Wills, Wright, Abernather, Dr. Jordan, T. W. Allen, Jesse Wilkes and others were doing a good work in Missouri; in Tennessee, W. D. Games and T. *

Fanning. In 1838, we had 20,000 members in Kentucky. During this year, John T. Johnson reported 700 as having obeyed the gospel under his preaching.

In one of those early days, a man said to the writer: “Going to heaven is like two farmers hauling wheat to town. A. says: “Which road do you take?” B. says: 'The right hand road.' A. says: “I'll take the left hand one; it matters not what road, so your wheat is good when you get there.” At the last interview our Lord had with his apostles, he told them of one way a man could have his sins pardoned, and in reading the Acts of the Apostles, I find they followed his direction in pointing out that one way. I was reading of a friend of mine who is an eloquent preacher, saying: “There are two roads to heaven, a dry road and a wet road; you can take your choice.” Now, if our brother is travelling on the dry road, I fear he will find it not only dry, but very hot, and he may want water, but he will not be the first rich man who wanted water and could not get it.

About 1837, I heard J. T. Johnson say, in a sermon: “When I get to heaven, if there is only

one bright crown left, I'll say, put it on my wife's head." About 1835, J. J. Moss, an able and eloquent proclaimer of the word, preached and sold books in northern Kentucky, and was, I am told still living in 1890; and Dr. Jordan, Jesse Wilkes and Love Jamison, stood like rugged oaks that had withstood a thousand storms. Except these and a few others, the early reformers have crossed the river and died in the faith, not having received the crown but having seen it afar off, and were persuaded of it and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country and truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but they desired a better country, that is a heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city. The great secret of their success, was in their knowing nothing but Christ and him crucified. Self was so submerged in them, that the salvation of the great human family monopolized their whole thoughts. After these, there were three thousand and three soldiers in the Christian church, that with the old Jeru-

salem blade, went forth, conquering and to conquer; among them, Dungan, of Missouri, Campbell of Oregon, Hay, of Colorado, O. A. Burgess, of Illinois, Van Buskirk, Franklin, Pritchard, John Young, Shower, Hopson, Sweney, of Indiana, W. C. Dimmit, of Texas, Erret, of Ohio, McGarvey, R. Milligan and Hopson, of Kentucky, Lipscomb, of Tennessee., and all the other states are represented.

Brother Ben Franklin was dubbed by the *Circular Paper*, "the one-book man." While holding a debate in Missouri, his opponent, taking a wheelbarrow load of books to the meeting, Brother Ben was trudging along with the New Testament. They could have added with propriety, the debater, the one-book debater. If I have not forgotten, he said that he had twenty-six public discussions, and that nine of them had been published.

This outnumbers any brother of the Christian church. I was at Brother Ben's in 1847; he lived at that time in Hagerstown, Indiana. His dwelling was a one-room house, with a loft. He had five small children playing about the house; I did not examine the loft to see if there were any more. Sister Franklin impressed you with her Christianity. To me, it looked like extreme poverty, yet

everything was cheerful, and Bro. Ben did not slacken his labor in his Mastei's vineyard. He was an animated speaker; the blood would rush to his face, and he seemed all earnestness. He ought to be a very encouraging example _for young preachers. With a very limited education, not talented by any means, low down in poverty's vale, and nothing to commend him to the work except his ever abiding earnestness, and his never flagging zeal, by an unwavering faith, and an unremitting application to the word of God, caused him to do much good.

Brother P. S. Fall preached for a longer time. I think that it was in 1820 when he obeyed the gospel, and in 1822, he began preaching. He organized the first Christian church in Louisville, Ky. He was a devoted Christian, a fine scholar, and a man of great energy. He died at the advanced age of ninety-one. But we lack space to give mention to the names of all the great and good men in the Christian church at that early day; we can simply record the names of a few of them.

If I had the naming of three, of modern date, who have made giant tracks on the sands of time, I would mention Jacob Creath, John W. McGar-

vey and Moses E. Lard. For passionate, pathetic, and logical eloquence, and for the power of concentration, I doubt if Moses E. Lard had his equal in this country; and McGarvey, as a scholar, a theologian and a writer, stands preeminent. His hook on Palestine is without an equal, and will remain a standard work. And Elder Creath needs no encomium from me; he lives in the hearts of the multitude whom he has been the means of converting. He occupies a warm place in the recesses of the hearts of the Missouriians.

Knowles Shaw was a remarkable young man when we take into consideration the disadvantages he labored under. Raised in the dense forest of Rush County, Indiana, with a very limited education, noted only as a fiddler, he would go for miles to play for a dance. While playing one night for a party, he suddenly ceased playing, and seemed to be listening as though he heard a voice; he then said: "Boys, never ask me to play again; I intend to lead a different life." On the following Lord's day he went to the Flat Rock church, and at the close of a sermon by George Campbell, he made the good confession, and suddenly like some unlooked-for comet of wonderful size, flashing

for a moment athwart the heavens, and then as suddenly disappearing forever, so, he too, darted from the lakes to the gulf—from Chicago to New Orleans, and at the latter, and at the former city, and at the large cities on the way, he drew larger audiences than had any preacher of any denomination. His eccentricities, and the wonderful amount of magnetism he possessed, made him one of the most popular preachers of the nineteenth century. He was a fine musician, sang melodiously, and was proficient as an organist: of commanding appearance, six feet three inches tall, a flashing eye and a musical voice; at times he became truly eloquent. He was a close student of the New Testament, possessing a retentive memory, and above all, his whole soul was in the work—these were what gave him such a prestige, and riveted his arguments on the hearts of all who gave him a hearing. We but seldom see such a man when we consider the disadvantages he labored under, starting with but a limited education from the common rank of men. At one time he informed the writer that he then had more than one hundred letters requesting him to hold them meetings. He preached but a few years; he was killed while singing “Bringing in the

Sheaves” as he was travelling in the cars in Texas. But during the few years that he was among us, more than ten thousand persons obeyed the gospel under his preaching.

William Black was also a popular revivalist, particularly among the women. He was scrupulously neat in his dress, rather fine looking and popular in his manners. He had been a good student, and was blessed with a retentive memory—could read a whole sermon and repeat it almost *verbatim*. He was a good scholar and a fair speaker, though not eloquent, and possessing the elements to a very limited extent, that make great men, except that one important element, called industry. His forte consisted in having short and popular sermons, well arranged and thoroughly digested: he had enough religion to make him popular. Not noted for wonderful depth or for remarkable magnetism, yet by a tenacity of purpose, he has become somewhat noted as an evangelist, and is a lesson to young preachers, that they may, without possessing any wonderful amount of ability, succeed by close application and perseverance if they possess popular manners, which is a distinguishing feature in Brother Black. I have been particular in trying

to describe the elements and traits of character of Brother Black, as I have every Lord's day, for two years, listened to his preaching. Arid hoping that his example as a student may encourage some of our young preachers to study to show themselves workmen that "need not to be ashamed."

Brother Thomas Campbell was one of the most innocent, lovable preachers; his son, Alex, one with the most knowledge; B. W. Stone, one of the most learned; Henry Pritchard, one of the tallest—six feet and four inches; B. K. Smith, the weightiest—275 to 300 pounds; Miles Dardin, of East Tennessee, heaviest deacon—995 pounds; Isaac Erret, the finest looking, and Wm. F. Black, the dressiest evangelist.

In 1832, T. M. Allen and L. J. Fleming, P. S. Tall, John Rogers, John Smith, John T. Johnson, F. R. Palmer, R. Batson, J. Irvin, B. W. Stone, Luke and J. J. Moss, and many others, were in the interior of Kentucky, earnestly contending for the faith delivered to the apostles.

Sometimes we see the same trait cropping out in families. Ben Franklin and his two sons preachers, William Dowlin his father and brother preachers, and the three Sweeney brothers

preachers, and the three Blount brothers preachers, and others that might be mentioned. There were able men connected with the Butler University at Indianapolis. O. A. Burgess, E. Goodwin, A. R. Benton, R. P. Brown, William Thrasher, these have all been presidents of that institution, and able defenders of the ancient order of things. And Butler K. Smith who weighed two hundred and seventy-five pounds avoirdupois and three hundred pounds in the theological scales, at an early day did good work in the blacksmith shop, and hammering out sermons on the anvil of truth. They were full length and good in quality. But the world has become a shortener of sermons and everything else. It will not tackle an old fashioned sermon; the world wants something short that can be taken in at a glance. This age demands short articles, short sermons, and in fine, short everything. Who now, unless it is some old crank thinks of reading a long book or even a long sermon. It was at one day common for boys to read Rollins, Josephus, Plutarch's Lives, Hume's England, Gibbon's Rome. Well it is said that the world is oscillating, it may get back to the true meridian. In the church in the long past sixty

years there has been a tendency to change. The present is a fast age. If a preacher does not wish to weary his audience, and render himself unpopular, he should not preach more than from thirty to thirty-five minutes at a time, and an equal amount of time might be devoted to the praise service, singing and praying. And then too a majority of persons desire the sermon to be flashy if not trashy. A dream a death-bed scene, Christians murdered in China, the missions in Japan, concluding with a few pointed remarks on the development theory and a compliment to the intellectual appearance of the “ladies and gentlemen” present. To get down to a plain, old fashioned Christian sermon, to prove that Jesus is the Christ, to describe his suffering for sinners, and why sinners should obey him, and then pleading as though men's lives were at stake for sinners to come and confess and obey him before it is forever too late, that it is a heinous sin to refuse to obey the Lord when an opportunity is offered—such a sermon is the exception. I have been reading the sermons of a man who is getting forty thousand dollars a year for preaching the gospel. I have been unable to learn from these sermons what is meant by the

gospel, or what a man has to do to obey the gospel. If he has in the last twelve months told his audience what the gospel is, my mind has been too obtuse to observe it. The Lord's injunction is "go preach the gospel." Is he a faithful servant who preaches and yet preaches not what Christ has enjoined? Sixty years ago a sermon was from one to two hours in length; it was dry, argumentative, made up of facts: the death, burial and resurrection of Jesus according to the scriptures, these were facts to be established. It was not opinions or theories that men then established but facts, and the Christian gave his faith in facts. Why he was a Christian, dreams, death-bed scenes, and feelings cut no figure in the program, when men were arguing of temperance, righteousness, and of a judgment to come. The preachers sixty years ago seemed to have more of that mysterious principle that attracts men. Whether to ascribe it to their being more earnest, or to a natural quality, I am at a loss, but we have all seen this tendency in men, to repel or attract. One man would make an expression, and a stoic would declare the joke laughable, another man might make the same expression in the same tone, and not a smile would be produced.

Some men are attractive while others are repulsive. Raccoon John Smith would come down stairs of a morning and say: "Sisters, I want some water to wash." "Brother Smith, there is a bowl and water in your room." "I saw a little dab, but I want some in the yard where I can splash." I heard the remark repeated as being very witty. Had I have made it they would have said he is becoming demented. At the table he picked up a glass of water, and said "Sister, what is this for?" "It is to drink water, or milk out of." "Well! well! my wife has bowls that will hold a quart." I heard this repeated again and again as being quite funny. It is pretty hard to discriminate where the wit comes in, yet the world will have it so, and we must have it. In short his droll manner of expression made everything he said considered witty. Now there is a mysterious something in man—you may call it nervous fluid, positive electricity, life, or what you will, the successful evangelist has always a large stock of it on hand; and it was at least partly owing to a good supply of this quality that gave the early reformers such an influence. I heard Senator Reeves say that he stood bare-headed in the sun one hot summer day,

and heard Alexander Campbell preach, and when he closed the senator said that he felt provoked, for he thought that Campbell had not been more than fifteen minutes speaking, but when he looked at his watch he discovered that the sermon had lasted for three hours. Campbell was powerful in argument, but there was something in addition that claimed the audience while he was speaking. I have been charmed if not spell-bound while he was speaking, while the same argument from another would not produce a like effect.

Another evidence of our tending to fickleness, is our constant changing of preachers; about every year the church wants to make a change. This is not universally the case, but it is the rule. It was not so, formerly. John T. Johnson preached for the same church, for twenty years. And Alexander Campbell preached for the same church for over twenty years, and Barton W. Stone preached for the church at Cane Ridge, I presume, for twenty-five years. And Samuel 3L Houshour, a like period, for the church at Cambridge, Indiana. My brother, Ephraim S. Frazee. preached for the church at Fayetteville, Indiana, for forty-two years, and Jacob Daubenspick, for the church at Ben Davis

Creek, Indiana, for fifty years. But it is not so, now. The church and the preacher scarce become acquainted until a change is made, unless the preacher is fortunately a young man of prepossessing appearance,, or if he be a married man with fine looking sons and daughters, and is careful to offend no one. And by the way, if a preacher wishes to be popular, he must look well never to give offence. The writer, a number of years ago, by an invitation from the elders, went to a church to preach; before he ascended the pulpit, an elder whispered to him, not to say anything on a certain subject, as it might offend some persons present, who belonged to another church. I said to the audience: "I am requested not to speak on a certain subject, for fear of giving offence to some one present; would it not be better, for me to talk about the Mormons, as there are none of them present?"

The old blunt way of presenting the gospel, and calling things by their proper names, has become almost obsolete. Men and women are called gentlemen and ladies. The devil is called the adversary, and hell is dubbed the home of the wicked. I was told, many years ago, that a young preacher whis-

pered to the old preacher, that General Jackson was present, and not to say anything that would offend him. The old preacher, in a stentorian voice, exclaimed: "General Jackson, he will go to hell, too, unless he repents." It is said to have pleased the old general, who had a contempt for sycophants. The great effort in these latter days, is to obtain large and fashionable audiences, when in truth there is more religion and frequently more good done in a country school-house, when there is a small audience, than there is in the crowded city church. I think that it was in 1884 that Captain Foster, who has a large ranch twenty miles north of San Diego City, requested me to preach at his school-house. I had as my audience, nine persons. I felt, that after riding twenty miles, it was a small audience to preach to. Two of the nine, Sister Judson and one other, were members of the church. I had left seven persons to work on. At the close of my sermon, six out of seven came forward and made the good confession, and that afternoon I buried the six with the Lord, in baptism.

As a specimen of a large result from small beginning: In DeKalb County, Indiana, in 1846, a

man that was intoxicated, put in the box a ballot that he had cut into strips. The ballot was rejected by the judges. Each candidate from that county, claimed his seat in the Legislature, as each had an equal number of votes. The Legislature ordered the judges of the election in DeKalb County, to count the drunken man's marred ballot. This gave the Democratic candidate a majority of one. He found an equal number of Whigs and Democrats in the Legislature. They had, for two or three weeks, made an unsuccessful effort to elect a United States senator. The representative from DeKalb County gave the Democrats one of a majority; that vote elected Ned Hannigan. When he went to Washington City, he found Congress locked. They had been trying for three weeks to annex Texas to the United States. But as the Whigs and Democrats had in Congress an equal number of members, and as the Democrats voted for annexation, and the Whigs against it, there was nothing done until Ned Hannigan arrived. He gave the Democrats one of a majority. His vote annexed Texas, brought on the Mexican war, and the acquisition of California, New Mexico, Arizona, etc. This all resulted

from the drunken man's vote in DeKalb County.

A book handed to Washington, when a boy, or even a casual word dropped in his ear, might have caused him to have turned to literature instead of war, and we might have from that circumstance lost the war of the Revolution, and still been in bondage.

In 1768, Thomas Jefferson was elected to represent Albemarle County in the House of Burgesses, at the early age of twenty-five. The night prior to a discussion of a very important bill, which was to be brought before the House, Patrick Henry called at Mr. Jefferson's room, and told him that he must make a speech on the bill. Jefferson promised to make his maiden speech the next day. Henry went to Mr. Merser's room and obtained a like promise from him. Jefferson and Merser were each young men who did not speak in public. Henry advised them to practice beforehand. He had been a member of the House for three years, and was seven years older than Jefferson, and observed that public speaking depended alone on practice. Three quarters of a mile west of Williamsburg was a fine spring of water. The next morning at the peep of day, Jefferson could

have been seen in the path that led through the forest to the spring Just before he arrived at the spring, he saw the trunk of a tree lying by the path, and a large hollow tree just beyond it. He mounted the log, bowed to the big tree, and had scarcely begun his speech, when he heard some one coming down the path, and hid in the hollow tree. It was Mr. Merser, who, discovering the log, mounted it and bowed to the tree, said: "Mr. President," Mr. Jefferson answered: "Mr. Merger;" they had a laugh, and this was their first and last speech.

Thus, two able men who might have been useful orators during the stormy days that gave birth to American independence, had their oratory nipped in the bud, by this singular coincidence.

I have frequently preached in the city to large audiences, and as a rule there was not one conversion or one addition to the church. Flattering remarks would be made about the charming music, and about there being such a crowd, but little or nothing was said about the sermon.

The early Christians preached from house to house, they never became weary of telling the same old story, and they never ran out of sermons?

The amount of information possessed by some of those early Christians, was astonishing. Go read Campbell's debates with Owen, Purcell, and Rice; then read the thirty-nine other books that Campbell has written, and you may well wonder how one man in a single life-time, could gather such a vast amount of information. But "there is no one perfect, no, not one." Noah, Abraham, Isaac, Jacob, Moses, and Job; they all sinned, and Stone and Campbell were not perfect.

God says, look to Jesus; he is the only model for men to pattern after. Campbell had one failing, and had a man ever less? If ambition is a fault, he seemed to have it. In 1843, when he was known over land and sea as the intellectual giant of the century, Stone was very popular and may have stood somewhat in the way. During the fall of that year, in a speech made in Lexington, Ky., one of the most polished cities in the Union, he said: "I cheerfully say I do not approve of all that Barton W. Stone has written and said, yet I believe our society has been, and is pursuing a most salutary and redeeming policy. Whither has fled the Newlightism of former days. How long will its speculations be remembered, that floated

on the winds of thirty years.” Presbyterians and all the other parties in the field could not dispose of it till the pleaders for the reformation arose in the length and breadth of the land. They have indeed disposed of it in such a way, as to lead the honest and candid into more scriptural and consistent views and practices, and to paralyze and silence the uncandid declaimers upon the speculations. New generations will now grow up under new influences. The offspring of those persons propagating erroneous speculations will grow up under new influences. The Bible and its facts, and new associations, will make of them a new people. They will rally round the banners of the original institutions of Christ. They will place themselves upon the naked book of God alone. If they err and do wrong, the Bible will set them right again. They may go wrong for a time but they are in the safe keeping of apostles and prophets while at school with the Great Teacher and the holy twelve. These teachers, should they err, will set them right again. I believe we have done a good work, for which even the Presbyterians should thank us, in removing out of their way what they could not. and for correcting errors growing out of their own

misinterpretations of the Directory of God, which, with all their learning, ability and zeal, they failed to vanquish.” When reading the above from A. Campbell, we should remember that Stone and his associates would acknowledge no other name but that of Christian, that they were through derision by their enemies, called New Lights, in 1804, because they had discovered a light by which they could be governed without a creed. At that time, A. Campbell was fourteen years old. Seven years later, in 1811, Campbell started what he called the Disciple or Reform church, called by their enemies, “Water Salvationists.” In 1832, Campbell came to Kentucky, gave Stone the right hand of fellowship. The Disciples assumed the name Christian There was no change in their views; they each had the Bible as their only guide. The two streams mingled into one and ran smoothly and harmoniously along without a ripple. Why then, after the lapse of many years, would Brother C. go out of his way to kick what he called the New Lights? Had Stone said anything about the Water Salvationists? Not a word, but he had published, “The world owes more to Alexander Campbell for establishing primitive Chris-

tianity, than to any other man living.” John T. Johnson was one of the best men I ever knew; he was a convert of A. Campbell. Let us read his letter to A. Campbell.

Georgetown, Ky., July 8, 1844.

Beloved Brother Campbell.

Dear Sir, —I have learned, within a few days past, that many of the brethren in various parts of the state, are much grieved, because in their judgment of the great injustice which was done our aged and venerable brother Stone, by the charges and imputations of Mr. Rice as they appear in the published debate.

This unhappy state of feeling is increased by the supposition that your remarks made and published on the last proposition, pages 864-65, are calculated to make an improper impression, and to detract from the merit of those (now our brethren in Kentucky,) who were formerly, slanderously styled New Lights, Arians, Stoneites, etc., etc., and that in publishing in the third number of the *Millenial Harbinger*, of 1844, a list of the periodicals engaged in the advocacy of the Bible alone, to the exclusion of all human creeds, etc., the *Christian Messenger* seems to be designedly omitted.

Conscious as I am that Brother Stone as a Christian has your confidence and attachment, I the more readily address you.

That the most ample justice may be done, it is requested that you publish in the *Millennial Harbinger* the letter of Brother A. Kendrick and Brother Stone's reply, as given in the *Christian Messenger* of January last, on page 261, inasmuch as your paper has much the greater circulation.

A few words more before I close this epistle. I was one of the actors at Lexington when the union took place, so far as one was effected, between Brother Stone and those friends who were identified with him in contending for primitive Christianity as set forth in the Bible alone, and those friends who were identified with you in the same great cause. The union was not a surrender of one or the other, but it was a union of those who recognized each other as Christians. The union was based upon the Bible and the terms therein contained union of brethren who were contending for the facts, truths, commands, and promises, as set forth in the divinely inspired record, the Bible alone, with the express understanding that opinions and speculations were pri-

vate property—no part of the faith delivered to the saints, and that 'such matters should never be debated to the annoyance and disturbance of the peace and harmony of the brotherhood. I have mingled much with those brethren, and I think I can truly say that you have no better friends on earth, and that they have redeemed the pledge made at Lexington as faithfully at least as those with whom they were united—perhaps to the letter. Many of them do honor to the Christian ministry, and constitute as able, intelligent, learned and pious persons as any engaged in this reformation. Many of our opponents seem to derive especial pleasure in misrepresenting them, and to esteem it a merit to denounce old Brother Stone while their piety and goodness in comparison with his would sink into insignificance and contempt. I have often heard him preach and have read most of his writings, and in my judgment he neither denies the divinity of the Savior nor the virtue of the atonement so called. I have heard him affirm the divinity of the Savior as well as the obligation to worship him, and deny the charge of his being a created being. And if I am not grossly deceived, he regards the virtue of the death, burial and res-

urrection of Christ as essential to salvation—the *sine qua non*.

Our enemies would feast with delight upon any discord or internal discussion among us. But I trust in God that no such disaster will ever occur. We are upon the Rock of Ages and if true to the cause we cannot be moved by all the tornadoes of earth. Faith, yea, unshaken confidence in Christ; love, yea, unbounded love for him; and obedience, yea, implicit obedience to him, will insure us a safe passport into the haven of eternal rest and joy.

Most affectionately yours,

J. T. JOHNSON.

And did Brother Campbell retract? *No*, how could he? he knew not that word; but he soon learned that he had struck with that large hand of his a vibrating cord that had sent a thrill throughout the Union. B. W. Stone at that time was seventy-one years old, minus three weeks, and for forty years he had been embalmed in the hearts of the best people in America as the great leader of the reformation of the nineteenth century. More than forty years before he had thrown away the “confession of faith” and alone in the face of four

hundred and fifty thousand creed worshipers, he stood alone, and waged a war against all human creeds. He soon induced five Presbyterian preachers to rally around the standard that he had unfurled to the world—"The Bible alone without note or comment." But in a few months four out of the five seemed to be alarmed at what seemed to be their rash act and abandoned him and D. Purviance to face the great army alone. No, not alone, for one man, if God is on his side, is with the majority. And now from that one man, when that speech was made in Kentucky, there had in that State alone a family grown up around old Brother Stone, of twenty-seven thousand strong. This great family had been taken back to Jerusalem, and were seated at the feet of Jesus and were learning from his divine lips and from his inspired apostles. It is not strange that this onslaught should have created a stir among his boys at hi? home. Indeed, in that State, the church was shocked as if by some heavily charged battery. But the church was not only shocked, but deeply grieved, but it was not so with this writer. It has pleased him that the speech was made, and made where it was; he saw, or thought he saw God's

finger in the move. Good often results from what to men, seems evil.

A. Campbell and B. W. Stone were becoming too much admired, particularly in Kentucky. By many they were looked upon as perfect patterns. This to those was a lesson taught, that the only model is away beyond them. And it required one of these giants to show a fault in the other, and the showing was the greater fault of the two. But another generation has sprung up since those days, and no\v no evil can result from a full-face view of the good that the Lord brought about from this seeming evil. At the time, it was by many feared that harm would result to the church from those imprudent remarks. But how could evil come, or the church become unsettled, as it was founded on the Rock of Ages. Stone and Campbell with all their followers of that day, might have been engulfed in the stream of time, without producing a ripple in the quiet flowing current of the church. To-day, the stream is increasing in volume and strength, fairer than the moon, brighter than the sun, and more powerful than an army with banners, and will continue thus to march until the last human creed is buried in the ocean of forgetfulness, and a family that no man can number, speaking the same

Shibboleth, using only Bible language, this vast blood-washed throng seated around one table, commemorating the death, burial and resurrection of the Son of God. How can it be otherwise? The Protestant church, at least, must eventually come back to the fountain head, to the word, to the pure river of the water of life that flows from the throne of God. The church must finally see that all humanisms are frail reeds to lean upon; and it is to be hoped that they will move their edifices from oft' the sand and place them on the Rock, and to the writer, it seems that this is now the tendency of the church, and may God speed the day.

As this was the first breeze that was calculated to disturb the church's equilibrium since the union of the friends of A. Campbell and B. W. Stone, and indeed the only time that aught but harmony has ever been seen in their ranks, I have been explicit in its rehearsal. It was a few days after Brother Johnson's letter, that another of more authority was indited.

Kentucky, July 15, 1844.

Brother A. Campbell,

Dear Sir, —Believing that great injustice is done to our aged and pious brother,

Elder B. W. Stone, by the uncontradicted slanders of Mr. Rice, as they appear in the published "Debate," we most respectfully request that you will publish in the *Millennial Harbinger*, at as early date as possible, Brother A. Kendrick's letter, and Brother Stone's reply, as they appear in the *Christian Messenger* of January last, beginning on page 261. Owing to the comparatively limited circulation of the *Christian Messenger*, we are the more anxious for their re-publication in your periodical, that the antidote may the more certainly go with the poison, both now and in the future.

In connection with this request, permit us to say, in all candor and affection, that we regretted to see that some of your remarks in the discussion of the last proposition with Mr. Rice, as published to the world, are calculated to produce a wrong impression with reference to those (now your brethren in Kentucky) who were once slanderously styled New Lights, Arians, Stoneites, etc.. see for instance, the Debate, pages 864-5. Now, as we understand this matter here, where the union between the Reformers and the Christians, or as they were invidiously called Campbellites and Stoneites, first commenced, you were not regarded

as saving Brother Stone and his associates, or they as saving you and yours; neither considered the speculations of the other as of a damning character. It was rather an equal, a mutual and noble resolve for the sake of gospel truth and union, to meet on common, on holy ground—the Bible—to abstain from teaching speculations or opinions, to hold such as private property, and to preach the gospel—to preach the word of God. Neither considered the other as holding views subversive of Christian faith and practice, and having for a length of time previous, advocated the same great principles, the all-sufficiency of the Bible as a creed-book and directory, the right of private judgment and the necessity of implicit faith and unreserved obedience in every member of the body, how could they remain divided? It was not your joining Brother Stone as a leader, or his joining Brother Campbell as such, but all rallying in the spirit of gospel truth, liberty, and love, around the one glorious center of attraction—Christ Jesus—thus out of the two, making one new body (not Campbellites or Stoneites) but the church of Christ, so making peace and long may it continue to bless our land. Amen.

John Rogers,
S. G. Marshall,

Evangelists.

W. Morrow,
John A. Gano,

George Williams—An Elder.

Joseph Wasson,
James A. McHatton,
James McMillin,
Paschal Kirtley,

Elders
and
Deacons.

T. H. Stout,
James Aunett,
John D. Ward,
Lewis Coppage,

Did Brother Campbell ever publish the letter of Brother Stone's on the Trinity, as he was requested by these brethren? I think not. Did he retract that part of the Lexington speech that gave offence? No, he had nothing to retract. It was thought by some, that he had only given to Brother Stone a gentle reminder that he might be advancing up the tottering ladder of fame, too rapidly.

There was one trait of character in which A. Campbell and B. W. Stone differed, as widely as the poles. The former delighted in the forum, he

was like the petrel: old sailors say that bird is always found in the storm, so the old bishop was always in war paint with a chip on each shoulder, and his tomahawk had a keener edge, and he used it with more skill, than any chief in the nation. He was always ready for a debate. Not so with B. W. Stone. He shrank from everything like discussion, not from inability, nor from a want of self-reliance, but from a perfect dread of wounding somebody's feelings. The only thing like a discussion I ever knew him to have was when, at Brother Campbell's request in 1839, he wrote a few articles on sin offerings, *i. e.* on Unitarianism and Trinitarianism. They discussed these questions, and they each concluded that there are three divine beings, the Father, the Son, and the Holy Spirit— Creator, Provider and Enlightener, and if I remember correctly, their discussion was like the old darkey's, who said, the hardest discussion he ever had in his life, was with his old master: "He said that taters growed best on black ground and I said so too, and we discussed that question half a day." Brothers Campbell and Stone differed very little.

No giant in Gulliver's times ever made such a stride as B. W. Stone when he wrote in the church

at Cane Ridge: "The Bible without note or comment." A. Campbell, seven years later, made a stride like unto Stone's. He wrote: 1. "The Bible without note or comment." 2. "Where that is silent, we are silent."

But the last funeral note over the grave of the old hero, had scarcely died away until the grand ship of church had drifted from her second mooring; then I heard the lesser giants from New York to California, from St. Louis to Lexington, and from Lexington to Nashville, tooting their little horns of alarm, while the boys at the helm are smiling at the danger; the grand ship under full sail rides the breakers magnificently, and it will require the clarion notes of another Warwick, before the pilot will heed the warning. See how she plows the deep! What poetry is in her motion as she rides the wave like the stormy petrel. What a huge bark! How our hearts swelled with pride when we were told that she now carried a tonnage of eight hundred thousand valiant soldiers in this ship of Israel alone. Let us pray that the vanity in demonstrating her capacity may not prove an ill omen, as it did to the sweet singer of Israel, when he forced Joab to number

his mighty army of eight hundred thousand valiant men in Israel alone.

While the old men are crying “Beware,” the boys in the look-out are shouting to the helmsman, “Let her sail,” and she is sailing grandly, but whither time alone can demonstrate. Let us, while she glides down the rapids, let us hope and pray that she may escape the maelstrom. Watchman, tell us of the night what the signs of promise are. “There's a divinity that shapes our ends, rough hew them how we will,” with churches as well as individuals. And judging alone from the past, it seems as though God directs the barque.

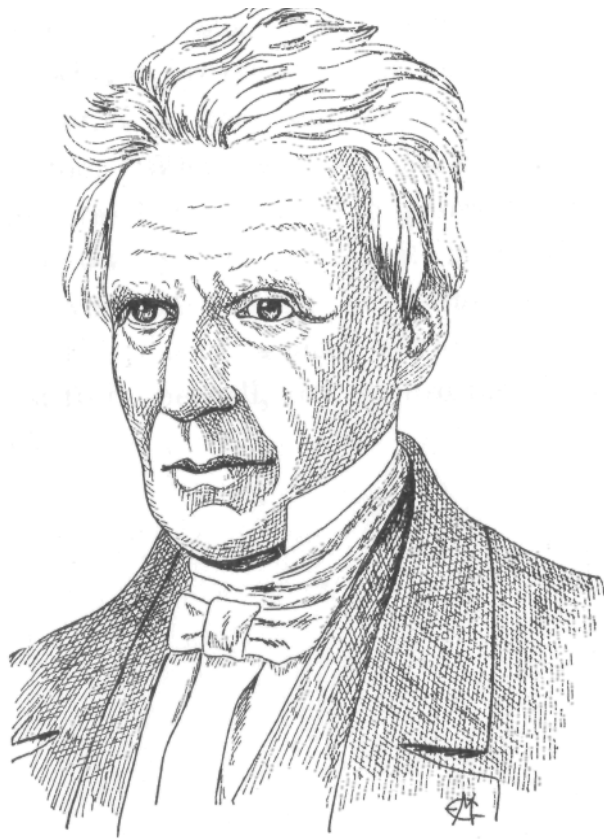
In 1838 and '39, I attended Bacon College in Georgetown, Kentucky. David Burnett, the thorough scholar and polished orator, was its president; and John T. Johnson, the evangelist, a trustee. At this time, the battle was raging: a constant sheet of fire was kept up all along the line; Jasper J. Moss, John O'Kane, John T. Brooks, Thomas Smith, John Rogers, R. C. Ricketts, B. F. Hall, A. Rains, J. A. Gano, J. T. Johnson, John T. Allen, David Burnett, Raccoon John Smith, and many others too tedious to mention, made it uncomfortably warm for the enemy. These old

fathers were very jealous of resolutions; they wanted no rivalry with the word of God, and were suspicious about adopting any resolution. One of their hobbies, if I may call it a hobby, was, "Where the Bible is silent, we are silent." They had caught the watchword from Brother A. Campbell, and he had taken it from his father. When a great truth is once uttered, to stop the effects would be like damming the Sacramento with the flags that line its banks. I verily believe that if Brother Scot could have induced A. Campbell and B. W. Stone and old father Thomas Campbell to have united with him in offering something upon which the scripture was silent, they would have been run over and crushed beneath the mighty avalanche. In season and out of season, it was proclaimed from every pulpit, from Bethany to the north fork of Licking, "Where the scriptures are silent we are silent." Our fathers were so fearful of innovations that when Brother Campbell published the "Christian System," the book met with a cold reception from many of our leading members, and even the non-combative Stone urged objections to it. Lately coming out from the sects, they were very fearful something would be intro-

duced without "A thus saith the Lord," for it. The writer remembers when, at an early day, it was attempted to send out a synopsis, or more properly speaking, an epitome of our belief, but the little thing was stillborn. Our fathers shunned everything like a creed, or an innovation, much as a burnt child shims the fire, and all attempts to introduce into the church, anything not mentioned and approved by the apostles, was sure to die.

Scot, the eloquent and able preacher, the popular author, and in the estimation of the church, was (probably) only surpassed by Brothers Stone and Campbell. With such a reputation, he gave great weight to the resolution. So much so, that they all hesitated to express an opinion adverse to the resolution; even the hold and intrepid Johnson halted. Raccoon John Smith, the embodiment of droll wit, with limited education, and yet an overmatch for the best of them, perched upon the granite cliff, was always ready to swoop down upon the prey. Unpolished, he knew of but one volume, the book of books, Nature was his tutor. He was one of the wonderful men, of that wonderful age of giants. Among men, he was as a huge alabaster mountain that had been torn asunder by some con-

vulsion of nature, too large for the sculptor's puny tools to operate upon, yet more grand and beautiful than though polished by the finest artist. Mischief twinkled in his eye as he broke silence. "I am ignorant, I am very ignorant, and my wife is ignorant too. When we were married and our first baby was born, we were so ignorant that we did not know that we had to call it Smith; we thought everybody would know that it was a Smith." This was not a piece, but an entire millstone cast from the wall, and crushed the skull of the resolution.



A. CAMPBELL.

CHAPTER V.

REMINISCENCES OF THE REFORMATION OF THE NINE-TEENTH CENTURY.

TAKE them all in all, and the nineteenth century has not seen the equals of B. W. Stone and A. Campbell. They had their superiors in certain directions. John T. Johnson possessed more zeal than either of them. Raccoon John Smith was their superior in wit; and in the forum, at Beard's hatters shop, or at Dobson's cross roads; and in my judgment, Moses E. Lard surpassed either in passionate and pathetic appeals to the mass, and was the peer of either, in logical eloquence and the power of concentration; while Samuel K. Houshour excelled either of them* as a linguist, not merely in a knowledge of Hebrew, Greek, or Latin, but in his familiarity with many languages. Yet, take them up one side and down the other, and they stood head and shoulders above other men.

From Campbell's debate with Owen, in 1828, until long after his debate with Rice, in 1843, he

stands like the great Egyptian pyramid. His vast reservoir of knowledge is perfectly wonderful. He was a giant at every point of the compass. When we look back through the ages that have passed and gone, and see that every century has been noted for God raising up in it to accomplish some great object, a pair of men adapted to the work, as in the sixteenth century he raised up Luther and Calvin; in the seventeenth century, John Locke and John Milton; in the eighteenth century, George Whitfield and John Wesley. As a greater reformation was to be set in motion in the nineteenth century, larger material appeared in B. W. Stone and A. Campbell. Yet they, like all other men, had their vulnerable points. The gospel does not change men's dispositions, but only turns their talent into other channels; the brave man remains brave, the timid man remains timid, the cheerful man that looks at the bright side of everything, carries his sunshine into the church, while the sedate man carries his seriousness along with him. Stone's weakness was in this channel; he was too much inclined to be sad, too timid. He lacked combativeness; this gave his mind a gloomy cast. Apprehensive of the future,

he possessed working faith, was a Greek and Latin scholar, and was one of the humblest and purest men living, yet he ever saw clouds in the horizon. This natural tendency of his mind, rendered him more or less unhappy, and destroyed that cheerfulness that belonged naturally to Brother A. Campbell. It would have been as refreshing as a July shower, to have heard Brother Stone give a hearty, school-boy laugh. In this respect Campbell excelled him, for he was brimfull of life and cheerfulness. He inspired everyone about him, and impressed you with your good qualities. He seemed not to have a shadow of a doubt about his future destiny, and if you were a Christian, his bright face and encouraging words would be inclined to inspire you with a like faith. His whole thoughts seemed to be monopolized with the means to accomplish good, but in this, Stone was not inferior to him. Brother C's. weakness was in his ambition; he could not brook the idea of having a rival; he would rather have been the first man in a village, than the second man in a city. He was not in the habit of telling anecdotes, yet he inherited Irish wit and a love for wit, and could take a good laugh over a good anecdote.

Brother C. was very regular in his habits; he gave himself eight hours for sleep; he retired at ten, and arose at six. He read a lesson in the New Testament and commented on it before prayer in the morning, and after prayer, a lesson in the Old Testament. He had prayer at night; but no family reading. In the morning lesson, each of his family read a verse in turn. When at home on Lord's day he always preached, but was necessarily away much of the time during Lord's days, and most of the time during vacation. In preaching at home he usually read a lesson from the Old Testament, from the Psalms or the Prophets, as an introductory lesson, and made comments upon it, and then usually took a subject for his discourse, from the New Testament. He was always cheerful and met you with a smile and a hearty greeting. He was always ready in conversation, and always instructive. When he indulged in an anecdote to illustrate his subject, it was related in a happy manner. He has been represented as a money-lover, as covetous; —it is a slander; he was a stranger to it. In the latter part of his life, he had too much mental work to do, and frequently did not take his allotted hours for rest and sleep, es-

pecially during the sessions of the college; as a result, he died too soon. His mental faculties gave way from over-work; with his constitution, he ought to have lived to be ninety-five of a hundred years old. His father lived to be ninety-one; Alexander ought to have lived ten years longer. His invariable custom was to contribute one dollar when the basket passed around for the regular Sunday collection. During his entire life he never received any pay for his preaching except his travelling expenses.

Although he received large sums of money, it was invariably and conscientiously turned over to the college or the missionary society. He gave his life to the church and college, without pay. Do you ask? how then did he become rich? partly by the rise in property. He bought a large body of land when it cost but little; it rapidly enhanced in value; and from money that he had wisely invested, that he had obtained from his publications, and from his sheep—he kept a large band of sheep.

One day while in conversation about the college, he said that he intended to leave to the college, twenty thousand dollars, in addition to what he

had given. The college got only ten thousand by his will, but that will was made after softening of the brain had commenced. I spoke of Brother Campbell's days being after 1828, yet the *Christian Baptist* was published anterior to that time, and it contains his best thoughts, but in reading his books, the best is always the last one read. But after he published the "Christian System" our opposers from Maine to Georgia, sounded it on every note of the gamut—"The Campbellites have a creed." It made no difference how oft you contradicted it, the cry was not abated, and some of our brethren got very sore on the subject. A ludicrous scene occurred a while after the book was published; the Methodists had a big meeting in the grove adjoining Indianapolis, The "Wild Irishman," as he was called, Col. McMullen, was the speaker. It was claimed that there were fifteen hundred people in attendance. The colonel, with quite a flourish, drew from his pocket a copy of the "Christian System," and in a very egotistical manner, said: "The Campbellites pretend that they haven't any creed, but I got one of their creeds, and here it is." Old Brother John New, the father of our subsequent United States treas-

urer, rose up from the back of the audience, and in a loud voice exclaimed, "The devil never uttered a bigger lie. I have organized more than thirty churches, and never had one of those books in my life." The colonel was nonplussed; he hadn't expected it. He hesitated, then said: "Well, if they want to deny it, let them deny it?"

For some time after the reformation was started, the men occupied one side of the house, and the women the other. *No* family pews.

At the beginning of the nineteenth century, the speakers poured forth a stream of thrilling eloquence that astonished the country. The pungent addresses and writings of those who opposed human creeds, sounded through the land, and from their very earnestness, compelled an audience; the question under discussion was the only one kept before the people; the reformers of those days, knew nothing but Christ Jesus and him crucified; self was hidden behind the cross and was never referred to. The religious literature of the latter half of the nineteenth century, differs thusly from that of the beginning of the century; in these latter days the speaker or writer keeps self before the people, and men ride into notoriety on subjects foreign to the

gospel. From the city cushioned pulpit, to the log school-house, the effort is to show in boisterous declamation, how much knowledge is contained in one small head—the subject is hid behind the speaker. This distinction is not confined to Christian speakers; you can see it cropping out in all the denominations, from Talmage to Sam Jones, from the top to the bottom round of oratory. As a rule it is the speaker first, the subject last and least. The horse and cart both are there; what matters it if the horse is before the cart.

With men of seventy years ago, as Campbell, Stone, Purviance, Scot, Smith, Johnson, Rogers, Gano. P. S. Fall, and others, to think of these men screaming as though their auditors were deaf, or preaching sensational sermons, or referring to self, or making a display of learning, would never enter into the mind. In this respect the *soi-disant* giants of the present day differ *toto caelo*; those were little great men, these are great little men. There are noble exceptions to this rule. But if there is a man living who can fill the place of the reformers above mentioned, I know him not. Now this may be considered a severe criticism as we have an army of men who could, or think they could improve on

those old fogies. The advanced criticism of the day has left Peter and Paul in the fog. Even now –A. D. 1891—in the full light of the nineteenth century, the writer was at a protracted meeting where sinners were called to the mourner's bench. In the ignorance and innocence of his heart, he inquired of the chief speaker: “Where do the scriptures speak of the mourner's bench?” The preacher got angry, and his audience caught the fury from him. Men will reason on almost every other subject except religion. The speaker said: “All the sinner has to do, is to believe.” I inquired, “Where do the scriptures teach that? we have eleven or twelve cases given in the Acts of the Apostles, and in every one the sinner had to believe, repent, and be baptized, before he was pardoned.” The meeting broke up in an unhealthy state of excitement, and why it should, I am unable to say, as I did not wish to create any disturbance, but only wished to elicit truth.

CHAPTER VI.

A RECAPITULATION.

I PRESUME it would be difficult if not impossible, to estimate the full force and effects of the reformatory movement of the nineteenth century, for in doing so, we would have to view it from two distinct standpoints; first, its effects in building up a large organization or brotherhood known as the Christian church, and secondly, its influence in modifying the general current of religious thought and practice then existing in the various denominations of this country. At the commencement of this great movement, its advocates were few, with comparatively little influence and less wealth, with' no church property, no schools, colleges or universities; it can to-day boast of something like a million of actual communicants scattered over the various states and territories of the United States from the Atlantic to the Pacific, over England, Ireland, Scotland and Wales, and even over far off New Zealand and Australia. Schools, colleges, male and female universities, have been established,

and are now exerting their influence in molding religious thought. The success of the reformatory movement in this direction has been truly phenomenal.

The influence exerted upon the various religious denominations of this country in modifying their views and practices has in some instances been unmistakable and very marked. This is especially the case in weakening the influence of creeds and confessions, of nullifying human authority and getting nearer back to the Bible alone as authority in the church of God. It is true that human machinery is still relied upon as an aid in the work and worship, but in many cases it is working so feebly, its effects are scarcely felt. Take for example the practice of infant sprinkling. This has fallen into such neglect among our Methodist friends as to call forth comments from their own press and preachers, yet the practice seems to be on the wane, and from present indications seems destined to go. A long Christian experience, as a preliminary to entering the church, while still sometimes tolerated is not now considered essential. While the old Calvinistic view of election, once so universally received by Presbyterians, is now so modified and

changed in the minds of the people, that there seems to be but little doubt, that it, with the kindred subjects, will lead to a change in the organic law of that church. That faith comes by hearing the word of the Lord, instead of through miraculous interposition of the Holy Spirit, has evidently gained ground, and is still gaining day by day. Now, while these and other important changes may have been in part due to other causes, we cannot doubt, in the light of the past, that by far the most potent cause has been the strong and persistent presentation of the principles of the reformation.

The prominent characteristics of the early advocates of union among Christians, a union upon the Bible and the Bible alone, were purity of character, great zeal, untiring industry and the readiness with which they relinquished error when convinced of it. After apostolic example, they often went two and two from place to place, holding meetings of a week or a month, as circumstances seemed to favor, and with a single eye to saving souls and enlarging the precincts of the Master's kingdom. Though men of moderate means and with families to provide for, monied remuneration was generally, if not



B. W. STONE.

always, entirely voluntary. These old worthies sacrificed the comforts and pleasures of home, making long journeys horseback and seeming to rest in comfort in the humblest log cabin, just so they were saving precious souls. These old soldiers of the cross went on, conquering and to conquer, gathering in thousands of recruits under the blood stained banner, —now, bright gems in their immortal crowns.

Whether in the light of mental endowments, purity of character, unflagging zeal, or the work he accomplished, Barton W. Stone stands as one of the most conspicuous characters connected with the reformation of the nineteenth century. Born in Maryland, December 24th, 1772, when quite young he lost his father, and when only seven years old, his mother moved to Pittsylvania, then, a backwoods county of Virginia. Some of the older brothers gallantly shouldered their guns in the cause of independence, the struggle being still fierce and bloody. At an early age, Barton was sent to school, and being an industrious student and a great lover of books, in a few years he became a very fair English scholar. The Bible being regularly read in the schools at that day, he acquir-

ed considerable knowledge of that book of books while yet quite young. In his eighteenth year he entered Guilford Academy, North Carolina, where he studied Latin and Greek and the sciences. It was during his stay at Guilford that he became interested in the subject of Christianity, but like thousands of others of that day, and even later, he struggled for a long time in doubt and despair, trying to learn the true way into the Father's kingdom. Light finally broke upon him and he learned the great lesson, that conversion was not the result of God's miraculous interference, but the result of an unwavering faith, perfect obedience and profound sorrow for our sins. He became a member of the Presbyterian Church, and with a view to giving his time, talents, and all that he had, to the Master's cause, prepared for the public ministry. Two incidents in his early and eventful life may be mentioned; the one to illustrate his humility; the other his great moral courage. He says: "The Methodists had just established an academy near Washington (Georgia,) under the superintendence of a Mr. Hope Hull, a very distinguished preacher of that denomination. Through the influence of my brother, I was chosen. professor of

languages. We commenced with about seventy students, about the beginning of 1795. I exerted myself to fill the appointment with honor to myself and profit to my pupils, and had the unspeakable satisfaction of receiving the approbation of the trustees of the institution and of the literati of the country. Men of letters were few at that time, especially in that part of the world, and were regarded with more than common respect. The marked attention paid me by the more respectable part of the community was nearly my ruin. Invitations to tea parties and social circles were frequent. I attended them for a while, until I found that this course would cause me to make shipwreck of faith and a good conscience. Though I still retained the profession of religion, and did not disgrace it by improper conduct, yet my devotion was cold, and communion with God much interrupted. Seeing my danger, I denied myself of these fascinating pleasures, and determined to live more devoted to God.” Though only twenty-three years of age at this time, he sets an example worthy of imitation by young men of the present day whose usefulness is so often impaired by the flattery of friends. The other incident to which I have referred, occurred

when he was about to be ordained by the Presbytery of Transylvania, to take charge of the congregations of Cane Ridge and Concord. He says: "Doubts, too, arose in my mind, on doctrines of election, reprobation, and predestination as there taught. In this state of mind, the day appointed for my ordination found me. I had determined to tell the Presbytery honestly the state of my mind,

and to request them to defer my ordination until I should be better informed and settled. The Presbytery came together, and a large congregation attended. Before its constitution I took aside the two pillars of it, Doct. James Blythe and Robert Marshall, and made known to them my difficulties, and that I had determined to decline ordination at that time. They labored, but in vain, to remove my difficulties and objections. They asked me how far I was willing to receive the Confession. I told them, as far as I saw it consistent with the word of God. They concluded that was sufficient. I went into Presbytery, and when the question was proposed, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" I answered aloud, so that the whole congregation might hear, "I do, as

far as I see it consistent with the word of God.” No objection being made, I was ordained.”

Barton W. Stone closely followed his convictions, and when convinced that the doctrine taught in the Confession of Faith, was erroneous, he joined Richard McNemar, John Thompson, John Dunlavy and Robert Marshall in withdrawing from the jurisdiction of the Synod. They organized the Springfield Presbytery, under the name of which they worked for a time. “But”, says Stone in his autobiography, “we had not worn our name more than one year, before we saw it savored of a party spirit. With the man-made creeds we threw it overboard, and took the name Christian—the name given to the disciples by divine appointment, first at Antioch. We published a pamphlet on this name, written by Elder Rice Haggard, who had lately united with us. Having divested ourselves of all party creeds and party names, and trusting alone in God, and the word of his grace, we became a by-word and laughing stock to the sects around us, all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation which has progressed to this day.

Through much tribulation and opposition we ad-

vanced, and churches and preachers were multiplied.” Elder Stone, though a man of strong attachments and rather slender means at this time, would not be influenced by personal ties or worldly gain to deviate for a moment from what he conceived to be the path of rectitude. In regard to his separation from Synod, and his resignation as pastor of the Cane Ridge and Concord congregations, he says: “Soon after our separation, I called together my congregations and informed them that I could no longer conscientiously preach to support the Presbyterian church—that my labors should henceforth be directed to advance the Redeemer's kingdom, irrespective of party—that I absolved them from all obligations, from a pecuniary point of view, and then in their presence tore up their salary obligation to me, in order to free their minds from all fear of being called upon hereafter for aid. Never had a pastor and churches lived together more harmoniously than we had for about six years. Never have I found a more loving, kind, and orderly people in any country, and never have I felt a more cordial attachment to any others. I told them that I should continue to preach among them, but not in the relation that had previously

existed between us. This was truly a day of sorrow, and the impressions of it are indelible. Thus, to the cause of truth I sacrificed the friendship of two large congregations, and an abundant salary for the support of myself and family. I preferred the truth to the friendship and kindness of my associates in the Presbyterian ministry, who were dear to me, and tenderly united in bonds of love. I preferred honesty and a good conscience to all these things.” After a careful examination of the subject of baptism, Elder Stone became convinced that there was no scripture authority for pedo-baptism, and ceased to practice it; that immersion was the true mode, and the penitent believer the proper subject for this ordinance, though, as he says: “Into the spirit of the doctrine I was never fully led, until it was revived by Brother Alexander Campbell some years after.” Though forsaken by many of his friends and traduced by enemies, this courageous man went about proclaiming the glad tidings of salvation and enlisting in the army of our great Captain, thousands of noble souls, now gems in his unfading crown. Although the grandest achievements accomplished by Elder Stone were in publicly proclaiming the word, yet he

was not idle in other directions. He was a successful teacher in both Lexington and Georgetown, Ky., and for many years edited the *Christian Messenger*, first in Kentucky, and afterwards in Illinois. In regard to this paper and some of the events of the time, he says: "In the year 1826, I commenced a periodical called the *Christian Messenger*. I had a good patronage and labored to make the work useful and acceptable. After continuing the work for six years, Brother John T. Johnson became united as co-editor, in which relation we continued harmoniously for two years, when the editorial connection was dissolved by my removal to Illinois. The work still continued in Illinois, with short intervals, to the present year, 1843. Just before Brother Johnson and myself united as co-editors of the *Christian Messenger*, Alexander Campbell of Virginia, had caused a great excitement in Kentucky, as well as in other States, on the subject of religion. He had received a complete education in Scotland, and became a preacher of the strictest sect of Presbyterians. In early life he had immigrated into America, and under the conviction that the immersion of believers only was baptism, he joined the Baptists. Not content to be circum-

scribed in their system of religion, by close application to the Bible, he became convinced that he had received many doctrines unauthorized by scripture, and contrary to them, and therefore he relinquished them for those more scriptural. He boldly determined to take the Bible alone for his standpoint of faith and practice, to the exclusion of all other books as authoritative. He argued that the Bible presented sufficient evidence of its truth to sinners “to enable them to believe in it, and sufficient motives to induce them to obey it—that until they believed and obeyed the gospel, in vain they expected salvation, pardon, and the Holy Spirit—that now is the accepted time, and now is the day of salvation.

These truths we had proclaimed and reiterated through the length and breadth of the land, from the press and from the pulpit, many years before A. Campbell and his associates came upon the stage as aids of the good cause. Their aid gave a new impetus to the reformation which was in progress, especially among the Baptists in Kentucky, and the doctrine spread and greatly increased in the West. The only distinguishing doctrine between us and them was, that they preached bap-

tism for the remission of sins to believing penitents. This had not generally obtained among us, though some few had received it and practiced accordingly. They insisted also upon weekly communion, which we had neglected. It was believed by many, and feared by us, that they were not sufficiently explicit on the influences of the Spirit. Many unguarded things were spoken and written by them on this subject, calculated to excite the suspicions and fears of the people, that no other influence was needed than that in the written, word; therefore to pray to God for help was vain. The same thing had long been objected to us long before, and with plausibility too; for we also had been unguarded in our expressions. In private conversation with these brethren our fears were removed, for our views were one.

Among others of the Baptists, who received and zealously advocated the teaching of A. Campbell, was John T. Johnson, than who, there is not a better man. We lived together in Georgetown, and labored and worshipped together. We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to unite our energies to effect a union be-

tween our different societies. This was easily effected in Kentucky; and in order to confirm the union, we became co-editors of the *Christian Messenger*. To show how close this subject of Christian union lay to the heart of this great and good man, let us mention a single circumstance recorded in his own language. He says: "In the fall of 1834, I moved my family to Jacksonville, Illinois. Here I found two churches—a Christian and Reformers' church. They worshipped in separate places. I refused to unite with either until they united, and labored to effect it. It was effected." To show how entirely free he was from any feeling of envy or jealousy, let us hear what he has to say of one who had become so conspicuous not only among our own people, but among the various denominations in the United States, and whose fame had even reached Europe. "I will not say there are no faults in Brother Campbell, but that there are fewer, perhaps, in him, than any man I know on earth, and over these few my love would throw a veil, and hide them from view forever. I am constrained and willingly constrained to acknowledge him the greatest promoter of this reformation of all men living. The Lord reward him!"

The last visit of Elder Stone to some places in Indiana, Ohio, and Kentucky, where many years before he had labored so successfully, and especially his visit to old Cane Ridge in Bourbon County, so well described by that faithful biographer and pure Christian, John Rogers, I never read without deep interest. It was a triumphal march of an old and faithful soldier of the cross who had won so many battles with the sword of the spirit. Barton W. Stone died in Hannibal, Missouri, Nov. 9th, 1844, in the full possession of his mental faculties and in the triumphs of that faith which had sustained him in so many trials and adversities. When asked by Elder Jacob Creath, Jr., if he felt any fear at the approach of death, his reply was: "Oh, no, Brother Creath. I know whom I have believed, and in whom I have trusted; and I am persuaded that he is able to keep that which I have committed to him. I know that my Redeemer lives. All my dependence is in God, and in his Son Jesus Christ." The high encomiums passed upon this great and good man, after his death, by Alexander Campbell, Thomas M. Allen, Jacob Creath, Jr., David T. Morton, William Rogers, James Houston, John M. Irvin, W. P. Payne, Francis R. Palmer, Love

H. Jameson, David Purviance and others, show the high estimation in which he was held by prominent brethren in the West.

Thomas Campbell was born in County Down, Ireland, on the 1st of February, 1763. He became a minister in the Presbyterian church, laboring in that capacity in the north of Ireland, until 1807, when advised by his physician to take a sea voyage for his health, he sailed for America. On arriving in Philadelphia, he was sent by the Presbyterian Synod to preach at Chartiers, in Western Pennsylvania, where he labored for a time; but his views, especially on the subject of communion, being too liberal to suit the Synod, his connection with that body was severed. In 1809, he joined with a number of persons of different denominations in forming the "Christian Association of Washington, Pennsylvania," the object of which was to promote simple, evangelical Christianity as set forth in the scriptures, and repudiating all opinions of men, all human authority as of any binding force in the constitution, faith or worship of the Christian church. Alexander Campbell arriving in America about this time, co-operated heartily with this movement, and when the Brush Run congregation

was organized, the father and son were ordained pastors of the church. Further investigation convinced both father and son that there was neither precept nor example in the New Testament for infant baptism, and that consistency with the position they had taken, required that its practice should be given up. Still further investigation, led first the son and subsequently the father, to the conclusion that immersion and immersion alone was Christian baptism. These two brave men, promptly following their honest convictions without reference to consequences, were both, with several other members of the Brush Run congregation, on the 12th of June, 1812, immersed by Elder Mathias Luse, of the Baptist church. The immersed believers of this congregation were received into the Red Stone Baptist Association, with which they co-operated for some time. But though stipulated at the time of their admission into the association that no terms of union or communion should be required of them, other than the holy scriptures, yet dissensions arose, which culminated in the dismissal of about thirty members of the Brush Run congregation to "Wellsburg, where they built a new church, and were afterwards admitted into the Mahoning Association of Ohio.

For some time Thomas Campbell taught school in Pittsburg, Professor Robert Richardson, the biographer of Alexander Campbell, being one of his pupils. In 1818, he lived in Burlington, Ky., and afterwards removed to Brook County, Virginia, where he assisted his son, Alexander, in teaching in the Buffalo Academy. Thus, his time was divided between teaching and preaching, until far advanced in years. The last years of his life he was blind, living in the house of his son, Alexander, where he was tenderly cared for. One who heard Thomas Campbell preach about seventy years ago, when he was still in the prime of manhood, describes him as a man of medium height, rather spare, with high, noble forehead, and speaking with fervor and earnestness. He seems to have been at that time, not only an attractive figure in the pulpit, but a model of loveliness in the family circle. The great care he bestowed on his son's education, especially in training him for the ministry, and afterwards their joint efforts to lay aside every opinion which conflicted with the plain teaching of the Word, and planting themselves on that Word, and that Word alone, was as beautiful as it was simple and unostentatious. This

godly man seems to have possessed in an eminent degree, that high moral courage which marks the characters of so many early reformers, in following implicitly their convictions. Besides the vast amount of good accomplished by Thomas Campbell, both as teacher of youth and preacher of the gospel, he rendered great service to the reformation by his sage advice. He wisely said, "Where the Bible speaks, let us speak; where the Bible is silent, let us be silent." The importance of the first part of the proposition all Protestantism will, of course, freely admit, but where in all the world at that day was the latter part of his proposition—"Where the Bible is silent, let us be silent"—regarded as authoritative? Men had gone on making creeds and tests of fellowship; erecting new walls of partition among God's people, instead of breaking down old ones, until that earnest prayer of the Savior for the union of his people—John xvii—seemed to be entirely ignored. I regard this conservative element in the reformatory movement, confining ourselves in the work and worship, to the plain teaching of the word, as being of the very greatest importance. Without it, we are liable to lapse into denominationalism;

but with it in full force, I cannot see how we can. It is true that without this conservative element, we might grow in numbers and in influence, but should we then occupy a platform where we could consistently ask everybody to join us? Would not our strong plea for the union of all Christians, be weakened or entirely neutralized?

Thomas Campbell died at the home of his son Alexander, at Bethany, Virginia, in 1854, having reached the advanced age of ninety-one years. He was highly devotional, and had such a high regard for the Bible, that even after he had become blind, he kept it on a stand at the head of his bed where he could put his hand on it. One of the household says, that one morning she took his Bible from its accustomed place to read from, but he missed it, and made inquiry for it, indicating that he made a practice of feeling for it. The same one who waited on him so faithfully, and saw so much of his sweet temper, his resignation and his devotion, says he would have anyone who visited him—after he was blind—hold his hymn-book while he would repeat beautiful hymns. A faithful and devoted brother, who had been both student and professor in Bethany College, was present in the room

when Elder Campbell died, and described it as a most solemn and affecting scene. As the venerable patriarch lay patiently waiting for the spirit to leave the body, the son, himself then getting old, stood by, grief stricken, but with a radiant hope of a future meeting not far off. He said he felt that angels were in that room ready to waft the spirit to its blessed home above.

Alexander Campbell was born in the county of Antrim, in the north of Ireland, in June, 1786. His education was completed at the University of Glasgow, and after studying for the ministry in the Presbyterian church, came to America in 1809. He spent much of his time subsequently in teaching and preaching. His first labors as a preacher were in the Presbyterian church; but changing his views in regard to both the mode and design of baptism, he was, as already stated in our brief sketch of Thomas Campbell, immersed on the 12th of June, 1812, and acted afterwards with the Red Stone Baptist Association, and subsequently with the Mahoning Association of Ohio. It was while a member of the Red Stone Association, notwithstanding the unpopularity of some of his views with this body, that he was selected to hold a de-

bate with John Walker, a Presbyterian, on the subject of baptism. This debate took place in 1821, and was so popular that two editions were soon published. In 1823 he held a debate on the same subject, with the Rev. Mr. McCalla, of the Presbyterian church. This debate brought Mr. Campbell still more prominently before the people of Kentucky, who liberally supported the Christian Baptist, the publication of which he commenced that year. I doubt if any religious periodical of that day ever produced such a deep impression, or had so much to do with molding religious thought. Mr. Campbell wrote as he spoke, with that clearness and force which at once arrests attention, and in many cases produces conviction. The success of this periodical was largely due to his own pen, which was wielded with great ability and untiring zeal. It was continued for about seven years, and then merged into the *Millennial Harbinger*. The latter was a larger paper, and very ably conducted, many strong writers contributing to its pages, a large portion of the work, however, falling upon the editor-in-chief. In 1829, Mr. Campbell held his debate with Robert Owen, the infidel, in which he so triumphantly vindicated the claims of Christian-

ity. This debate, which was held in Cincinnati, was listened to, not only by many of the prominent citizens, but also by many who had come there for the express purpose of hearing the discussion. This debate was published, and still may be found in the libraries of some of the older brethren. In 1836, Mr. Campbell held his debate with Archbishop Purcell, of Cincinnati. This debate, upon the doctrines and corruptions of the Catholic church, was ably conducted on both sides. Archbishop Purcell was not only a man of ability and shrewdness, but *was* a man of fine scholarship. He had not only been thoroughly trained for the priesthood, but had also the advantage of a stay of some years in Rome, where he was still farther drilled in the doctrines and history of his church, as well as outside literature and letters. Upon one occasion, in a private conversation, Mr. Campbell was asked the question, who he considered the ablest debater he had met, and promptly responded, "Purcell." Another thing that gave additional interest to this famous debate, was the fact that so few dignitaries of the Catholic church in this country had appeared on the platform to discuss the doctrines or defend the practices of their church. The fact that so

many copies of this published debate are to be found in the libraries of our brethren is a fair commentary of how they thought Mr. Campbell sustained himself in his attempt to expose the corruptions and fallacies of this old and powerful organization. I think for this able exposition of superstition and error, all Protestantism owes Mr. Campbell a debt of gratitude. The last public debate in which Mr. Campbell engaged was that with N. L. Rice, Presbyterian, held in Lexington, Ky., in 1843. I think the brethren generally, who either heard this debate or read it, after it was published, were entirely satisfied with Brother Campbell's arguments in favor of our views. This indefatigable man, by invitation, delivered a number of public addresses on various topics, most of which have been published, and show close thought and deep research. His address to the Young Men's Mercantile Library Association of Cincinnati, on the Anglo-Saxon Language, Its Origin, Character and Destiny, would alone entitle him to a very high stand as a public lecturer. This interesting address, delivered on the 11th of December, 1849, shows wonderful research, admirable reasoning and a prophetic glimpse of the future, which is now being

fulfilled with wonderful accuracy. Even when crossing the Atlantic, his pen was not idle, as is shown by his delightful and instructive letters to his daughter on the ocean and its tenantry. He spent much of his valuable life in the school-room, first in Buffalo Academy, and afterwards in Bethany College, of which he was founder and afterwards president. As president of the college he seems to have made a lasting impression on the students, while his Bible readings and comments furnished valuable thought in after years to many an able preacher, of which this college could boast so many among her alumni. But, while Mr. Campbell was a pronounced success as teacher, editor and public debater, his highest triumph was, I think, as a preacher; for here, in many respects, he was pre-eminent. He had a commanding appearance, an unusually fine voice, which was pleasant to the ear, and could be distinctly heard even on the outskirts of an immense audience, and with seemingly little or no effort on the part of the speaker. He was one of the finest readers to be heard in the pulpit or out of it. The ease with which he spoke, the clearness with which he presented his subject, and the distinctness with which

he was heard, seemed to at once arrest the attention of his audience, and hold it to the end of the discourse, even where this was from an hour and a half to, two hours in length. As an illustration, it is said that the first time John Smith heard him preach, which occurred in Flemingsburg, Ky., in 1824, he complained of the shortness of the sermon, which he thought had occupied about half an hour, but, upon examining his watch, found it had been two hours and a half long. It is said that this discourse was delivered in the simplest manner, but the new views being enunciated and elucidated, seemed to strike the strong mind of John Smith with a force which obliterated for the time, all cognizance of time. Dr. Heman Humphrey, the great Presbyterian divine, and ex-President of Amherst College, Mass., who heard Mr. Campbell preach two discourses in Louisville, Ky., in 1850, says:

“No man of any religious denomination in this part of the country has kept himself so prominently before the public for the last five and twenty years, or wielded so wide an influence as Alexander Campbell. Though on the first evening I went half an hour before the time, I found the house and

aisles densely crowded from the porch up to the pulpit stairs. Very many, I am sure, must have gone away because they could find no room, even to stand, within hearing of the preacher's voice. At length Dr. Campbell made his way up through the crowd, and took his seat in the pulpit. He is somewhat above the middle stature, with broad shoulders, a little stooping, and, though stoutly built, rather spare and pale. He has a high intellectual forehead, a keen dark eye, somewhat shaded, and a well-covered head of gray hair, fast changing into the full bloom of the almond tree. I think he must be rather over than under sixty-five years of age. He looks like a hard-working man, as he has been from his youth up. Very few could have endured so much mental and physical labor as has raised him to the commanding position which he occupies, and so long sustained him in it. His voice is not strong, evidently owing in part, at least, to the indifferent state of his health, but it is clear and finely modulated. His enunciation is distinct, and, as he uses no notes, his language is remarkably pure and select. In his delivery he has not much action, and but little of that fervid outpouring which characterizes Western and

Southern eloquence. There is nothing vociferous and impassioned in his manner. I think he is the most perfectly self-possessed, the most perfectly at ease in the pulpit, of all preachers I ever listened to, except, perhaps, the celebrated Dr. John Mason, of New York. No gentleman could be more free and unembarrassed in his own parlor. At the same time there was not the least apparent want of deference for his audience. In laying out his work, his statements are simple, clear and concise; his topics are well and logically arranged; his reasoning is calm and deliberate, but full of assurance. His appeals are not very earnest nor indicative of deep feeling; but, nevertheless, winning and impressive in a high degree. There were many fine and some truly eloquent passages in the two discourses which I heard, but they seemed to cost him no effort, and to betray no consciousness on his part that they were fine. In listening to him you feel that you are in the presence of a great man. He speaks like a “master of assemblies,” who has entire confidence in the mastery of his subject and his powers, and who expects to carry conviction to the minds of his hearers, without any of those adventitious aids on which ordinary men find it necessary to

rely. On both evenings when I heard him he held the great congregation for an hour and a half, in that profound stillness which shows that his listeners are not aware of the lapse of time. Dr. Campbell's first discourse was an exceedingly interesting eulogy, if I may so call it, upon the Bible, glancing rapidly at some of the internal proofs of its divine origin, dwelling as much as his time would allow upon its wonderful history, biography and prophecies, and following the sacred stream down through the different dispensations, or, as he expressed it, through 'the starlight and moonlight ages of the patriarchs, and of the Jewish commonwealth, till the glorious sun of righteousness rose upon the world and introduced the Christian era. ' The text on the following evening was, 'Great is the mystery of godliness, ' etc. It was an able and orthodox discourse throughout. He dwelt chiefly upon the two clauses of the text, 'justified in the spirit, received up into glory, ' and I cannot in justice refrain from acknowledging that I never remember to have listened to, or to have read, a more thrilling outburst of sacred eloquence than when he came to the scene of the coronation of Christ, and quoted that sublime passage from the 24th

Psalm, beginning, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in, ' when he represented all the angels, principalities and powers of heaven as coming together to assist, as it were, in placing the crown upon the Redeemer's head. Dr. Campbell is certainly a great man." —*Millennial Harbinger*, May, 1850.

The above criticisms are so able, so just and so liberal, that we have quoted them more fully than we otherwise should have done. I think if Professor Humphrey had known that Brother Campbell never claimed the title of either reverend, or doctor, he would not have prefixed the latter title to his name.

One who heard him preach about this time, to a large audience in the Court-house in Maysville Ky., says: "He seemed to hold the people spellbound for about one hour and a half. As the audience was composed in part of other church members than his own, his subject, 'The Creation, 'was happily chosen, as not involving any doctrinal points. His commentary on the word 'creation; ' his clear elucidation of the various steps taken by Jehovah to fit up this earth as a suitable abode for

man; the elucidation of the fact, that had creation stopped at any one of these steps it would have been thus far complete; the manner in which this wonderful work was mapped out in the mind of the Creator, before the first fiat—'light be'—was pronounced; indeed, the whole theme was handled with a master hand." This discourse he pronounced one of the grandest he had ever heard from the pulpit.

One of the remarkable features in Mr. Campbell's preaching, was the ease with which he addressed vast audiences, day after day for weeks together without complaining of fatigue or exhaustion. While he made no effort at oratorical display, his gestures were easy and natural, his language chaste, forcible and to the point. His subject seemed to be so clearly before his mind, so thoroughly within his grasp, that he moved on from one proposition to another with wonderful ease, and with the greatest order and precision, and always without the aid of notes. With one who enjoyed such great popularity, and whose sermons were listened to by such vast crowds, it might be thought by those unacquainted personally, with Brother Campbell, that he might have

become slightly egotistic, and somewhat dictatorial in manner. But so far from this being the case, humility was one of his distinguishing traits; while in the private circle he was a model of gentleness and affability. Indeed, by the fireside he was most charming in manner, always bright, genial, and instructive. One who met him several times in the private circle during his last visit to Louisville, Ky., in 1865, says “that though his memory in regard to recent events was somewhat clouded, the events which had transpired half a century before, were clear and well defined, while on Bible topics he was perfectly at home. A certain Psalm being suggested, he repeated the whole of it in his own inimitable style. During the same visit he preached one or two sermons marked by lofty thought, clothed in his usual chaste language.”

He was highly devotional. His aged widow, now nearly ninety years of age, whose mind is so admirably preserved, says he had family worship regularly morning and night, at which both children and servants were present. The custom was for each one to read a portion of the morning lesson, and at night to rehearse what he had committed during the day. She says: “Never did I see

him in all my life sit down to the table before giving thanks; but, most reverently standing up, no matter how great the number or the strangers might be. For some two or three years before his death, he often prayed in his sleep, and always when he awakened. It was the winter before his death he preached a sermon in his sleep, upon the second coming of Christ." This discourse, occupying from a half to three-quarters of an hour, Sister Campbell says, was one of the most eloquent she ever heard her husband preach. Brother Campbell seemed to fully recognize the fact, that whatever he possessed in the way of talents, influence or money, it all belonged to the Lord. He not only gave liberally of his means to the spread of the gospel, and the promotion of education, but the poor, both black and white, are said to have never appealed to him in vain. He was blessed not only with a great mind, but with a fine constitution and unusually good health. If I mistake not, one of his family said he had not, previous to the attack of sickness which ended in his death, been really sick, even for a day, for fifty years. Alexander Campbell died at his home at Bethany, West Virginia, on the 4th day of March, 1866.

Another remarkable man who took an active part in the reformatory movement of the nineteenth century, was Elder John Smith, who was born in what is now East Tennessee, October 15th, 1784. He was sent to school for a short time when young, learning to spell and read, but his services were so necessary in the forest and in the field that his education was necessarily neglected. Later in life he went to school for a short time pursuing his studies with great industry and perseverance in his eager desire to acquire knowledge. The story that John Smith was entirely without education, probably had its origin in the fact that' he sometimes in the pulpit proclaimed in his quaint manner that he had been raised in the backwoods and was ignorant. That other story too, that after ho was married his wife taught him his letters, seems also to be unfounded. Yet, John Smith's education, even when he had attained to manhood, was very limited. Fortune did but little for this man, but nature did a great deal. His mind was clear, strong and grasping, his wit keen and flashing, his manner sufficiently quaint to rivet attention, while his fervent appeals would often strike his audience with peculiar magnetic

force. To illustrate his wonderful power in the pulpit, I will narrate one incident as given by his excellent biographer, Professor John Williams. Smith, who was now a married man with four little children, and who had already been ordained a preacher in the Baptist church, had, with the hope of bettering his worldly condition, moved to Alabama. Here, after much hard work and undergoing many privations, he began to feel that he was getting into comparatively comfortable circumstances for a backwoodsman, when suddenly a great calamity came upon him. When from home, his house with nearly all of this world's goods he possessed, burnt to the ground, two of his little children perishing in the flames: soon after this his wife stricken down with grief and wasted away by sickness, sank into her grave. The misfortunes of this brave man did not end here, for soon he likewise was smitten down with disease which seemed to bring him down to the very brink of the grave. When he had sufficiently recovered his strength, with sad heart and in great poverty he turned his steps toward his old home in Kentucky. His biographer says: "After spending a week or two with his mother, who lived with her son

Jonathan, he went on to Wayne, to his old home on the Little South Fork of the Cumberland, for he felt the need of his brother William's counsel. He found awaiting him there, a letter from Jeremiah Vardeman, who had heard of his afflictions and of his return to Kentucky. That faithful friend wrote, that the brethren of Elkhorn had raised a contribution for his benefit, which they would shortly send to him by his friends; and he urged him to be present at the meeting of the Tates Creek Association, which would soon be held at Crab Orchard. It was to be an important meeting of the churches, he said, and a great number of ministers and people would be there. Smith set out at once for Crab Orchard. It was the last of August, the heat was great, and the roads were dusty from a long-continued drought. Puffs of hot air stirred the soil, and the dust almost smothered traveller and beast as they sweltered along the highway. His horse was jaded and lean. Across a worn and weathered saddle he had thrown a pair of tattered saddle-bags in which he carried his single change of homespun; this he was keeping to wear on Sunday, the great day of the Association. He reached Crab Orchard on Saturday,

with the dust of the journey thick upon him. He wore a pair of homespun cotton pantaloons, striped with copperas, loose enough, but far too short for him, and a cotton coat, once checked with blue and white, but now of undistinguishable colors; they had been given to him in Alabama. His shapeless hat was streaked with sweat and dust. His socks, too large for his shrunken ankles, hung down upon his foxy shoes. His shirt was coarse and dirty, and unbuttoned at the neck; his white cravat was in the coffin of his wife. He hitched his horse far off, to the branch of a tree, and, with his saddle-bags upon his arm, walked humbly toward the meeting-house. A great crowd loitered about the grounds, but no familiar face was there to greet him with a look of recognition.

Great, indeed, was his humiliation; for the shadow of the wrathful cloud still lay dark upon his spirit. So unworthy did he feel, that he would have shrunk from recognition, even by Vardeman himself. He turned aside and gave way to everyone, thinking it not strange that he drew upon himself their curious stare, or met their looks of pity or contempt. He reached the door of the meeting-house and stood before it. Ministers and

happy brethren were crowding the seats and thronging the aisles within. Stepping back, that a group of well dressed people might pass in before him, he stood for a moment longer before the door and then sat down upon the threshold. He had no heart to venture in, and he was weary and faint with his journey. They almost trod upon him as they crowded by him, for no one, it seemed, in all that vast assembly, either knew or cared to know him. Soon a voice within, rich as music, caught his ear: "Brother Moderator, it is impossible to transact the business of the Association in the midst of such a multitude as this. Many hundreds of people are yet without, and the house can hold no more. Let some one be appointed to preach to the people from the stand. This will engage the crowd, and we can go on with the business of the morning." It was the voice of Jacob Creath. While John Smith was listening, for the first time in his life, to the melody of that voice, his arm was grasped by an old friend, named Thomas Hansford, who had just recognized him. Only a few words could be exchanged, for the people begun to pour out of the house, and were now hurrying to the woods. "You must come and preach

for us," said his friend, "the people will be glad to hear you." "I cannot do it, brother Hansford," said he. "If the people knew but half my story, they would not want to hear me. They would pity and excuse me." It was arranged by Thomas Hansford, however, that Smith should occupy the stand with two others that had just been appointed to speak. One of these was a student of divinity, who had recently come out from Philadelphia, in company with Luther Rice, who also was present on that occasion; the other was an awkward and inexperienced young preacher of the neighborhood; they now came out of the house together and passed on to the grove. Smith arose and walked after them. "Why does that dirty fellow follow us?" said one of these young ministers to the other, glancing behind him. Smith heard him, but without emotion. He had been so humbled by the chastisement of heaven, that he could not now feel the sneers of men. When he reached the stand he found a great concourse assembled. He sat down on a log near by, and the two young ministers went up on the stand. They arose in turns, to speak; but each after a vain attempt, had to sit down, and confess his need of grace to finish.

“If the Lord will not give it to me, brethren,” said one of them, as he took his seat, “I cannot get it!” Thomas Hansford, and another, who now recognized Smith, again pressed him to go forward and say something to the people, who were disappointed, and were already beginning to disperse. At once an inspiration seemed to move him; he lifted up his head and sat erect; he arose, and, with a firm step, walked to the stand and stood up before the people. As he looked around upon them, his eye kindled and his spirit was stirred within him. The multitude stared curiously for a moment at the uncouth figure before them. Some laughed outright, while others turned away from him, and left the ground. He saw that, unless he employed some artifice to detain them, not a hearer would be left. With a noble voice such as had often sounded among the hills of Wayne, he called aloud: “Stay friends, and hear what the great Augustine said!” and they all stopped to listen. “Augustine wished to see three things before he died,” continued Smith. “Rome in her glory and purity; Paul on Mar's Hill: and Jesus in the flesh.” A few now sat down, but many smiled and started off again. “Will you not

stay," he cried, in a still louder voice, "and hear what the great Cato said?" Many returned and took their seats, and seemed willing to be amused. "Cato," he continued, "repented of three things before his death: first, that he had ever spent an idle day; secondly, that he had ever gone a voyage on water, when he might have made the same journey on land; and thirdly, that he had ever told the secrets of his bosom to a woman." The people continued to come back, and began to crowd close to the stand. A few acquaintances, who had not seen him for a long time, now recognized him, and passed the word among the crowd: "It is John Smith, from the Little South Fork." Seeing groups of persons still standing in the distance, he called again with all the strength of his heavy voice: "Come friends, and hear what the great Thales thanked the gods for." "Let us go and hear the fellow," said one; "there may be more in him than we suppose." And they all, at last, sat down near by to listen. "Thales thanked the gods for three things: first, that he was endowed with reason, and was not a brute; secondly, that he was a Greek and not a Barbarian, and thirdly, that he was a man and not a woman."

“And now, friends, I know you are ready to ask: 'And pray, sir, who are you? What have you to say for yourself?'” “I am John Smith, from Stockton's Valley. In more recent years, I have lived in Wayne, among the rocks and hills of the Cumberland. Down there, saltpetre caves abound, and raccoons make their homes. On that wild frontier, we never had good schools, nor many books; consequently I stand before you to-day, a man without an education. But, my brethren, even in that ill-favored region, the Lord, in good time, found me. He showed me his wondrous grace, and called me to preach the everlasting gospel of his Son.” “Redemption! Redemption!!” he shouted, and his voice sounded through the woods like the tones of a trumpet. He had no Bible, but he quoted in the same loud voice, his text: “He sent redemption to his people, he hath commanded his covenant forever; holy and reverend is his name. “ Psalm 111: 9. He spoke of redemption, first, as conceived; secondly, as applied; and thirdly, as completed. He had been speaking but a short time, when a man, who had listened with astonishment to his exordium, pressed through the audience and hurried to the house, and going up

to Jacob Creath, begged him to let all business alone, and to come out immediately to the stand. "Why," said Creath, "what's the matter?" "Sir," said he, "the fellow with the striped coat on, that was raised among the 'coons, is up; come and hear him preach! His name is Smith." "What! John Smith?" asked Creath; and at the mention of that name, the tears came into his eyes, for he, too, had heard the story of Smith's misfortunes. He left the house immediately, and went out to the grove, and quietly took his seat upon the platform behind the speaker. Others soon followed, for it was noised among them that some extraordinary scene was transpiring without. In fact, the morning session of the Association was broken up; preachers and people rushed out and gathered about the platform. Many that could not find seats or places to stand, climbed the trees close by, and the very saplings swayed with people eager to see and hear. When the speaker reached the third and last division of his subject, and began to paint the final glory of God's elect, the multitude arose and stood upon their feet; and when he closed his impassioned exhortation, every eye was weeping, and every heart and lip blessed the man

without an education. He turned to find a seat for he was exhausted. Creath rushed toward him and clasped him in his arms. They had never met before, but, from that day they never met without embracing. "I took you to my heart, John," Creath afterwards said, "that first time I ever saw you, and I expect to do so every time I meet you, till I die." All the preachers, even those who had reviled him, now came forward to grasp his hand; and the people continued for some time to press upon him. His sad story passed from group to group that day, and everyone felt for him a tearful sympathy and tender respect. His friend, Jeremiah Vardeman, had been prevented from attending the association; but the contribution which he had raised, amounting to \$55. 12J, had been safely brought by the hands of another."

Elder Smith becoming dissatisfied with his position in regard to the subject of election, made a thorough investigation of the subject with the Bible in his hand, and finally rejected his previous Calvinistic notions, but maintaining his position in the Baptist church, toiling faithfully for the salvation of sinners and the perfection of the saints. On some points of doctrine, his great mind was

still beclouded; but fortunately he got hold of some of the early numbers of the *Christian Baptist*, the publication of which was commenced by Alexander Campbell, in 1823. The articles from the pen of Mr. Campbell were so clear and convincing, his talks at the fireside so open and candid, and his sermons so plain and unostentatious, that Elder Smith, after a careful examination, was constrained to adopt most of Mr. Campbell's views, and soon found himself with John T. Johnson and others in full sympathy and active co-operation with the reformatory movement.

He and others finding themselves out of the Baptist communion, joined hands in the great movement, which was upheaving religious society in Kentucky and some bordering communities. In this effort, John Smith was a conspicuous figure, riding as he did from county to county, holding meetings, preaching with great boldness and power, and gathering in scores of sinners, and hundreds from the denominations who flocked to the standard of the Bible and the Bible alone. At the great meeting held at Lexington, Ky., the first of January, 1832, between B. W. Stone and those associated with him, and those associated

with A. Campbell, Stone was selected to speak in behalf of the Christians, and John Smith was selected to speak in behalf of the Disciples. The latter spoke first, and with an open candor well calculated to inspire confidence, and a tender respect for the views of others calculated to gain their sympathy. I cannot doubt that this able and well-timed address of John Smith did a great deal to perfect the union between those two bodies of Christian people. We quote the following sentences from his address: “While for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one gospel fact, commandment, or promise, will I surrender for the world!” “Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us the Light we need.” His arguments and illustrations were often quaint, and usually very forcible. As an illustration we quote the following from his “Life: “ ”At Harrodsburg, he—Smith—found Walter Scott, and he soon expressed a desire to have an interview with

him and John T. Johnson. They met accordingly at a private house, and while sitting in the parlor, with a number of brethren and sisters around them, Johnson said: "Brother Smith, is the matter about which you wish to talk to us of a private nature, or can you communicate it before the brethren?" "Nothing that I wish to say," replied Smith, "needs be said in private." "Proceed then," said Johnson; and all present gave their attention. "I never did pretend, brethren, to rank myself with great men, but my age and experience, I hope, will give me the privilege of expressing my opinion for the advantage of brethren younger than myself. This controversy about our name is likely to get up a party feeling among the brethren, and therefore, it ought to be dropped. Brother Campbell has quit writing about it, and I think you should all do the same." "Why, Brother Smith," said Scott, with some enthusiasm "I have an article on hand which I shall publish next month proving conclusively that God never acknowledges his people or their works, until they receive their right name." "If you prove that," replied Smith, "you will kill a thing I love as dearly as I do my own life." "What is that, Brother



JOHN SMITH.

John?" "The name Christian," replied Smith. "How will we do that?" "You learned men have been teaching us that it was some ten or eleven years from Pentecost till the meeting at Antioch. Now will you indeed prove that God never owned the disciples of Jesus, nor the ten years preaching of the apostles, nor the thousands of converts they had made, till the time of that meeting? This surely you will not attempt to do. But if God cannot acknowledge his children until they have the right name, as you say—and if, however, he did acknowledge the apostles and their works before the Antioch meeting—then the name disciple, by which they have previously been called, is the right one, and that of Christian is gone forever!" "But, Brother John," replied Scott, "only one-half of the Christian body was formed within that period. The church was then composed of Jewish Christians, but when the other half was added from the Gentile world, the whole received its right name." "Now, just think of it brethren!" Smith rejoined. "The church of Christ, during all that time, with its thousands of members, and the apostles at their head, was not a body, but a one-legged, one-breasted, one-armed,

one-eyed, nameless thing, waiting for its fellow-half, to get a name!" "Really, that won't do, Brother John," said Scott. "No, Walter; and if you had not been hypoed in some way, you would have seen that it would not do." "But, Brother Smith," asked Scott "Don't you and your wife give your children names?" "Walter," replied Smith, "you and other great men have been writing much about the patronymic, or family name. Now, Nancy and I were so ignorant that we thought our children were all born Smiths—that they were entitled to the patronymic name by virtue of their birth. True, we give them proper names, in order to distinguish them from one another, but we never had any other idea than that they were all Smiths when born. Did you ever quarrel about whether your children should receive, by inheritance, your family name?"

Scott was silent; the general laugh that followed relieved him from any reply, and Smith let fly another shaft. "Walter," continued he, "you recently wrote a piece inviting the brethren to send you their written views as to the time when it was proper to confer the name Christian. Now I do wish that some school-girl had been at your elbow

when you thus wrote, and told you that it was when baptized into Christ, and thus put him on —being born into the kingdom and the name, when born of water and of the Spirit; and that you had no more right or authority to confer it by a subsequent ceremony than you had to celebrate the Romish mass.”

“Suppose,” Smith still persisted, without mercy, “that I had been called on to celebrate the rites of matrimony between you and your sister wife; that, in a few days afterward, I had returned, and, calling your friends together, summoned you up to the parlor, and informed our sister that I had come to confer upon her, her new name—that it was now proper that she should take upon herself your name; would she not, with much surprise, have informed me that she had already acquired that name by virtue of the law that had made her your wife, and that she would continue to wear it, too, as long as she lived, without the aid of my pow-wowing?” It may be added that the articles with which the church was, at that time, threatened, never made their appearance.

Many anecdotes are told about Smith's quick wit, and sharp replies, the flashes sometimes com-

ing when least expected. Who but he would ever have thought, upon coming up from the water after baptizing, of seizing a Methodist minister and dragging him to the water's edge as though determined to dip him in spite of his earnest protestations? When told by the unwilling subject that without his consent such a baptism would be of no benefit to him, Smith's reply was, that this was just the way that he treated the helpless babies. The logic seemed to be apparent, that if a want of consent, and even actual force was used in the one case, there was no good reason that it should not be in the other.

Even at an advanced age, John Smith spoke with power; his palsied hands, his white hair, and his tine head making him a venerable figure in the pulpit. He died in Mexico, Missouri, on the 28th day of February, 1868, in the eighty-fourth year of his age, and in the full assurance of faith. Just before he died: "My prospects are entirely satisfactory. I have no fears whatever about the future. I am nearly home. I am as calm and as much composed as I ever was in my life; and I leave the earth with but one single regret. My sons-in-law are not Christians.

What would this whole world avail me now, if I had not tried to live a Christian!" The amount of good accomplished by this great preacher, running through a period of over half a century, and extending over such a vast area, can hardly be estimated; and as to the ultimate results they are of course beyond computation.

John T. Johnson. This great evangelist was born in Scott County, Kentucky, October 5, 1788, and after completing his education, studied law in the office of his brother Richard, in Georgetown, where he commenced the practice of his profession. Upon the breaking out of the war of 1812, a large number of young men, many of them from the best families of Kentucky, promptly volunteered to march to the defense of their country. Among these were three sons of Robert Johnson: Richard M., James, and John T., who all did gallant service, John T. having his horse shot under him. After returning home, the latter resumed the practice of law at Georgetown, but being very popular he was elected to represent his county in the State Legislature in 1814, 1815, 1817 and 1818. He represented his district in Congress from 1821 to 1825. In December 1826, he was appointed by

Governor Desha. a new Court Judge of Appeals of Kentucky, a position he held for about nine months. He was again returned to the State Legislature in 1828. Since 1821 he had been a member of the Baptist church, but in 1831 embraced the principles of the reformation. Seeming to realize the full force of the statement he so earnestly and so often made in the pulpit “that Christianity is worth everything, or is worth nothing” and that all he had, and all he could command, belonged to the Master; he gave up the law, laid aside all political aspirations, and with his Bible in his hand, went forth as an itinerant preacher, proclaiming the glad tidings of salvation, far and near, and without any stipulated money remuneration. In his extensive travels through Kentucky, and into other states, he usually had with him some faithful brother, such as John Rogers, Samuel Rogers, Jacob Creath, and sometimes a young Timothy, who would assist in his meetings. At this time the brethren having few houses of worship, meetings were often held in private houses, sometimes in school houses, or other public buildings, and in favorable weather in open groves. The immersions took place in ponds, creeks and rivers; bap-

tisteries as yet being unknown among us. The preacher's pay for holding a protracted meeting was in many instances ridiculously small, a few dollars in money, or some articles of, wearing apparel, prepared by the sisters, being the sum of donations given him. He generally, however, met with a warm welcome, and most hospitable treatment among the brethren, who gladly attended meeting, and rejoiced in its success. At this time and for some years later there was waged a strong war of opposition to this new movement; but the cry that these people were heterodox in their teachings, that they simply believed in water baptism, without any requirement of heartfelt religion upon the part of candidates for admission into the church, seemed to excite curiosity in the people to hear this strange doctrine. Many flocked to the meetings, and when such a man as John T. Johnson, with all his earnestness of manner, would contend for primitive Christianity, with the Bible alone as an all-sufficient rule of faith and worship, they would listen with attention, and before the meeting would close would enlist under the banner of the Great Captain of our salvation. I first met John T. Johnson while preaching in Mason

and Bracken Counties, Kentucky, and later at his own home in Georgetown, where he had such a wide influence, both in the church and out of it. He took an active part in obtaining the charter for Bacon College in 1836, the first session of which was taught in the house just vacated by his brother Henry. He was a very active supporter of the college, and a member of the first board of trustees. Later on, when the Midway Female Orphan School was established, he strongly advocated its claims, and worked to put it on a firm basis. While on his preaching tours he made strong appeals to the brethren in behalf of this home for the orphan, and for the support of Bacon College. It has been estimated that this earnest preacher was instrumental in bringing over three thousand people into the church, thus exerting a wonderful influence in the great work then going on in the West, and especially in Kentucky, which seemed to be an active center of operations. But, while John T. Johnson's greatest work was evidently in the field, and while his earnest sympathizing voice was heard from so many pulpits in his own and neighboring states, his pen was not idle. In 1832, he joined Barton W. Stone as co-



JOHN T. JOHNSON.

editor of the *Christian Messenger*, and worked shoulder to shoulder with that good man for the union of God's people, especially in the State of Kentucky. These two men held different views on some points of doctrine, but as there was perfect agreement between them as to what a man must believe, and what he must do to be saved, each one was permitted to hold his private opinions, so long as they were not made tests of church fellowship. Thus they moved on in harmony in the prosecution of the good work, coming closer and closer together, as they more critically examined the exact teaching of the book. Barton Stone moved to Springfield, Illinois, in 1834, continuing the publication of the *Messenger* at that point. After the severance of this pleasant editorial connection, John T. Johnson in 1835 engaged in editing *The Gospel Advocate*, and in 1837 in editing *The Christian*?

The evangelist was a man of medium height, rather slender, with dark, expressive eyes and a bright, genial countenance. I well remember his earnest manner in the pulpit, and his genial attractive manners in the private circle. He was a model in regard to purity of character, of unswerv-

ing faith, and unflagging zeal.. He had a great sympathetic heart, always ready to engage in good works; and of these he seemed to place the salvation of sinners as the very first. In speaking of accessions to the church, he would so often say, so many “noble” young ladies, or so many “noble” young men, had made the confession; as though this was the most ennobling act of their lives. This aged patriarch died in Lexington, Missouri, on the 17th of December, 1856. He died with his armor on, having gone to Missouri to make one more fight for the Master; and leaving behind him a bright example, and the influence of a great and noble work.

Walter Scott was another prominent figure who contended earnestly for a return to apostolic teaching and practice. He was born, raised and educated in Scotland, and I believe, was distantly related to Sir “Walter Scott, being of the same clan, He came to America when a young man, and as early as 1827, we find he was preaching and baptizing for the remission of sins, within the bounds of the Mahoning Association in northern Ohio. Elder John Secrest, who was laboring in the same field, and preaching the same doctrine, is said by



WALTER SCOTT.

one writer to have baptized more persons, perhaps, than any other uninspired man ever did in the same length of time. Indeed, the preaching of this zealous and attractive young man, presenting the gospel as he did in its simplest and most attractive form, not only drew together attentive crowds, but was followed by great numbers flocking into the fold. He was employed by the Association to continue his labors during the next year, and after his successful work in this field, and in the city of Pittsburg and vicinity, he removed to a village near Cincinnati, where for some time he conducted a religious paper. In his preaching excursions he would sometimes go over into Kentucky where he was a most welcome visitor, and was listened to with great interest. Indeed he was so highly esteemed in Kentucky as a preacher, a writer, and an accomplished scholar, that when Bacon College was organized, at Georgetown in 1836, he was elected president of the institution. After resigning his position, he resumed the field, preaching at various points, a considerable portion of his time being spent in Kentucky. Brother Scott was a classical scholar, and wrote with fluency and force—his “Great Demonstration” showing de-

cided genius, and a masterly power of generalization. He was of a medium stature; his noble head, fine classical face, and graceful manners making him an attractive figure in the pulpit. His language was well selected, his gestures easy, and some of his bursts of eloquence truly grand. He was charming in the private circle, where he was very genial and as unsophisticated as a child. He not only wrote poetry with fluency, but it seems, committed it to memory with great facility. It would be no light task with most men, already arrived at middle age, and occupied in preaching and writing, as Brother Scott was, to commit to memory, in a short time, every one of the one hundred and fifty Psalms. And then what a treat to hear him, in his rich melodious voice, repeat one of these beautiful Psalms and make his comments on it. Brother Scott had a great sympathetic heart; his charity being bounded alone by his means. On one occasion, it is said, the case of a needy widow was mentioned, and a collection taken up. Some surprise being evinced at finding a ten-dollar bill in the hat, and a curiosity to know who the liberal donor could be, it was traced to Brother Scott., He had just received this

sum for preaching, and it is said it was every dollar he had at the time. I presume that no one who had enjoyed an intimate acquaintance with this great and good man, who heard him in the pulpit, and felt his genial influence in the private circle, has forgotten his fine face, or his bright cheerful manner. When we look back at the great work which this faithful man accomplished, as well as the fine Christian influence he exerted upon those around him, we can but regard him as one of the great lights of the reformatory movement of the nineteenth century.

In conclusion, my brethren, I have for more than fifty years been a member of the church of Christ; and knowing that I must shortly put off' this my tabernacle, I will endeavor to admonish you, that ye may be able after my decease to have these things always in remembrance, "for ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just *men* made perfect, and to Jesus the mediator of the new Covenant." Therefore be

faithful and valiant; and ever cherish the memory of the early pioneers in the Christian reformation; they were as meek and gentle as children, yet valiant for the truth. Cherish brotherly love, remembering that God's children are not confined to any one church. They will come from the East and the South, the North and the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. We all need more of that deep-toned piety and godly sincerity that was conspicuous in those early reformers. Let us suffer long and then be kind, forgiving one another even as God for Christ's sake hath forgiven us.

The author acknowledges himself indebted for information in these reminiscences, to A. Campbell, James Mathes, Levi Purviance, and to his brothers, L. J. Frazee, M. I.), and Elder E. S. Frazee.

CHAPTER VII.

THE OFFICE OF THE HOLY SPIRIT IN CONVERSION.

Romans, viii: 14, 15, 16, “For as many as are led by the spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God.”

I HAVE selected this portion of the word of God that we might for a short time consider the office of the Holy Spirit in conversion and sanctification; a subject which we should all understand, and why it is shrouded in so much darkness and obscurity is strange, as scripture makes it as plain as any subject I could call your attention to. I suppose it is because persons will not go to the word of the Lord to see what it teaches upon this important subject, yet we should have more confidence in the divine teaching than in all the uninspired men on the earth, yet men will differ from us for they will not hear what the Spirit saith to churches.

It is frequently the case, that when our oppos-

ers refer to our views on this subject, that they tell their hearers that if men are ever converted, God must do it, and it is said in such a manner as to leave the impression on the mind of unsuspecting hearers, that we deny it; but on this point, we can confidently state that God has converted every sinner that has been converted since Christ was here in the flesh.

Another, in opposing our dangerous doctrine, as he is pleased to call it, informs his audience, that all who are converted to God, are converted by the Holy Spirit and by the power of God; this, too, is done in such a manner as to leave the impression that we deny it; but on this point, also, we can state with fullest confidence that every soul that is converted to the Lord is converted by the Holy Spirit and by the power of God, nor can any man call Jesus Lord, but by the Holy Spirit.

Another man appears upon the stage and informs his audience that the heart of man is changed by faith, and that faith is the gift of God, and consequently that no man is converted unless God gives him faith, and that this faith that God gives changes the heart and converts him to the Savior. This, too, is done in such a manner as to make the

impression that we deny it; but on this point we can also state in the clearest terms, that every person who is converted to God is converted by faith, and that this faith which changes the heart is the gift of God, and that no one is ever converted to the Lord until God gives him faith which changes the sinner's heart and converts him to the Lord.

Do I hear some one inquire at this point, "What, then, is the difference between you and your opposers? I reply, that the difference is not that our opposers believe that God converts men, and that we deny it; but, while we all agree that God converts men. we disagree as to how he does it. The difference between us and others is not that they believe that persons are converted by the Holy Spirit, and we deny it; but while we agree that persons are converted by the Holy Spirit, we disagree as to *how* it is done. The difference between us and our friends who oppose us is not that they believe that persons are converted by the power of God, and we deny that the sinner is converted by the power of God. We disagree as to how the sinner is converted by the power of God. The difference is not that others believe that faith is the gift of God, and that the sinner is converted by the faith that God gives him,

and that we deny it; but, while we all agree that faith is the gift of God, and that the sinner is not converted until God gives faith, and that this faith changes his heart and converts him; we disagree as to *how* God gives this faith and *how* it converts men. You see that it is not the thing itself that we disagree about, but we only disagree about the *how*.

Let us now appeal to the sacred oracles and see what they teach upon this all-important theme. "To the law and to the testimony, says the prophet, if they speak not according to these, it is because there is no light in them." It is a religious truth that faith is the gift of God, and that God gives it by the Holy Spirit, but the question *how* he gives it is the one to be decided.

We will now call up our witnesses and hear them testify upon this transcendently important question. And first, we will hear our adorable Redeemer in that most solemn prayer to his Father just before he suffered, as recorded in the 17th chapter of John: "Neither pray I for these alone, but for them also, who shall believe on me through their word." The Lord here prays for a certain class, and certainly all good persons desire to be

included in that class. What class was that for which he prayed? Was it that class which receives faith *directly* from heaven without the instrumentality of the word? Certainly not. What class is it, then, for which he prays? He answers: "For those also who shall believe on me *through their word.*" This language is as clear and conclusive as I could wish, and proves beyond all doubt that God gives faith by hearing the words of the apostles.

We will next hear the testimony of St. John, the apostle, and beloved disciple of the Lord, as recorded in the 21st chapter of his gospel. "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but *these are written that you might believe* that Jesus is the Christ the Son of God; and that believing you might have life through his name." What does the apostle say was his object in writing? "*That you might believe.*" Language cannot be more explicit than this. But some one says, "Here is your mistake, sir; that is mere historical faith; I want saving faith." Well, let us see what sort of faith the apostle is speaking of; we wish to make no mistake. How does it read? "These are written that you might believe, and believing you might have life through his

name.” Faith that can give life through the name of the Son of God is undoubtedly saving faith. Can there be any better faith than this? Can any man oppose this faith and be a good man?

We will next hear the testimony of the apostle Peter, to whom the keys of the kingdom were committed. He attended that great convention of apostles, elders and disciples, which convened at Jerusalem to settle the dispute on circumcision. After much debating had taken place, the apostle arose and opened his speech in this interesting language: “Men and brethren, you know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe.” Could language express any sentiment more clearly than Peter here asserts, That God made choice among the apostles, that by the mouth of Peter that the Gentiles should hear the word of the gospel and believe? Whoever, then, opposes the doctrine that faith comes through hearing the word of the gospel as proclaimed by the apostles, opposes the choice of God. See Acts xv: 7.

We will now hear our fourth witness; the great apostle to the Gentiles as recorded in the tenth

chapter of his epistle to the Romans: “So then, faith cometh by hearing and hearing by the word of God.” But, we are sometimes told, that we should pray for faith, indeed, we often hear people in our day praying for faith. But Paul did not so understand it. He first quotes the language of God: “It shall come to pass that whosoever shall call on the name of the Lord shall be saved;” then he gives us the following reasoning on the subject: “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?” Thus the apostle explodes forever the notion that a man can pray without faith. If then the apostle had not been sent, they never could have preached, we never could have heard the word, and if we had not heard the word, we could not have believed, and if we had not believed, we could not have called on the name of the Lord, and if we had not called on the name of the Lord we could not have been saved.

We now have the testimony of the Savior, that faith is given through the word of the apostles;

and the testimony of the apostle John, that he wrote that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name; and we have the testimony of the apostle Peter, that it was the choice of God that the Gentiles should hear the gospel by his mouth; and we have also the testimony of the apostle Paul, that faith comes by hearing, and hearing by the word of God. Thus we have established beyond all doubt, that faith comes through the word of God, and that a person cannot call on the name of the Lord without faith.

If anyone will not be convinced by the testimony of four such witnesses as these, we pronounce him beyond the reach of Bible testimony. He may have eyes, but he sees not; ears he may have, but he hears not; a heart he may have, but yet he understandeth not; for he has shut his eyes, and stopped his ears, and closed his heart, lest he should see with his eyes, hear with his ears, and understand with his heart, and the Lord should convert him.

But we are next to show how God gives faith by the Holy Spirit. We will first inquire of Peter, how we get this gospel through which we believe.

He answers, "It was preached with the Holy Ghost sent down from heaven." We will next hear Luke on this point, he certifies, "The apostles spoke as the Holy Spirit gave them utterance." And now Paul, we will hear you again. He testifies, "We speak not the words which man's wisdom teaches, but which the Holy Spirit teacheth."

And fourth, our Lord commands Christians to hear what the Spirit saith to the churches. Where, then, do we find this gospel that was preached with the Holy Spirit sent down from heaven? This language which was spoken as the Holy Spirit gave utterance? Those words which the Holy Spirit speaks? and what the Spirit saith to the churches? We find it spread out on the pages of this divine volume and nowhere else. The language and the testimony of the sacred oracles are the language and testimony of the Holy Spirit.

We have now shown that whoever believes on the Lord, believes through the scriptures; and whoever believes through the testimony of the Holy Spirit as recorded in this divine volume, is made a believer by the Holy Spirit; from this there can be no escape.

But how is it that men are converted by the

power of God? Paul says in the first chapter of his epistle to the Romans, that “the gospel is the power of God unto salvation to everyone that believeth,” consequently all who are converted by the gospel, which is dictated by the Holy Spirit, are converted by the power of God.

God then converts men by giving them faith, and this faith he gives by the Holy Spirit through the apostles, and through their word. This word was preached with the Holy Spirit sent down from heaven and consequently all it contains and whatever effect or influence it has, must be divine.

The divine being operates through the divine Spirit, the divine apostles, and the divine word, which is divine power, and produces divine faith, which purifies or changes the heart. Is not this change or purification produced by these divine means a divine change or purification? All must admit that it is.

Now let us take an example and see whether we are correct in all this. On the day of Pentecost the apostles stood up for the first time after their endowment with power from on high, under the full and complete influence of God's own inspiration, and through them the Divine Father by the

Divine Spirit put forth his divine word, which is his divine power unto salvation. “When they heard this they were pricked in their hearts.” Now here is the first intimation of *heart work* in the case, and this was caused by what they *heard*. Paul says in another place that “ the word of God is the *sword of the Spirit*.” In order then to put the old man to death, God through his apostles, and through his Spirit, pierces him to the heart with his sword, which is the word of God, and thus causes him to cry out as at Pentecost, “What shall we do.” This view perfectly accords with all that we have said. We have already seen that faith comes by hearing, and hearing by the word of God, and that faith changes or purifies the heart. This change or purification was commencing when they were cut to the heart and was the cause of their crying out, “Men and brethren, what shall we do?”

Now that God produced that effect on their hearts, and that he did it by the Holy Spirit by his power, and by his word, is just as evident as any proposition can be, and it is only the work of a skeptical heart to deny any one of these agencies. And I feel confident that as men were converted

upon the glorious morn of the Christian era, so they may and ought to be converted at the present day.

But we are informed in our text that “they that are led by the Spirit of God are the sons of God.” On the day of Pentecost when the Spirit addressed that immense concourse collected out of every nation under heaven, one part of the congregation was led by the Holy Spirit. Where then did the Spirit lead those to, who adhered to its drawings? It led them to believe on the Lord, and to cry out “What shall we do.” What further direction does the Spirit give? “Repent and be baptized.” What then took place: “So many as *gladly* received the word”—that is, as many as suffered themselves to be led by the Spirit—“were baptized, and the same day about three thousand were added to them.” That there were no infants among the three thousand, is evident, for we are told that these *all gladly* received the word. Infants do not gladly receive the word. We see then, that those who were led by the Spirit on that occasion, were led to repent of their sins and be baptized, and were saved; and those who were not led, did not obey and consequently were not saved. And so it is

at the present day also. Having thus been constituted sons, the Spirit bears witness with our spirit that we are children of God. This testimony of the Spirit is found in the language of the Spirit in the scriptures which says “as many as are led by the Spirit are the sons of God.” Our spirit bears witness that we are led by the Spirit; or that we do what the Spirit requires, and thus by the joint testimony of the Spirit of God and our own spirit, we are proved to be the sons of God. But some one asks have we no evidence of pardon but the mere word? I would ask such an one, how he knows any revealed truth; how he knows that Christ is the Son of God? or that there is a heaven or a hell? He replies, “Because the scriptures says so.” I ask, have you nothing but the mere word? You reply, “Why this we think is quite sufficient” and so it is, but the same scripture say “he that *believeth* and is *baptized shall be sailed.*” We believe it is just as true in the one case as in the other. But suppose you could stand in the presence of the Savior as he sits upon his glorious throne and ask him for the pardon of your sins, and he would answer as he did to one of old, “Thy sins are forgiven thee,” This would

be all the evidence you would want. I would ask you, how do you know your sins are pardoned? “Because my Savior said so.” And so as the case now stands, the Lord by his Spirit has proposed pardon to all upon certain conditions. Consequently all who comply with those conditions have his testimony that they are pardoned.

After men are in Christ they must follow him; as it stands in John's vision in Patmos, they “must hear what the Spirit saith to the churches,” and do his commandments while they shall tabernacle here in the flesh, and following him he will lead them to the holy city of God, to the pure river of the water of life, to the realms of eternal bliss, and unfading joys of the new heavens and the new earth, in the full fruition of heavenly light, beyond the power of sickness, sorrow, pain or even death itself. In Christ, we enjoy the purest society on this earth and live in the full assurance of the society of all the pure and blessed spirits that burn around the glorious throne of the Majesty in the heavens.

CHAPTER VIII.

ALL MEN ARE STEWARDS.

1 Peter iv: 9, 10. "Use hospitality one to another without grudging. As every man hath received the gift, minister the same one to another, as good stewards of the manifold grace of God." 1 Cor. iv: 2. "It is required in stewards, that a man be found faithful."

A STEWARD is an agent or servant. There are two kinds of agents, or servants, general and special. A general agent or steward may transact any or all the business of the principal; while a special agent or servant has authority only to act in the specific case for which he was appointed by his principal. Man is a special agent or steward appointed by God, to act in his stead, to bring about one result, to accomplish an object of transcendent importance, to elevate and Christianize the human family.

Why did the Lord send Saul to Ananias instead of telling him what he must do? The answer is a plain one: the Lord had appointed stewards. He had transferred his power into the hands of men. It is difficult for most men to realize that they are

only agents or stewards, 'and that all they may have, or all they can do, they must as agents account to God for its having been used to elevate and Christianize man, and as Paul says to the Corinthians, "It is required that a man be found faithful," many Christians will be unable to give a proper account of their stewardships. They have set up shop for themselves, and are running an independent institution. Hear the man exultingly exclaim: "These cattle, and these horses, and this land, it is all mine:

My right there is none to dispute,
From the center all round to the sea,
I am lord of the fowl and the brute.

And this money, it is mine; did not I labor for it? I can do as I please with it, I can use hospitality, as Paul directed the Corinthians. I can contribute to building up the church, and convert the sinner, or I can refrain. Is not the money my own?" Thou fool, knowest thou not, that it all belongs to God, and has been placed in your hands as steward, and has been entrusted to you as means to accomplish the elevation and salvation of sinners, and in saving them you save yourself?

I am answered: "Have I not obeyed the gospel? Was not I pardoned? If I commit no sin, will I

not be saved?” You poor, stupid creature, are you not to be pitied, more than blamed? Know you not that when you obeyed the gospel you merely entered the race? The gospel had to be obeyed before you could enter the race as a competitor for the crown, but at the end of the race, the question will not be asked, “Have you entered legally?” for that will be presupposed, but the question then will be, “Have you acted as a faithful steward? When I was ahungered, did you give me meat? When I was thirsty, did you give me drink? When I was a stranger, did you take me in? When I was naked, did you clothe me? When I was sick, did you visit me? When I was in prison, did you come unto me?” “If ye have done it to one of the least of my brethren, ye have done it unto me.” You see there are no questions asked about your faith, or your repentance, or your baptism. It will be understood that you entered the race legally, for Paul says: “Yet is he not crowned, except he strive lawfully.”

Christ says “Strive to enter in, for I say unto you, but few will be saved; because strait is the way and narrow is the gate that leadeth unto eternal life, and few there be that find it.”
“Many

will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?” “And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.” “Then shall he say also unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was ahungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me.”

James says, it is the doer of the work that shall be blessed; that “faith without works is dead.” “Ye see how that by works a man is justified.”

My Christian brother, you have only entered the army; put on the whole armor of God, that

you may be able to fight a good fight, that when you lay the armor by, you may be enabled to say in the language of the great apostle to the Gentiles, to his son, Timothy, when he was about to have his head severed from his body: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing." "You must add the Christian graces to your life; to faith, repentance, baptism, add virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, to godliness, brotherly kindness, and to brotherly kindness, charity. You must suffer yourself to be led by the drawings of the Spirit, and he will lead you through the wilderness, and across the dark river to the evergreen shore.

We are all agents, and all that we have, or are, belongs to God, and it is only loaned to us to be used in accomplishing his will. Until this truth is incorporated into the deepest recesses of our heart,

and woven into the web and woof of our every day life, we run in vain.

A man's stewardship includes himself and family, but he who never looks beyond his own doorway, whose thoughts are circumscribed by the real or imaginary wants of his own family circle, is not a faithful steward: his heart is too contracted to contain those great and ennobling principles characteristic of every true follower of the meek and lowly K~azarene who went about doing good. As we do good to others we grow good.

Brother Brown offers evidence in point. He held as steward a fine farm, in the blue grass region of Kentucky. As big dollars, and broad acres of rich land accumulated, he set up for himself, and forgot that he was not principal, but only steward. His presence at church grew less frequent. "He also that received seed among the thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful."

And when the preacher, Brother J. A. Gano, came in front of Brother Brown's princely mansion, Brother Brown said, "Brother Gano, take my name off the church book." "I called, Brother

Brown, to see if you could not take some wood over to Sister Jones, she is out of wood and the children are suffering from cold.” “Certainly I can, I did not know that they were out of wood; Sam, put a load of wood on the wagon, and take it to Sister Jones.” Sister Brown standing near the door with ears alert, [for woman thy name is curiosity] hurried to the pantry and brought tea, coffee, sugar, bread and butter. Brother Brown followed the wagon to the cabin door, and when he saw the half clad children, shivering over the dying embers, and witnessed with what keen relish they devoured the bread and butter, and noted the tear drop start from the eye of Sister Jones, as she thanked him, curtains were hoisted, and God's love was once more permitted to shine through the windows of his mind, upon the tablets of a heart that for the want of use, had grown cold in the Master's service.

Brother Gano said that Brother Brown on the next Lord's day occupied a front seat at church, and said to him, “Brother Gano, don't take my name off the book.”

Now brother, go do likewise, and suffer yourself to be led by the Spirit, and he will lead you where

the redeemed will sing a new song saying, "Thou art worthy to take the book, and to open the seal thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto our God, kings and priests: and we shall reign on the earth." And there, my brother, you will be a child in the family of God, where congregations never break up, and sabbaths never end.

But what can I say to you who have never acknowledged the Lordship, the dignity and the glory of Jesus the Christ? Shall I natter you that you can ever be happy without reconciliation to God, and a public acknowledgment of his authority? With my Bible in my hand I cannot; for it says, he who will not confess me before men, him will I deny before my Father and his angels. Could I call your attention to a greater person than he who is the express image of the Almighty and effulgence of his glory. And can you feel any hesitation in him whom the Father pronounced, "My Son, the beloved, in whom I am well pleased," on the stately banks of the Jordan and on the glorious mount of transfiguration? Can you hesitate any longer about loving and obeying him,

in whose presence the flaming cherubim and seraphim fall prostrate?

Remember the time is rolling on with immense rapidity, when you would give ten thousand worlds had you them at your disposal, for the approbation of the great King in the immense realms of Jehovah.

He now stands with extended hands to receive you. He now offers you an inheritance in the unfading heavens, in the eternal city. You are now in health, and while all things are ready and the Spirit and the bride say come; while every good spirit both in heaven and on earth invites; you resolve in your heart with full purpose of spirit to yield yourself up in sweet and humble submission to the God that gave you life and being.

Societies are to a great extent monopolizing the time and money of many of the members of the Christian church. Masons, Odd Fellows and fifty other societies, are not only claiming but receiving the time and money of many of our members. They seem not to remember that they are only stewards, and that all their time and money belong to the church that Christ bought with his heart's blood. We cannot serve God and Mammon at the same

time. “How long halt ye between two opinions? If the Lord be God follow him; but if Baal, follow him.” When Elijah uttered these words many of the Jews had in their dwellings two altars, one to God and in the same dwelling an altar was erected to Baal. So at present we have Nicolaitanes in the church, men who are trying to serve God and Mammon; shepherds who value the fleece more than the flock. To gain the applause of men, and win the world, they meet the world half way and lose their religion on the road. “If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but of the world.” Before the church of Christ was corrupted, it acted alone as a church, it knew nothing of societies. The Christian's time and influence and money was all demanded and received by the church. But now, Christians are drifting into societies, and they go beyond Jerusalem.

CHAPTER IX.

BAPTISM.

Mark xvi: 16. "He that believeth and is baptized shall be saved."

SOME professors say we talk too much on this subject, but it is usually the professor, who feels apprehensive and is troubled with doubts in regard to his having complied with the law; he is like the criminal to whom the judge said "Are you guilty or not guilty of stealing the horse?" who replied "Judge, there has been too much said on that subject already."

But some one will say "Why do you not talk more about faith?" I answer that faith is not in dispute; all Christians admit its importance, that without it, it is impossible to see God. But strange to say there are persons claiming to be Christians, who seem to think baptism unimportant, and that too after our Lord placed it in the commission. Just before he left the world, he gave the terms upon which he would pardon the world. This is the only time he ever gave the terms of pardon. It is called "the great commission."

It is recorded in the sixteenth verse of the sixteenth chapter of the gospel as recorded by St. Mark and reads: “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.” Did the primitive Christians consider baptism important? Read Acts of Apostles and see. It appears that in every case given, the convert was baptized before he was pardoned. Acts xxii: 16. Ananias said to Saul “Arise and be baptized and wash away your sins.”

Peter iii: 21, “The like figure whereunto baptism doth also now save us;” and our Lord said you must be born of water and of the Spirit or you cannot enter into kingdom of God. His words are: “Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.” This includes all men and all times. Did your baptism represent a birth? If not, it was not the baptism Christ referred to. Baptism was of so much importance that Jesus went from Nazareth to the Jordan to be baptized, and set us the example.

John Wesley says: “Jesus had no sins to wash away and yet he was baptized, and God owned his ordinance, so as to make it the season of pouring

forth the Holy Spirit upon him. And where can we expect this sacred effusion but in an humble attendance upon divine appointments.” And yet some persons will defy God and say baptism is not essential, while Christ and the apostles make it essential.

2nd. Another class a little more modest say “baptism is essential but the mode is not” *i. e.* you must obey Christ but the form is not material. It is improper to say the mode of baptism, for baptism or baptize is a specific word and of itself specifies the mode. In the Greek there are three specific words, *Rantizo*, signifying to rain, or sprinkle; and no one would apply mode to sprinkle, and ask if it is performed by scattering on, or as Webster has it, by washing. Every tyro knows that sprinkle does not refer to washing, but only to scattering. A second specific word is *Cheo* and means to pour and means nothing else. And fifty times *Baptizo* or its equivalent, is found in the Testament, and the word which means to sprinkle, *Rantizo*, nor the word meaning to pour, *Cheo* are never used; but every time the only word that means immerse, *Baptizo*, or its equivalent *bapto* is used.

I presume there never was a Testament, in

which the word *baptizo* was translated to pour or sprinkle. “Jesus was baptized in Jordan and came up out of the water.” Mark i: 9. “They went down into the water both Philip and the eunuch, and he baptized him; and when they were come up out of the water.” Acts viii: 38. The great apostle to Gentiles, calls baptism a burial. Rom. vi: 4, “We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Col. ii: 12. “You are buried with him in baptism, wherein ye also are risen.” Calvin in his Institutes, Book Fourth, Sec. 15, says: “The word *baptizo* signifies to immerse, and it is certain that immersion was the practice of the ancient church.” I would humbly ask, who had the authority to change it? George Campbell, a Presbyterian professor of divinity, one hundred and twenty years ago, wrote in his Dissertations, Vol. iv p. 128: “The primitive meaning of baptism is immersion.” McKnight, another learned Presbyterian, in his notes on Rom. vi: 4, says: “The bap-

tized person is buried under water.” Doddridge, the Presbyterian translator, says: “It seems the part of candor to confess that Rom. vi: 4, is an allusion to the manner of baptizing by immersion.” Beza's Testament, printed in 1600, says of Rom. vi: 4: “We are buried with him by baptism; it was the ancient manner of baptizing by immersion,” It was the universal custom to immerse, until the fourteenth century. Martin Luther says: “Baptism, the sense doth signify, and the word doth mean immerse, and I wish there were no other mode practiced at the present day.” This he said in 1540. and we have shown by John Calvin, the Presbyterianism founder, that, “the word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church.” Institute, Book 4, Sec. 15. Calvin wrote in 1550, By our third witness, James McKnight, who was the leading Presbyterian in Scotland, from 1770 until 1800, Rom. vi: 4, “The baptized person is buried under water.” We have shown by the testimony of our fourth witness, Philip Doddridge, who, in 1750, had been for many years the best translator and commentator of the scriptures in Europe, that Rom. vi: 4. “It seems the part

of candor to confess that here is an allusion to the manner of baptizing by immersion,” notes on the New Testament. We have shown by the testimony of our fifth witness, George Campbell, the Presbyterian Professor and Scotch Divine in 1771, “The primitive meaning of baptism, is immersion.” Dissertations, Vol. 4, p. 128. We have shown by the testimony of our sixth witness, John Wesley, the founder of the Methodist church, in 1737, that he certifies, Rom. vi: 4, “We are buried with him in baptism; alluding to the ancient manner of baptizing by immersion.” Now, Paul, we will hear your testimony as a seventh witness on baptism. “You were buried with him in baptism wherein also ye are risen with him.” Col. ii: 12. “We are buried with him in baptism.” Rom. vi 4. As our eighth witness we will call up Dr. Luke and hear his testimony on this important subject. Doctor, how did the apostles baptize, “They both went down into the water and he baptized him and when they were come out of the water, the Spirit of the Lord caught away Philip.” Acts viii: 38.

Persons who will not be convinced by this cloud of witnesses, that baptism is a burial, are beyond

the reach of testimony. They would rather not. 3. But thirdly, the importance of baptism we have shown by our blessed Lord. Mark xvi: 16. "He that believeth and is baptized shall be saved" John iii: 5. "Except a man be born of the water and the Spirit, he can not enter into the kingdom of God." For our second witness, we will call up Ananias and hear him testify. Acts xxii: 16. "Arise and be baptized, and wash away thy sins." Did Ananias understand himself when he told Saul that water baptism would wash away his sins? As our third witness we call up the apostle, to whom was committed the keys of the kingdom. Peter, is baptism absolutely essential? "While the ark was a-preparing, wherein few that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us." Peter iii: 21-25. As our fourth witness, we will call up Doctor Luke. "Who will tell thee words whereby thou and all thy house shall be saved." Acts xi: 14. The words, Acts x: 47. "Can any man forbid water, that these should not be baptized." Our fifth and last, but not least witness on this branch of the subject, will be our adorable Lord, as recorded in the Acts ix: 6. "Arise and go into the

city and it shall be told thee what thou must do.” From these witnesses it is evident, that baptism goes before pardon, and that baptism was performed by immersion, and that it was not baptism unless the person was buried in water.

4. If a man has water poured on him for baptism and thinks that it is baptism, and his heart is right, will not he be accepted by the Lord? Read the 13 c. of 1 Kings. There it is related, the prophet went down from Jerusalem, and cried against the altar, and the king said: “Come home with me and refresh thyself, and I will give thee a reward.” And the man of God said: “If thou wilt give half thy house I will not, for the word of the Lord said, eat no bread or drink water in this place.” And the man of God started to Jerusalem. An old prophet went after him and said: “Come home with me and eat bread,” and the man of God said: “I will neither eat bread nor drink water nor go in with thee, for I was so told by the word of the Lord.” The old prophet said: “I am also a prophet as thou art, and an angel spake unto me by the word of the Lord saying, “Bring him back with thee into thine house, that he may eat bread, and drink water. But he lied unto him.”

So he went back with him, and did eat bread in his house, and drank water. As they sat at the table, the word of the Lord came saying, “thy carcass shall not come to the sepulchre of thy fathers. And when he was gone, a lion met him by the way and slew him.” And why was this recorded? It was to show that a man's honesty cuts no figure with God, where a man disobeys in the least. Read 2nd Samuel vi. Uzzah, a good man, caught the ark to keep it from falling oft' the cart, and God killed Uzzah. It was the law that no one but a Levite should touch the ark, the oxen stumbled, the ark was about to fall; for reverence for the ark, Uzzah unthoughtedly reached forth to stop it from falling, and God killed him for it. These are given to teach us that something else for baptism will not do.

But now, dear brother, in conclusion, when you have had faith, and have repented and been immersed, you have only started in the army of the Lord You must fight a good fight, for the crown is at the end of the race.

Doctor Wall, the historian, says: “No branch of the nominally Christian church, however corrupt in other respects, has dared to change the law of immersion into sprinkling, except the Roman hierarchy and those churches which derived sprinkling from that polluted source.”

CHAPTER X.

MOSES AS A TYPE OF CHRIST.

MOSES was in many respects a type of Christ. When Moses was born, Pharaoh had commanded all the male children of the Israelites to be destroyed. Ex. i: 16, “And the king of Egypt said, if it be a son, ye shall kill him.” When Jesus was born, Mat. ii: 16, “Herod sent forth and slew all, the children that were in Bethlehem, and in all the coasts thereof.” Mat. ii: 13, “The angel of the Lord appeared to Joseph in a dream, saying, take the young child and his mother, and flee into Egypt.” And so was Moses preserved by God.

Moses, in refusing to be called the son of Pharaoh's daughter, resigned station, wealth, and honor. Our Lord, resigned heaven, with untold bliss, for suffering, which no tongue can tell, nor pen describe. Moses also suffered much. Num. xi: 14, 15. “I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight, and let me not see my wretchedness.”

Moses was sent to deliver the children of Israel from the cruel bondage of Pharaoh and they all passed through the sea, and were baptized unto Moses, and he led them through the wilderness to the promised land. Christ's children are baptized unto him, and he leads them by the Holy Spirit, through the wilderness of this life to heaven. Both of them acted as mediators between God and the people. Ex. xxxii: 10. "Now let me alone that I may consume them, and I will make of thee a great nation. And Moses besought the Lord his God, and the Lord repented of the evil which he thought to do unto his people." They both spent their lives for the people. Moses' life was one continual exhibition of self devotion to the children of Israel—at one time he entreated the Lord, rather than to destroy the children of Israel, to kill him; this is but a feeble representation of Christ, who actually suffered upon the cross for others. Moses obtained for the children of Israel, manna from heaven, water from the rock, and turned aside from them the plagues. Num. xvi: 46. "And Moses said unto Aaron, take a censor, and put fire therein, from off the altar, and put on incense and go quickly unto the congregation, and

make an atonement for them, for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation, and behold the plague was begun amongst the people. And he put on incense and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed.” See also Ex. xxxii: 32. Our blessed Lord while here upon the earth spent his life in healing the sick and relieving the suffering. Jesus also fed vast numbers of people in the desert, and finally gave himself as the bread of life.

Moses was a faithful leader, he was noted for being meek and holy—in this too, he only feebly represented the Lord who without sin descended to the lowest condition of the human family.

The children of Israel were ungrateful to Moses, they rebelled against his authority. The Jews rebelled against Jesus and put him to death.

The children of Israel were delivered from bondage in the same month and on the same day of the month, that Christ, our passover, suffered for us, on the 15th day of Nisan. And their passing through the Red Sea, and the wilderness and the

Jordan, was a type of the Christian's pilgrimage to the home of the weary. Moses was a type of Christ in being, priest, king and prophet. God appointed Moses to be a ruler over Israel, and the people were commanded to obey him. Christ is king and his word is law—Christ as prophet, has given laws to his church, and prophesied of his own death, foretold of the manner of the destruction of Jerusalem, and informed the Christians when to flee from the city, and the lives of the Christians were saved in this way—Moses as prophet gave laws to Israel—and prophesied of future events, that his laws would be abrogated, and that God would raise up a prophet that they would hear in all things.

Moses was disinterested. As Christ never performed a miracle for his personal benefit, so Moses preferred Aaron's family to his own, appointing them, instead of his own, priests. Who but an inspired writer would record the sins of his ancestors, as Moses recorded the sins of Abraham, Isaac and Jacob, and the sins of his grandfather Levi, and his own sins. Gen. xii: 11-13, xxvi: 7, xxxiv: 25, Num. xx: 1-12, xxvii: 12-14. At the close of his own life he exhorted the Israelites to

obey God. To honor God was the ruling trait of his life. As Moses was a priest, so was Jesus a priest. He offered himself as a lamb of God. Moses as priest ratified the covenant by sprinkling blood. Ex. xxiv: 8. By thus ratifying the covenant between God and the people, he informed them as sinners they could not approach God without a mediator. Ex. xii: 27. The lamb is called the Lord's passover. Its blood averted the angel of death, and by eating the flesh of the lamb they were strengthened for their journey, as Christ's blood averts the death Angel, and by partaking of his body and blood the Christian is strengthened for his journey. Moses prophesies Dent, xxviii: 36, 2nd Kings xvii: 41-48, of their idolatry and that their kings would be taken captive. Dent, xxxi: 27-29. Their apostasy, the punishment that God would place upon them, Deut. xxviii: 49-52. Their success, if obedient Deut. xi: 22-25. The rapid march of the Romans represented by the flight of the eagle which was their standard, and that they would come from the ends of the earth, and that they would be unable to understand their speech, and the suffering they would experience when besieged. Deut. xxviii: 52-58, 2nd Kings

vi: 28, 29, and of their subsequent condition, Deut. xxviii: 59. Compare Deut. xviii: 15 with John i: 45, vi: 14 and Acts iii: 32, vii: 37, and John vi: 25. From this last, the coming of Christ is here foretold, and also the end of the Mosaic dispensation. Deut. xxi: 22, 23. Gal. iii: 13. Moses by prophecy here referred to Christ who was hanged on a tree made a curse for us These prophecies prove that Moses was inspired, and as a prophet was a type of Christ.

The miracles of Moses must have been very evident, otherwise the Israelites never would have submitted to his laws that appeared quite oppressive It has been estimated that at least the one half of all their yearly income was offered up as a sacrifice, and I presume that men loved property as much then as they do now. If Moses was not inspired why would he, when in the wilderness, where not an olive tree or a grape vine ever WHS seen, make laws regulating the tax on olive oil and wine.

On the borders of Canaan, when the children of Israel murmured; Moses told them, Num. xiv: 29 that he would march them forty years in the wilderness, and in Num. xxxiii, forty-two such excursions are given.

The four follow marks are said to be certain proof, of the reality of a miracle.

First were the facts open to men's sense?

Second, were they public.

Third. Were public monuments kept up, and some outward actions constantly performed, in memory of the facts thus publicly performed?

Fourth. Were such monuments kept up, and such actions, and observances instituted, at the very time when these events took place? and were they afterwards continued without interruption? The first two rendered it impossible for men at the time to have been deceived; the last two, for deception to have been practiced in after ages. Apply these rules to the passover, which was commemorated by the Jews from their deliverance from Egypt, and Christ's supper which has been continually observed from his resurrection until now.

CHAPTER XI.

**“GOD IS LOVE; AND WHERE LOVE IS THERE IS
GOD ALSO.”**

THE above, is the title of a book sent me by mail. I would not detract one particle from love; it is the cement of society, and without it Christianity is a farce. “We know that we have passed from death unto life because we love the brethren.” And when I say all this, and yet to put such a book in the hands of sinners to teach them what God requires of them, that love is the *magnum bonum*, to take people to heaven, then I reply the devil never uttered a bigger lie; such a book in the hands of Christians can only do good. “In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” This and much more has John written about love, but it was written to Christians. When such a book is given to a sinner as a guide to heaven it is only fraught with evil. All the love exhibited by Pythias never saved a soul, it is like that soul

destroying doctrine, “pray on and God will pardon.” Acts of the Apostles is the only book given to show how sinners are made Christians. Twelve cases are there given, and love is not once mentioned, but each case begins with faith and ends with baptism; and he who turns up his nose at this is turning up his nose at Christ, Mark xvi: 16. The apostles only followed out Christ's instruction. In all accounts given, an apostle never spoke of love to a sinner. It is always obey the gospel, you are then a child of God, and as such, love is a crowning virtue. The apostle tells the Christian [not the sinner] without love you cannot see God. It is not to make you sons but it is “because you are sons God has sent forth his spirit into your hearts” Gal. iv: 6. Do not let us make a misapplication of love, first teach the sinner to obey, and teach love to the Christian. The quack doctor who gave the choked Irishman a potato, unchoked him, but when he gave it to a choked Dutchman it killed him. The doctor wrote, potato good for choked Irishman, but death to Dutchman. Men these days have less sense than the doctor, they see something in the Bible, they never stop to see who it is addressed to, but it is issued

out indiscriminately. What is addressed to the Christian is given to the sinner, and the sinner's portion is frequently given to the Christian. Oh that men would “study to shew themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.”

Rev. xiv: 13, “Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them.”

At the time the Spirit imparted this information to the apostle destructive persecutions were raging, and the faithful follower of Christ knew not at what time he would be called upon to seal his faith with his blood. Christians were surrounded by foes on every side, and were daily called upon to meet death in its most repulsive form. New inventions were contrived to make the suffering of the martyr more painful; and to support Christians under such extreme suffering, they were informed that after death they would “rest from their labors, and their works would follow them.” And this is as true to-day as it was then; the Christian will rest after death, and his works will follow him, therefore, it is very important for all persona to be

adopted into the family of God, that they may triumph over all the misfortunes of life, that sickness, sorrow, pain, and death, will be but passports unto heavenly rest. Now, we are beset with troubles, then, it will be rest; now, it is suffering and sorrow, then, it will be pleasure for evermore. After death, the Christian has a glorious promise of eternal life, amid his trials and conflicts, how he longs for that life.

The Christian will not only rest from his labors, a sweet repose with him will follow; a tranquil rest in bliss will follow death, but his works will follow him. Go read Mat. xxv. The questions will then be “When I was hungered, did you give me meat? When I was thirsty, did you give me drink? When I was a stranger, did you take me in? When I was naked, did you clothe me? When I was in prison, did you visit me? If ye have treated one of the least of my brethren in this way, ye have done it unto me. So you can see, my friends, that our works do follow us. Eternity is a great book, into which all the transactions of time are written, every act performed, every word uttered, the recording angel will transcribe in the book of remembrance, and it will remain

through the cycles of eternity. With these precious promises in view, the Christian who has been legally adopted into the divine family, can meet death with tranquil exclamations. In the year, A. D. 161, Marcus Antonius, the philosopher, was emperor of Rome. He wrote “What a soul is that, which is prepared even now presently, if needful, to be extinguished, or be dispersed, or to subsist still. But this readiness must proceed from well-weighed judgment; not from mere obstinacy like the Christians,, and it should be done considerately and with gravity, without tragical exclamations as to persuade another.”

This emperor had another opportunity of seeing Christians die with “tragical exclamations as to persuade another,” that there was a home for the weary, and a never fading crown for the children of God. The infidel never dies “with tragical exclamations as to persuade another.” Persuade him of what? a glorious state of rottenness after death, that a man will lie down and die and rot like a hog, and that will be the last of him? and to persuade men that Paul was wrong when he wrote, “We know, that if our earthly house of this tabernacle were dissolved, we have a building

of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Yet sometimes the infidel has "tragical exclamations as to persuade another," when he is permitted to see beyond the curtain, when dissolution is about to take place. Men have witnessed those "tragical exclamations," but they were not the exclamations of joy by any means.

To be able to die like a Christian, is it not worth living for? And to have the promise of eternal life after the suffering and trials are ended, and his good works for his Lord shall follow him, and he shall hear the welcome plaudit, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." The text informs us that the child of God, after death, will rest from his labors. How sweet it is to know that there is a land of rest; rest from our sins, rest from toil, rest from temptations that are constantly besetting us, rest from our sufferings. Oh land of rest, with what joy we will hail thee!

While we are pilgrims in this wilderness, we meet with trials and troubles on every side. The happiest men that grace this earth are beset with daily troubles, within or without, from the cradle to the grave. Bliss is never in the possession of man, but always in prospect; men are constantly in pursuit of it, like the child chasing the butterfly. Deprive man of this fond expectancy, this elusive hope, and this would be a sad and gloomy world indeed. Here we suffer from want, from weakness of the heart, from the mistreatment from others, from diseases of the body, and death is but the friend to loose the enchanted chain that we have hugged so fondly, that has fettered us to our miseries. Temptations will then be at an end; temptations that have so often harassed the judgment, and have too often overcome virtue. In death he puts it all off with this earthly body; he can then sing with the redeemed. There is no more sickness, pain, or sorrow, no more conflicts, no more tears to shed. Delivered from a sinful nature, with all its sinful passions, looking back over a life of sin and folly, he can with joy say: I will now rest from suffering, and from sorrow; my pilgrimage has terminated, and I am at home. I have

been banished from all I held most dear, from my Lord, my God, my heaven, my all. I am no longer led astray by the sinful tendency of my life, and the frailty of my mind, that required constant watching, and then I was often found in forbidden paths. Their works do follow them, and all the redeemed will be perfectly happy, we are so taught by the word of God, that in heaven every Christian will be in a perfect state of bliss, and that every redeemed Christian can truly say: With joy my cup runneth over. While this is plainly taught by the scriptures, it is just as plainly taught that some will possess brighter crowns than others. Paul says: "There is one glory of the sun, another glory of the moon, and another glory of the stars, for one star differeth from another in glory, so also is the resurrection of the dead."

Men will be filled according to their capacity; it requires less to fill a cup than it does to fill a barrel. There will be bestowed on each, all that he can enjoy. It will be the faithful, but not always the successful servant of Jesus Christ, that will receive the brightest crown; what a great incentive to action is here given. "He who sows bountifully shall reap bountifully." How I envy the rich in-

heritance which is now turning many to righteousness. “He shall shine as the brightness of the stars for ever and ever.” And yet our salvation will be all “by grace through the redemption that is in Christ Jesus.” These great promises are given to Christians “that Christ may dwell in their hearts; by faith, that they may be rooted and grounded in love, and may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” The Christian's body “is sown a natural body. It is sown in corruption, it is raised in glory.” No words can tell, no language describe, the scenes that will then open to our view, and the exquisite bliss in that heavenly kingdom, where there will be no sun or moon, but the glory of God will lighten it, and the Lamb is the light thereof. And what real delight it will be to meet with the old prophets, and with the apostles and that blood-washed throng that no man can number, and those devout men that have come up not only from the church to which we belong, but they have come from the East and the West, the North and the South, and have set clown with

Abraham, Isaac and Jacob, in the kingdom of God. These conflicts with the flesh and the devil will soon be over, and then we will be again united with those blessed ones that we held most dear on earth, who have gone before, have left the door ajar and are waiting and looking for us.

How trifling and momentary are our sufferings, when compared to an eternity of bliss, where we shall praise the Lamb that redeemed us by his blood. One of the delights of eternity will be the never-ceasing expansion of the soul, and when unencumbered of this tabernacle, its ability to go with the velocity of electricity, as quickest thought from world to world, and from star to star. But why dwell upon that “which hath not entered into the heart of man to be conceived.” In his presence is fulness of joy, and at his right hand are pleasures for ever more. When the thin curtain that separates time and eternity is taken away, what an inundation of wonders will come to view. Eye hath not seen, nor ear heard, and it hath not entered into the heart of man to conceive, and no pen can describe them. It would bankrupt all the English language and the colors of the rainbow.

In the language of Brother John Smith, “I am

ignorant, yes, I am very ignorant,” but not quite ignorant enough to imagine that I can elucidate a subject that has baffled the power of an inspired man. I once knew a giant who undertook to enlighten the world on the subject of the soul, the mind, the life, the spirit. After wading through his article of forty-five pages 8 mo., I discovered that my giant had proved to be a baby tussling with a giant. I am not for a moment vain enough to think that I can remove a cloud from a subject, when fruitless efforts have been made by the wisest men.

Let me relate an incident or two of the mysterious workings of that mysterious thing called spirit that Job says, “is in a man.”

1. Twenty years ago, a farmer living in Indiana sold his farm to a stranger claiming to be from Michigan. It was late when the contract was closed, the deed made, and eight thousand dollars paid over. The farmer told his son, a young man, that he was going to the county seat to deposit the money in the bank. About midnight the son got up, and said that he was going home. The father, unable to change his resolution accompanied his son back. When they were near home they discovered a

light in the house, and two men had the bed turned down, as if looking for money; they shot and killed both men. One of them proved to be the man who had bought the farm. The mother and child had both been killed. "Coming events cast their shadow before."

2. I think that it was in September 1870. while living in Indianapolis, the writer had a brother living in Rush County, forty-seven miles east. They each owned land in Benton County, Indiana. One or the other would go in the fall and pay the tax. The writer wrote to his brother, "Will you go out and pay the tax, or shall I?" Within two days he received a letter from his brother, "Will you go out and pay the tax or shall I?" I wrote back immediately, "Your letter was dated the same day as the one I sent you." In two days I received a letter from him saying, "Your letter was dated the same day of the letter I sent you."

3. A friend of mine who is very reliable told me that a pretended spiritualist had informed him, "that the spirit of a little girl was present whose name was Clara M. B." He said, I do not believe in spiritualism, yet I cannot tell how any one there knew that I had a niece eleven years old

who lived fifty miles away, that had died three months before, and that her name was Clara M. B. A party present informed him that her name was Clara R. B.; he insisted that he was correct. The Bible settled the question; it was Clara R. B. This was evidently a case of mind reading.

4. In 1862, while living in Decatur, Indiana, friend Niblick had his barn burned. He told me that he was going to Fort Wayne to have a spiritualist inform him who set fire to his barn. On his return I inquired if he had found out. "Yes, the party described the man, and the direction he lived from my house." "Were you not satisfied that that was the man, before you went to Fort Wayne?" "Yes, I was satisfied that he was the guilty party." I then related the above, *No. 3*, and told him that if his conjectures were correct that the information was correct, but if they were incorrect, he was censuring an innocent man.

5. The prophet says: "The prophet that hath a dream, let him tell a dream." While living in Indianapolis I lost a shirt stud that I valued highly. I searched in vain for it. At night while I was asleep I thought I saw it at the foot of a counter leg; next morning I went to the Christian

Book Store, that I then owned, No. 32 S. Penn. St., and the lost treasure was found where I had seen it in my sleep.

6. The event I am about to record I cannot vouch for, as it is a newspaper account, and I have heard that they are not always reliable. "A man (I do not remember his name) had a son living in St. Louis, Mo. One night while asleep he thought he saw a man enter his son's room and steal several thousand dollars. The dream was so vivid, he remembered the dress and the appearance of the thief. He went to St. Louis, and from his description, the thief was detected and the money recovered.

How wonderful that in thought we can annihilate space. If these are but faint demonstrations of the Spirit while incumbered with its fleshly tabernacle, what will its mission be when set free and unincumbered. Indeed we are closely allied to the angels.

7. Judge Jere Smith, who lived in Winchester, Indiana, whose wife had some friends visiting her who were going to the railroad depot. When they were ready to start Sister Smith said that "she believed that she would not go," her friends wished

to know the reason; it was only about two hundred yards. She said that “she had an impression that she ought not to go,” they laughed at her impressions. Brother, if you have an adversary who presents an argument that you cannot answer, and wish to destroy its force, you look wise, wink, shrug your shoulders and laugh heartily. Treated thus in a ridiculous manner, ridicule, and burlesque, will have their effect with the wisest men. Sister Smith went with them. As the train came in, John Ross's horses, attached to a carriage became frightened and ran by the platform. Sister Smith ran back out of their way; the cars ran over her, she died the next day.

8. I think that it was about the fore part of September 1850 while on the road that leads from Sacramento, California to Stockton, night overtook me, and while asleep on the plain, I saw, or thought I saw a boy about eight years old, who said “A noted event will occur with you on the third of September.” By his designating not only the month but also the day of the month, it made a deep impression on my mind so much so that the next morning I made a record of it in my journal [that was published in Philadelphia in 1870 under

the title "*Sunshine and Shadows in Southern Lands.*"] I settled near Senora and in May 1851 I was nominated in Tuolumne County for the Senate. I spent time and money trying to induce the "dear people" to vote for me. The election came off' on the third of September and I took a trip up Salt River. It brought fresh to my mind my dream that had been almost forgotten. On the the third of September 1876, I was separated by death from one of the dearest friends that earth affords. Hezekiah Ball who is now living near Anaheim, Cal., was at my house, and said to me "you have told me of the singular coincidence of your dream in 1850 coming to pass on the 3rd of Sept. 1851 by your being defeated. It was not then but now your dream has come true, after an expiration of twenty-five years. This is the third of September and you have been separated from your best earthly friend, and she has left a little boy eight years old."

The great Scotch poet should have added *rarely* [Coming events rarely cast their shadow before] impressions, presentiments, dreams or visions sometimes come true, but it is so seldom they will not do to depend upon. It one in a thousand comes

to pass, it is remembered and talked about, while the nine hundred and ninety-nine are forgotten.

President O. A. Burgess, who was the preacher at the Christian church in Chicago, when the great fire of 1870 occurred, told me, that the night the fire broke out there were three preachers in that city who had fire for their text, and when the fire bell sounded they were then talking to their audiences about fire.

I relate these occurrences as they go to show how little we know about the capacity of the Spirit even now while it is caged, and incumbered with fetters, and we only behold a very few faint demonstrations at the threshold. What wonderful displays will burst upon our view, when unclogged, it has full possession of those mansions made without hands, eternal in the heavens.

Although distasteful to the philosopher, he must climb down, and receive faith as a little child.

Behold how God made use of means to preserve the Jews, under the reign of Ahasuerus King of the great Persian empire, five hundred years before the Christian era. Esther vi: 1 “On that night could not the king sleep, and he commanded to bring the book of records of the chronicles: and

they were read before the king.” Rom viii: 28, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

See how God controls the minds of men, Gen. xxxvii: 25. In the thoughts of Joseph's brethren were murder. Behold the treachery of Judas and the conduct of the Jews, in bringing about the crucifixion of our Lord; yet resulted in salvation being offered to a dying world.

“Life is real, life is earnest, And we are hastening to the goal
Dust thou art, unto dust returnest, Was not spoken of the soul.”

CHAPTER XII.

FAITH.

Rom. x: 17. “So then faith cometh by hearing, and hearing by the word of God.”

HOW the signification of this word became involved in so much obscurity, and priest ridden mystery is strange, for when not connected with scriptural subjects, everybody understood faith to signify no more no less than belief. And why it should be made to signify anything else, in a scriptural sense, unless she whose name is Mystery, was anxious to enveloped in mystery all Bible terms. Paul here tells us not only what faith is, but that we receive it by the word of God.

Paul in the text says: “So then faith cometh by hearing, and hearing by the word of God.

John xvii: 20. “Neither pray I for these alone, but for them also which shall believe on me through their word.” In this place our blessed Lord uses belief as synonymous with faith, but likewise informs us that we get this belief or faith through the words of the apostles.

John i: 12. “But as many as received Mm, to them he gave power to become the sons of God, even to them that believe on his name.” We are here not only informed that faith and belief are the same, but also, that when we believe, not before, but after we believe, that we have the power [not that we are] to become, [we did not have this power before we believed, but now we have] the sons of God, even to them that believe on his name.

1 Tim. iv: 10. “For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.” But we are told that there is historical faith, evangelical faith, and saving faith, but to the Ephesians Paul writes that there is but one faith. Eph. iv: 4. “There is one body and one Spirit, even as ye are called is one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all.”

It is true that Paul sometimes uses the word faith or belief to represent the gospel, when brought in contrast to the law, as in Acts xiii: 39. “And by him all that believe, are justified from

all things, from which, ye could not be justified by the law of Moses.”

Gal. iii: 22. “But the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.”

Heb. x: 22. “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

Bom. iii: 3. “For what if some did not believe, shall their unbelief make the faith [*i. e.* the gospel] of God without effect?”

John xx: 30. “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son

of God and that believing ye might have life through his name.” Then to obtain faith we must read what the apostles have written, and when faith is thus produced if we obey the gospel, and live according to the scriptures, we will be given the Holy Spirit and we will be saved. Gal. iv: 6. “And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba Father.” On the day of Pentecost when the multitude believed and cried out “Men and brethren, what shall we do?” Peter replied, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts, viii: 12. “When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” Acts xviii: 8. “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptized.” You see, my friends, that in this one verse, belief is twice put for faith. But there it is again, baptism. How often that word turns up to annoy some people. When the third chapter of Colos-

sians came in courses at the family reading, and after they had reached 20th verse “Children obey your parents in all things: for this is well pleasing unto the Lord,” I heard a child say that he thought that that admonition came quite often, but he did not know that the chapters had been selected because they contained it.

Rom. xiv: 23. “Whatsoever is not of faith is sin,” that is, whenever we do anything that our faith informs us is not in accordance with the gospel it is a sin. Mark xvi: 16. “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” Jesus here shows that we are responsible for our faith. And it will be no apology to say at the judgment, that you did not understand your duty.

Many men say that “faith will save a man” and so it will if it works by love. But the same men tell us that it is too much trouble to be buried with Christ, and so they take an easier plan. Now they may have had faith but they have lost it on the way. As a girl I once heard of who was crying. A young man inquired the cause, she replied: “I am going to town to get employment, I had a certificate of good character, but have lost it on

the way.” The young man wrote her another. “This certifies that this young lady had a good character when she left home but has lost it on the way.”

Some men say that a sinner cannot have faith until some supernatural work of the Spirit be operated in him to enable him to believe. To say that God requires sinners to believe, or they will be damned, when they have not capacities to believe, would not it be cruel in God? What would you think of a parent commanding a tied child to come to him and whipping it for not coming, when he knew that he was tied, and could not come? Generally where confessions, or rules of faith conflict with the Bible, men will be governed by their church rules, and ask a member what he believes on a mooted question and he will answer, “I believe what our church believes.” And what does your church believe? “It believes what I believe.” And what do you both believe? “We both believe alike.” Thus, men slavishly subscribe to creeds and confessions that they do not understand. For a specimen of faith, read Esther iv: 14. “For if thou altogether boldest thy peace at this time, then shall there enlarge-

ment and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this “? 1 Sam. xxx: 6. When David was driven from his country by Saul, and the Philistines had driven him from their camp; the Amalekites had plundered his city, and his own people were talking of stoning him, but he yet encouraged himself in the Lord his God. Psalm xxiii: 6. When fleeing before a vast army, led on by his son, who was seeking his life, he could write: “Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.”

It is a precious truth, that active, living faith in Christ, has been the support and the redeeming trait of character of the servants of God, in every age of the world. And the stronger their faith the severer has been the test of it. Noah withstood the taunts and scoffs of the world for one hundred and twenty-five years. Abraham was required to offer up his son Isaac. Job, probably the earliest writer (if he is the Job mentioned in Gen. xlv: 13) yet he had unwavering faith in his deep humilia-

tion and deep suffering. Job xix: 22. "Why do ye persecute me as God, and are not satisfied with my flesh? Oh! that my words were now written. Oh! that they were printed in a book; that they were graven with an iron pen and lead in the rock forever; for I know my redeemer liveth, and he shall stand at the latter day upon the earth. And after worms my flesh destroy, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me."

Paul had unwavering faith. He says, "for we know (no conjecture) that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." Yet this good man, who had unshaken faith, see how his faith was tried: "Of the Jews, five times received I forty stripes, save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep." Cor. xi: 26. And yet the apostle rejoiced in it "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Do not become discouraged, my brother, at your faith

being tried. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

In these latter days, we have heard much about the sick being cured by these faith doctors. If we are to credit these healers (there is no ill that human nature is heir to) all diseases of the mind or body, have been, and are being cured by faith alone, like the quack's patent, sugar-coated pills, the sovereign remedy for all maladies; good alike for corns, cancers, or consumptives. These faith doctors are frequently found to be sparks thrown off at a tangent by the revolutions of the Christian body. Mark xi: 23, and James v: 15 are favorite passages with them, as with the old preacher who preached the knots off the women's bonnets. Mat. xxiv: 17, "Top not come down." The passage in Mat. had about as much application to the knots of ribbon on the sisters' bonnets, as the passage in Mark xi: 23, or James v: 15, had to the faith doctor's audience. The gift of faith, the supernatural gift of the Spirit, was only to abide until the church grew into manhood. Eph. iv: 13, "*Till* we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fulness of Christ.” 1 Cor. xii: 9, “To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit.” 1 Cor, xiii: 2, “And though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains and have not love, I am nothing.” 1 Cor. xiii: 8, All these gifts shall cease. 13 verse, “And now abideth (after they have ceased) faith, hope, charity.” “Covet earnestly the best gifts, and yet show I unto you a more excellent way,” for these gifts must pass away. Eph. iv: 12, 1 Cor. xiii: 8. But I “will show you a more excellent way.” 1 Cor xii: 31. In faith, hope, love, 1 Cor. xiii: 13, for they abide, but the greatest of these is love, for faith and hope abide with time, but love continues in eternity. Therefore seek spiritual gifts, but a more excellent way is to seek faith, hope, charity, for these abide. 1 Cor. xiii. 13.

CHAPTER XIII.

THE LORD'S SUPPER.

Luke xxii: 19. “And he took bread, and gave thanks, and brake it, and gave unto them, saying: This is my body which was given for you: this do in remembrance of me. Likewise also the cup after supper, saying this cup is the New Testament in my blood, which is shed for you.”

IT has been a custom from time immemorial, for nations to erect monuments to commemorate, and keep fresh in the minds of the people great events. And it has pleased our Heavenly Father to establish institutions as monuments to perpetuate the memory of noted events that have occurred in his dealings with the human family. God's covenant with Abraham was by a national monument affixed upon all his posterity. The delivery *of* the children of Israel from Egyptian bondage has been commemorated by a national supper, observed from the time of their delivery down through the subsequent ages.

Our blessed Lord also erected this divine monument, to commemorate one of the most interesting events that has ever occurred in the world's his-

tory. In it centers all the hope of the church. If Christ died not, then there is no resurrection of the dead, and we are still in our sins, and if this hope is taken from us, we are of all men the most miserable, but this monument assures us that Christ's body was broken, and his blood shed, that he died, that we might live.

This must have been a very interesting meeting to the disciples of Christ. He had been with his little family for three years, and oh, what delightful scenes, what periods of bliss, were crowded into those three years; his children had ever been near his person, and he had become endeared by the sweetness of his childlike innocence, and by those sublime God-like lessons of wisdom he had imparted to them; and now he informs them that this is his last meal; that men whom he came to save from eternal death are now hunting him down like blood hounds intent upon taking his life, and that he will be put to death by them. His little band of disconsolate followers who had every affectionate remembrance of him, with fond and tender emotions clinging around the events of the past three years; and now to learn that his earthly pilgrimage was about to terminate.

What an interesting scene it must have been, to behold him celebrating his own death. Men have celebrated great events, monuments have been erected to commemorate their births, but this is the only instance to commemorate one's death. And now while the apostles were so deeply interested, that the event might not be forgotten, but kept fresh in the memory of his followers, until he should come again, he said to them "This do in remembrance of me." They remembered that for the past three years he went about feeding the hungry, relieving the suffering, and saving the perishing, and healing the lame, the halt, and the blind, and bringing the dead to life again. They remembered too, that he was always resigned to the will of God, and that he had never recalled a word or made a single mistake, that he had never shunned nor courted danger, always exhibiting patience, and a most remarkable tranquillity of mind that was never ruffled, the sweet remembrance of these, he bequeathed to his followers for their imitation in all succeeding ages, and to give them unshaken confidence in their Lord God, their Priest, their King.

What a scene is this? Eleven illiterate fisher-

men, their leader put to death as a criminal, he has not left a page of written history, nor a recorded speech, nor even one written line of a creed to govern them; they are told that they will meet with persecution and finally be put to death, but that he will bequeath to them three words, that will revolutionize society, subdue nations, and finally conquer the world. Go, said he, proclaim my death. The apostles went forth proclaiming those words as directed, and it has been like a small crystal fountain bursting out of a mountainside, in a weary land; the little rill has for eighteen hundred years been increasing in volume, until it has become a vast river of living water, flowing from the throne of God, at which all nations of earth can quench their thirst and thirst no more.

Multitudes of men and women have given their lives in attestation of the truth of the proclamation, and multitudes are now ready, if need be, to seal the truth of the death, burial, and resurrection of a risen Lord, with their lives.

In ages past, great generals, with a numerous army, and extensive tracts of territory at their disposal, by shedding rivers of blood have established vast empires; but the generals, the armies, and the

empires soon disappeared, without leaving a foot print on the sands of time. But here is an empire established not by blood but by love, that dwells in men's hearts, and controls the lives of its subjects. And when children collect around this table, and reflect upon his perfections, and his glory, and his sufferings, and finally his cruel death, and that it was all on our account, it will more deeply touch our hearts, and more effectually awaken our sympathies.

As a man, our redeemer was perfect, and altogether lovely. These traits of character, that are found alone in our blessed Lord, are brought fresh to our minds, while we are partaking of these emblems, and give us full assurance of his being a perfect example to imitate.

But the most important lesson taught us, in this institution is the divinity of our Lord. Phil i: 2-6. "Who being in the form of God, thought it not robbery to be equal with God." The angels are commanded to worship him. This shows the wonderful love and condescension, that can never be fathomed, in leaving his glorious home in heaven to die for sinful, polluted worms. This too should be kept fresh in our minds while

surrounding the table, enjoying this sacred legacy which he has bequeathed to us. Then with deep humility, let us contemplate his death, and as on bended knees we worship him in spirit, and in truth, may our minds be absorbed with his love and his mercy, for it is by means of his death that we have the only hope of eternal life, he died that we might live; oh! glorious promise! blessed hope; we behold in him a divine being who has all power to save. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need; for we have not an high priest who cannot be touched with a feeling of our infirmities; for he was in all points, tempted like as we are, yet without sin."

At this divine feast is especially the auspicious time for our minds to dwell upon this sacred subject "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God;" for this is a memorial supper to keep fresh in our minds the love displayed in the sub-

lime life of our Lord and Savior, while the divinity was tabernacling in the flesh; his whole earthly career exemplified that wonderful scheme of love, conceived in eternity, before time appeared in swaddling cloth; man never could have thought of the scheme of grace. It required a divine mind to conceive the idea of the only Sou of God possessing divine nature, by whom all things were made, and are upheld, to have originated the thought of his leaving his shining courts of heavenly glory, and of bliss, and coming to earth, and descending to the lowest condition of the human family; as a root out of dry ground, despised and rejected, and dying the most painful and ignominious death on the cross. To have originated such an idea, was as much above man, as the making of a world. It must have required divine wisdom to have conceived the plan, for it is as much above man's thoughts as heaven is above earth: that the great provider of nourishment for the human family, should be dependent upon a maiden's breasts for nutrition, that he by whom the worlds were made should not have where to lay his head. "O! the depth of the riches, both of wisdom and knowledge of God; how unsearchable are his judg-

ments, and his ways past finding out, for who hath known the mind of the Lord? or who hath been his counsellor.”

The word Lord, is never applied to God the Father by the apostle. Col. iii; 17. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” Eph. iv: 5, 6. “One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” God signifies creator; Lord signifies provider. In old English it signifies a bread dispenser. Then when we surround this table it is fit, that we should worship the Lord, the Provider, not only for our temporal wants but also for our spiritual wants, and the author of this monument of his love, and we will by and through him worship God the Father and Creator. When an earthly friend has left us some little memento; a lock of hair from a child's head, the parent with much interest embraces the little reminder. The Lord in full view of his suffering and death, institutes this supper, as a monument to perpetuate the event, and not to forget him. Forget! how can I forget the Lord who died for me. Then let us look back at Pilate's hall,

and behold his lacerated back, see the clotted blood dripping from the thong; and the blood running down his cheek from the crown of thorns; and then remember that by a glance of his eye he could have sent his tormentors to the lowest hell, or have annihilated the entire family of rebels, with the earth they inhabited, without their scarcely being missed from his vast universe. Overwhelming thought! how can this poor mind of mine grasp it. Behold him fainting under the weight of the cross, by which he is about to expire, by a long painful death. "He was oppressed, and he was afflicted: yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Then it was that hell howled with delight, that man was lost. "Awake O sword, against my shepherd, and against the man that is my fellow; saith the Lord of hosts; smite the shepherd and the sheep shall be scattered." His disciples fled disheartened and affrighted. "Simon Peter saith unto them, I go a fishing. They say unto him: we also go with thee." Their fond hopes were blasted, they were left alone. Yet they remembered this institution of love. And how

sad they must have been, the first time after the crucifixion of their Lord, their fond hopes dissipated, they gathered around the table to enjoy this keepsake, and to celebrate this monument for the first time, and what a suitable time for their Lord to appear in their midst. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen him after he was risen." "Then the same day in the evening being the first day in the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and saith unto them, peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord."

"After eight days again his disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said Peace be unto you." You will observe that the doors were shut for fear of the Jews. Why did they fear the Jews'? It was not on account of their meeting, for the Jews could see them coming together. But the Jews and the Romans after them tried to

prevent his death being celebrated by a meal. We find it recorded in Roman history. "The Christians met together to eat a meal, and to worship Christ their leader as a God." [The governor says] and I commanded them not to meet anymore in that name." The prophet says, "All we like sheep have gone astray; and have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." It was not the suffering from his lacerated back nor mangled limbs, that suffering was as but a drop to the ocean when compared to the indescribable anguish of God withdrawing his presence from him. "The Lord laid on him the iniquity of us all" and God would withdraw in holy indignation against sin; although sin was only imputed to him, the punishment was real. He felt not the horrors that are experienced by perishing sinners. The extreme torture heaped upon him by his enemies, he bore with serenity, without a groan. But when God withdrew his presence from him, he had to tread "the wine press alone, and of the people none with me." For an instant the Son of God seemed to be sinking with despair. When his Father withdrew from him, then was wrenched from his bleeding

heart, “My God! my God, why hast thou forsaken me?” At this dreadful cry the earth shook, and graves gave up their dead. Sinner, when you come to die and God withdraws his presence from you, and you are left alone to sink forever in outer darkness, then you will know what suffering is, all other suffering will seem as sport.

When our Lord was on the eve of enduring that extreme suffering, he instituted this supper, to keep before his followers a recollection of these awful scenes, that he was about to pass through. Let us, my brethren, look through these emblems and contemplate on what the Lord of glory suffered for us. This loaf and this wine ought to revive and bring fresh to our memories those sufferings. Let us mourn over our sins, that have caused such extreme anguish to our Lord, and let us exult with great joy over the benefits resulting therefrom.

When Christ appeared, the world was enveloped in heathen darkness, the most enlightened nations were worshipping idols made with men's hands, out of wood and stone. Prostitution and other crimes were practiced in their sacred ceremonies, and the problem was demonstrated that “man by wisdom

knew not God.” It was at this juncture that our Lord came, and brought with him that divine scheme of redemption, by which we are made sons of God, and joint heirs with Christ, and this is the time we should reflect on these things: and like Paul when he arrived at the three taverns, “Paul thanked God and took courage,” for “Our Savior Jesus Christ, who had abolished death, and hath brought life and immortality to light through the gospel.” This beloved Redeemer is now exalted, and sits at the right hand of the Father, and he is in possession of bright crowns, that he purchased with his own blood, crowns for those who when they depart can truly say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.” And this is the proper place and time to forgive all our enemies, and if they have mistreated us, to forgive and forget their acts; even as God for Christ's sake hath forgiven us and says that our sins will be remembered against us no more, but we will not be forgiven unless we

forgive. "For if ye forgive men their trespasses, your heavenly Father will also forgive you" and we must seek the wisdom which is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." This supper has been continuously observed until the present time. The primitive church met together on the Lord's day not to hear a sermon but to break bread. Acts, xx: 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

CHAPTER XIV.

ADVICE TO A YOUNG PREACHER.

TREAT all the members of the church alike. A man is not fit to be a preacher, who does not in his heart, love every member of the church, and feel that each one is his brother, for time and eternity. Visit them all alike, and never show partiality in word or act; for if you are partial to one, more than you are to another, this will engender ill feeling toward you.

Do not act the ladies' man, this would injure the popularity of a young preacher, although ever so gifted. Be polite and have a sincere affection for each member, yet a gallant would be in great danger of losing his popularity, and his religion with it.

Never try to be witty. Men may enjoy the wit, but they will lose respect for the preacher, a man whose vocation it is to win souls from eternal death, should always be solemn. If a young preacher is noted for trifling, frivolous, witty conversation, he is apt to have a light chaffy mind.

Always feel, and express with warmth, an interest in the spiritual condition of each one of the members, but never allow yourself to become too familiar with any; a certain amount of dignified solemnity, should characterize every preacher.

Never take an active part in the questions of the day. You cannot serve, satisfactorily, two masters at the same time. Never express any opinion on questions that come up between the members; refer them to the elders of the church; take no part in family feuds. Have nothing to do with political questions. Never permit yourself to be drawn into an argument upon any subject outside of the Bible. Vote your sentiments, but “vote quietly. If you attend to your duty as a preacher, visiting all the members, and feeding the flock on healthy, spiritual food, you will have no money or time to devote to political matters, and much less to any secret society or institution; the good that is contained in all these societies, is included in the church. Christianity possesses the gold without the alloy.

Never seek to please at the sacrifice of any duty. Read the Bible daily, and pray three times a day. Let the great object of your life be to please God,

to win souls to Christ; in this way you will gain popularity in this world, and a bright crown in the world to come. Before the aged, you should rise and stand up.

Let your dress be plain and neat, avoid everything gaudy; always be scrupulously clean. A young preacher who dresses like a fop, sports jewelry, and tells foolish, funny anecdotes in the pulpit, may please the young and thoughtless, for a little while, but eventually will lose his caste with the intelligent members, and the most important of all, he will lose it with his God.

After much experience, having been a member of the church for more than fifty years, and having spent much of that time in preaching, and in studying the word of the Lord; I give it as my settled conviction, that it is best for a young preacher never to make an effort at eloquence; aim to teach, rather than to please; one of the best preachers I ever knew would take up a book of the New Testament, read a chapter and make comments on it, and in this way he would go regularly through the book—in this way a preacher improves himself as well as his audience.

A young preacher becomes popular, not so

much through saying wise things, as by never saying foolish ones. A modest, retiring, young preacher usually gets credit for more wisdom than he possesses.

Paul says, the gospel is the power of God unto salvation, not a power but the power; then never try to use any other power. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Show that the first four books of the New Testament were written to produce faith. “That many other signs truly did Jesus.... But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.” The fifth book, the Acts, was written to show how the apostles acted in making Christians of persons who possessed faith; and the remainder of the *New Testament* was written to Christians, informing them how they must live to obtain the crown. “Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.”

Always remember that God hath committed to you the ministry of reconciliation through his

word, and that the engrafted word is able to save men's souls. Therefore feed the flock on the sincere milk of the word that they may grow there-by.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Neglect not the fellowship; impress upon the members that it is a command of God, that on the first day of the week, every one must lay by as God has prospered him; and that God loves a cheerful giver, that he who sows bountifully shall reap bountifully.

Never try to make a display of knowledge. Wisdom is always modest. The tyro splashes on the surface; the expert swims deep and quiet.

Remember, no one is engaged in a more noble calling. Conduct yourself as the son of a King, as the Lord's ambassador. Insist on each member attending the weekly prayer-meeting; and endeavor to get them all to engage in public, as well as private prayer. When a member is absent, call to learn the reason.

Have old and young to attend Sunday-school —and you be prepared to teach the lesson.

CHAPTER XV.

PROPHECIES NOW BEING FULFILLED.

ITHINK that it was during the summer of 1871, while walking down the street in Indianapolis, Ind, Elder Elijah Goodwin, ex-President of Butler University, invited me to go with him to a meeting of “The Reasoners,” a society discarding revelation as given in the word of God. After hearing the speaker say in his speech, that the Bible was full of lies, and was a clog on our country, and a hindrance to civilization, I was invited to speak. As well as I can remember after the expiration of twenty years, I spoke, somewhat as follows: Gentlemen, I have never been so surprised. I have been taught, from a child, to revere the Bible as the word of God. A godly mother, when I was but an infant, taught me to kneel by the bed and repeat,

“Now I lay me down to sleep,
I pray the Lord, my soul to keep;
And if I die before I wake,
I pray the Lord, my soul to take.”

It has been my custom ever since, to ask God to

take care of me while asleep. My faith then was from my mother. My faith now is from that internal evidence of the scriptures that caused Sir Isaac Newton to possess unshaken faith in the authenticity of the Bible. It is very easy to say, but not so easy to prove that “the Bible is full of lies.” My friend, why did you not point out one of these lies?

After reading the Bible carefully through, I have been unable to discover one falsehood in it. Now gentlemen, let me ask you a few questions, and I will preface them by reading from Nahum i: 8 and ii: 6. “With an overrunning flood, he will make an utter end of the place,” (he is here speaking of Nineveh) “the gates of the rivers shall be opened and the palace shall be dissolved.” iii: 13. “The gates of the land shall be set wide open unto thine enemies: the fire shall devour thy bars.” Now here is a remarkable prophecy, that Nineveh the oldest, and most populous city on the globe should be destroyed by water, and the palace destroyed by fire, and that the city should never be rebuilt. Go, gentlemen, and read Rollin's Ancient History and see that these prophecies have been literally fulfilled. Suppose

it had been said of Chicago, five years ago, and it was literally true of that city to-day, would you say "it just happened so." But let me give you another example, I read from Isaiah xiii: 19. "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited." Also xlv: 27. "That saith to the deep, be dry, and I will dry up thy rivers. That saith of Cyrus, he is my shepherd, and shall perform all my pleasure. Thus saith the Lord to his anointed to, Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut, I will go before thee and make the crooked places straight, I will break in pieces the gates of brass and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places that thou mayest know that I, the Lord, which call thee by name, am the God of Israel." Rollins informs us that when Cyrus took Babylon by turning the river and entering through the brass gates, and when he saw where his name, a hundred years before his birth, had

been recorded in the Jewish scriptures, he was induced to decree as follows:

“Thus says Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem which is in Judah, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.”

Now gentlemen suppose this had been said of New York City ten years ago, and the prophecy had literally been fulfilled, would you say, “it just happened so.” But let us read from the prophet Ezekiel xxvi: 4, 5. “And they shall destroy the walls of Tyrus and break down her towers. I will also scrape the dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea.” Now while Nineveh and Babylon were each to be destroyed utterly, and never rebuilt, Tyre should become a place for the spreading of nets, which has thus been fulfilled to the letter. Perhaps for the sake of variety, you would like to have some infidel authority. I will quote from David Hume, one of the most accomplished of infidel writers of the eighteenth century; he says:

“One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful of his fame, even his army despairing of success, could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than the design was daring; for it was surrounded by a wall, one hundred and fifty feet in height, and situated on an island half a mile from the shore. A mound was formed from the continent to the island, and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed, and the storm destroyed it. But its remains buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre

into the sea, and took her very dust from off her. He left not the remnant of a ruin—and the site of ancient Tyre is now unknown.” Book 4, Chap. 7, p. 19. Ezek. xxiv: 4, 12, 21. “They shall lay thy stones, and thy timber, and thy dust in the midst of the water. I will also scrape her dust from her, I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again.”

Ezekiel, xxvi: 14, speaking of modern Tyre, the prophet says: “I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it.” Volney, a noted infidel, in 1787, published his travels. In 2nd Vol. p. 212, he says: “The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery.” Shaw's Travels, Vol. 2, p. 31: “Fishermen dry their nets upon the rocks and ruins of Tyre.” Suppose the prophecies had been made about Boston and they were now fulfilled, would you look wise and say” it happened so.” Isaiah xxxiv: 10: “The smoke of Idumea shall go up from generation to generation, it shall lie waste; none shall pass through it for-

ever and ever.” Volney, the infidel, in his travels, Vol. 2, p. 344 says: “This country (Idumea) has not been visited by any modern traveler, but well merits such attention, for it was a wealthy and populous country.” Volney passed to the west of it as he informs us that he could not get an escort to go through it.

Burckhardt, the celebrated Swiss traveler, who in 1810-12 lived amongst the Arabs entered on the north-east the territories of Idumea. He says: “I am without protection in the midst of a desert where no traveler has ever before been seen. I have for the first time felt fear, my route is the most dangerous.” In his book on Syria he says, page 421: “I offered the Arabs ten times as much as they required to go in any other direction, if they would go with me through Idumea, but they. talked of dangers, and declined, and I was compelled to abandon the undertaking, and went along their northern boundary.” This John Lewis Burckhardt had explored Africa before Stanley saw the light; yet he failed to explore Idumea.

Captain Irby, in his travels, p. 336, gives the same testimony, that he was unable to get an escort through Idumea, and had to abandon the uri-

dertaking of seeing the country. If necessary, I could add other authority to the same effect, but deem it unnecessary, as “it just happened so.” England would find it a much shorter route from Cairo to her possessions in India, to pass through, instead of around Idumea. The remains of an old Roman road passing through Egypt to India through Petra, the once flourishing capital of Idumea, and on through Jerusalem to India, may be seen on the south-west and north-east side of Idumea. Now, gentlemen, Indiana is but little larger than Idumea. You have a state road, going from Cincinnati to Chicago, passing through this city. Suppose it had been said, forty years ago, that “no one shall forever and forever” pass through Indiana, and for the last past twenty years, any one going from Cincinnati to Chicago, had to go round through Michigan, by the way of the north, or by the way of the south through Kentucky and Illinois to reach Chicago: But then “it just happened so.” Let us read from Ezekiel, chap, xxx: 13-18. “I will destroy the idols, and images shall cease, and there shall no more be a prince of the land of Egypt. A cloud shall cover her, and her daughter shall go into captivity.”

Volney, Vol. 1, p. 74, 103, 110. "The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. Everything the traveler sees or hears reminds him he is in the land of slavery and tyranny." I will quote from another reasoner, Gibbon, Vol. 6, p. 109. "A more unjust and absurd constitution can not be devised than that which condemns the native of a country to perpetual servitude under the arbitrary dominion of strangers and slaves, yet such has been the state of Egypt for above five hundred years." Ezek. xxx: 13. "I will lay the land waste by the hand of strangers and all that is therein, and there shall be no more a prince of the land of Egypt; the scepter of Egypt shall depart away, it shall be the basest of kingdoms." Ezek. xxx: 6, 7, 12, 13 and xxxii: 15. A remarkable feature in this prophecy is, that in Egypt, one of the most enlightened countries, and yet noted for worshipping many idols, "should become the basest of kingdoms, and idols should cease." As a country becomes debased, idol wor-

ship increases; Egypt is the only exception, they no longer worship idols. But then “it only just happened so.” Rev. iii: 8, “The Lord opened, and no man shutteth, and to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.” Chap, iii: 10. “I also will keep thee from the hour of temptation which shall come upon all the world.” I quote from infidel authority, “Gibbon's Decline of the Roman Empire,” Vol. 6, p. 229 “Mahometans have passed over all the rest of Asia Minor, like a besom of destruction, and have fought for eighty years against Philadelphia, and the proudest Mahometan that has ever sat on the throne, has had to enter into a treaty of peace with the Christians of Philadelphia, and the Christians are still worshiping there, whether from accident or prophecy, I am unable to say, but candor forces me to make the confession, that the church in Philadelphia stands like a pil-

lar amid a scene of ruins.” I have made the above quotation from memory, but it is substantially correct; what will you do with it? Gibbon is one of the ablest writers that has ever written against the Bible. But “it just happened so.”

We have shown by that reliable historian, Rollins, that Nineveh was destroyed by an over-running flood, and that the city hall was consumed by fire; and we have shown by this prince of historians, that Babylon was destroyed by the drying up of waters and that the brass gates were left open, and that Cyrus' name was given before he was born. We have shown by the infidel, Volney, that the prophecy that Tyre should become a place for the fishermen to dry their nets, had been fulfilled. We have shown that the prophecy made 2500 years ago by Isaiah “That no man should ever pass through Idumea forever and forever,” has been fulfilled as shown by the infidel, Volney, by the great explorer, Burckhardt, and by Captain Irby. Manford gives the same testimony. If you will not be convinced by this cloud of witnesses, you would not though one rose from the dead. Egypt is the only country upon the earth where, for 500 years the government has been in

the hands of foreigners. In the language of Ezekiel, "I will lay the land waste and all that is therein, by the hand of strangers and there shall be never a prince of the land of Egypt, the scepter of Egypt shall depart away, it shall be the basest of kingdoms." Gibbon, Vol. 6, p. 109. Volney's travels, Vol. 1, p. 74, 103, 110. These two celebrated infidel historians, show that the prophecy is being fulfilled. And Idumea, according to Volney, has been a populous country, and men travel through every other country on the globe. Volney says: "No modern traveler has ever passed through Idumea." Sir Isaac Newton says, it was the birthplace of letters; the home of Job. Yet Isaiah, 2620 years ago, wrote: "Idumea shall become desolate, and no one shall pass through it any more." Men can laugh at these things now, but hell will be a poor place for laughing.

To say that, "the prophecies were the product of a modern date," is inexcusable stupidity, The Old Testament was translated into the Greek language and was in possession of three of the enlightened nations of the earth, for more than 300 years before the Christian era, and then too, the scriptures have been quoted by historians in

every century from then till now. But no uninspired person could have seen the present condition of these nations, four hundred years ago.

These prophecies are recorded in my old Bible. If you wish to see the book, call at my house, 736 Meridian St., in this city, (Indianapolis, Indiana.) This book was printed in the year A. D. 1480; that it was printed when it claims to have been, is shown by its being illuminated, that is, the first letter in each chapter, and every other capital letter was made with a pen. Before the art of printing was discovered in 1436, in every district of country there was an educated man, called lawyer, doctor, scribe, who did the writing for his district. If a king or governor or any other person who would pay, had writing to be done, he called on this man of titles, who went to his iron chest and took therefrom a round stick, three feet long, and a half an inch in diameter, he took a strip of parchment half an inch broad, tacked one end of the parchment on one end of the stick, then wound it around until the stick was covered, he then wrote on the parchment from one end to the other of the stick, he then unwound it and handed it to the post; this was a person who had been trained

from childhood, to run; he carried the writing to another post. In this way, a message was sent from one country to another, and if it was intercepted it could not be read. When it reached its destination, a scribe was sent for; he wound the parchment around his stick (they were of a uniform size and owned alone by the scribes); the document was then read. The scribes became wealthy and exerted a great influence.

When the art of printing was discovered, they tiled a complaint, stating that the inventors were instigated by, and derived their power from the devil; as evidence, they made a number of books, and they were all precisely alike, that no scribe living or dead, could do such a thing; these honest Germans were imprisoned, they sent for the scribes and entered into a contract, that a capital letter should not be printed. All books had to be taken to the scribes, and they inserted all capital letters with a pen and charged enormous fees for so doing. The printers were set at liberty, and the contract remained in force for fifty years, and is called the age of illumination. The capital letters in all books, from 1436 until 1486, were made with a pen. I bought a large illuminated book of ser-

mons printed in 1475. But tell me, you wise men of the nineteenth century, how men, four hundred years ago could have foreseen that the Arabs would not be conquered for four hundred years, and that Egypt for four hundred years should not have a native prince, and that no one should pass through Idumea for four hundred years. You have eyes, but you see not; ears you have, but you hear not; hearts you have, but you understand not: for you have shut your eyes and stopped your ears and closed your hearts, lest you should see with your eyes, hear with your ears and understand with your hearts and should be converted and the Lord should heal you.

The reader will excuse me the length of this article; I have added to it until it is not the same speech I delivered in Indianapolis, in every respect, but is more lengthy. Before I close, I will relate one more incident "that just happened so." When I was a young man, I read, with much interest, Thomas Jefferson's book on Western Virginia, published in 1787. In it, he gives it as his belief, that in fifty years from a day there given, that there will not be a Bible in the United States, unless it be in some curiosity shop; just fifty years from that date, on the day he designated, the American Bible Society passed a resolution to supply every family in the United States with a Bible, — But then "it just happened so."

CHAPTER XVI.

CAN OUR FEELINGS BE RELIED ON AS EVIDENCE OF PARDON.

Acts, xxiii: 1. “And Paul earnestly beholding the council said, men and brethren, I have lived in all good conscience before God, until this day.”

IKNOW of no place in the word of God where we are told to take comfort from any feeling within us. James teaches us that it is not faith without works, but it is faith with works, that may be relied on as evidence of pardon. When the murderers of our blessed Lord were pricked in their hearts, Peter did not tell them, that it was evidence that God would pardon them; nor did he ever tell anyone to take comfort from their distress of mind: but he told them to “repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.” It is not being distressed in mind, that is evidence of pardon, unless it terminates in obedience: but it is the obedience that unhappiness leads to. The young man that ran and knelt before the Lord, saying, Good Master, what must I do? was distressed in

mind, but not distressed enough to lead to obedience. Judas was unhappy and grieved over the sins he had committed. Impulse or feeling unless resting upon obedience cannot be depended upon as evidence of God's favor. The word of God fails to tell us that dreams, impressions or feelings, should be sources of comfort prior to obedience. Persons are frequently misled in this way, and consider these impressions as faith. Saul acted in all good conscience when he persecuted the Christians, such was the argument used by an able writer. The prophet that prophesied against the altar at Bethel, (1 Kings xiii) acted in all good conscience when he tarried to dine. He thought that he was doing God's service, but God killed him for his stupidity. The great apostle to the Gentiles says: "The gospel which I preach unto you, which also ye have received and wherein ye stand *by which also ye are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain, for I delivered unto you, first of all, that which I also received, how that Christ died, for our sins, according to the scriptures, and that he was buried, and that he arose again the third day according to the scriptures."

Conscience may lead us astray, yet we should be guided by it. From childhood to the grave conscience is as constant a companion as shadow is to the substance; and he who never violates his conscience, is of all men, the one to perform noble deeds. It exalts the man more than any other quality. It was this that was one of the requisites to tit that great man for the apostleship. We sometimes speak of a conscientious person as a firm or positive man. Conscience, like those good old judges of antiquity, should never doff the robes of ermine. Education is a wonderful lever. It exalts the savage to the civilian: but conscience is her elder brother. While education is the silver, conscience is the gold of life. If any one faculty or principle of the human mind exalts the man above another, it is conscience. Life is an abortion, humanity a failure, hope a wreck, if conscience stands not at the helm to direct the barque of human life. When she marches hand in hand with her younger sister, education, then man ascends the golden steps that lead to the haven of eternal rest; and when she is stifled, the dark serpentine labyrinth that leads to eternal woe is pursued. Conscience is that inward principle, which

says, Do your duty though it cause the heavens to fall. Is it always a correct guide? “As the twig is bent the tree inclines” said the wisest king that that ever sat on a Jewish throne.

Education scoops out the channel in which the stream of conscience flows. Paul's conscience approbated as strongly, and approved as firmly, when consenting unto Stephen's death, or traversing the sun burnt plains of Palestine, persecuting the Christians as when he made the good confession that cost his life. When Joseph's bloody coat was shown to Jacob his sorrow was as great as though his favorite son had been killed. It is right to be governed by conscience, whether conscience be correctly informed or not. Sin consists not in being governed by wrong conscience, but in weaving a cocoon around us shutting out knowledge. Man is held accountable according to the light surrounding him, this much and no more. Conscience leads man astray when he is uninformed, yet he is held accountable by divine as well as human laws.

The man who rejects the Bible will be damned, though he acts in good conscience; for God has given evidence of its authenticity; and a man who

will not be convinced by it is beyond the reach of testimony.

At Los Angeles, a short time ago, I inquired when the cars would start for Santa Anna. "Quarter past four, and they will pass on the south-west side of the depot!" At the time a train came rushing in on the south-west side of the depot. Our company were soon seated in the car and we went merrily along. Conscience said you are all right, but when we came to the forks of the railroad we started north-west, instead of south, and the conductor informed us that we were on the Santa Monica train. The Santa Anna 'train had been delayed by an accident. I am confident that our Lord never gave the terms of pardon but once, and that he then made them so plain that a person will not be excused who rejects them. But *are* there not intelligent men who have started for heaven without complying with the terms? Yes, and there were intelligent men going to Santa Anna on the Santa Monica train. It will be but little comfort in the day of judgment to know that many wise men were with you on the wrong train.

Take two mothers, who having paid their vows

and served their God, are now homeward bound; the one from Mount Ephraim journeying from Bethel, where she dedicated her only child to the temple service, and after a fond embrace, she left him with Eli, the priest. She lent the child to the Lord as long as he liveth., She is now resting on the carpeted bank of the Chereth stream, beneath the broad leaves of the sycamine. The other, a mother from Cashmere, is returning from the Ganges River where she offered up her only child to India's favorite god. After a long and weary journey, she is now reclining in a spicy grove on nature's velvet-carpeted bank of the Indus brook; bright tears are tracing down her womanly cheeks as she thinks of the crocodile feeding on her noble, brave beautiful, bright-eyed boy; and thus she soliloquized: "Oh! my child, my child, my only child, my lovely boy; thou art a part of my own existence. It was like severing. my heart strings to give thee up; and when I saw the tear drop in thine eye, as I tore thy little arms from around my neck, and cast thee into the Ganges, I would have gladly died for thee: since then slumber's chains have not bound me; but I reach out and seek in vain for thee. My only child, thou art ever present with me. Oh, how can I give thee up."

“Sad heart cease repining, mourning should be turned to joy. It is the only road to bliss. My child and I will both be saved, will both be blessed, by this gift to our God.” And did she love her child? Yes, her love was next to that she bore her God. It is sweet to hear the voice of loved ones, as we draw near home; a sister's love is sweet, a father's love cannot be fathomed, a bride's first love is sweet and deep, but sweeter and deeper, than this, than these, than all, is a mother's love for her first born, her only child; like Adam's recollection of his fall, it stands first and foremost in the human heart.

These mothers rejoice that they have with approving feelings each served her God. Their feelings have impressed them that the sacrifice has been accepted by their God; and their convictions are plain and strong.

Tell either mother that her feelings are deceptive and that the approving impressions upon her heart were not made by God, and they will treat you as an enemy who would rob them of their fondest hope. Do they not know their own feelings? When God has spoken in a still low voice to the heart, how can they be mistaken?

The Cashmere mother returning from the Ganges is undoubtedly as strongly impressed by her feelings that she has served God acceptably, and the still low voice of approbation, has spoken peace to her soul as distinctly as was ever spoken to Hebrew mother, and never to either, did feelings approve more strongly, nor were impressions of approbation more vivid than had Saul when imprisoning the followers of Christ.

If our feelings and our judgments were always correct, then each of the thousand churches would be the church of God; and although acting in conflict one with another, yet the same spirit blesses each with abundant outpourings and glorious revivals. This cannot be. Yet they have the same Bible, but are governed not by the Bible alone, but by men's opinions of what it teaches, and our most learned men will have opinions differing on the plainest questions. We have three volumes of overruled decisions of California's Supreme Court, one Supreme Court deciding that the decisions made by a former Supreme Court were wrong. The law is plain yet men differ in opinions about it. When Peter said "Thou art the Christ the Son of God," Jesus replied, I'll build my church on this

confession. It was the only question asked by an apostle. "If you believe with all your heart you may." "If ye love me keep my commandments." Not the professor or the zealous, but the obedient, will be saved.

CHAPTER XVII.

PRAYER.

PRAYER is a petition for favors; gratitude, expressed for blessings bestowed. All men feel their dependence upon some superior being, and it is but natural to supplicate that power for benefits, and for mercy. To the Christian it is an inestimable blessing, that he is invited to come to his heavenly Father with as much confidence as a child comes to an earthly parent. Mat. vii: 7. “Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him.” It is the secret prayer, where the closet is entered and the world is shut out, that moves the

arm that moves the universe, it is there we breathe the spirit of prayer to the Father of mercies and the God of love. After years of associating and communing with God, we imperceptibly grow more like our Creator; as looking into a camera, the image is imprinted on the tablets of the heart; and the spiritual man requires that nourishment as the branch requires the sap from the parent stock; and God's children by prayer, are twice blessed, they obtain the blessings and are made better. For man is but a bundle of habits, and children when young are like twigs, by bending you can have them grow which way you want them. When the family altar is erected and children while young are taught to pray, they are apt to continue it through life. What a sad word it will be when at the final judgment, the father and child are in outer darkness, to hear the child say: "Father, you brought me here, you never taught me to pray, you never led me to the foot of the cross, to the Lamb of God that taketh away the sins of the world. *Now* it is too late, I am lost, forever lost."

Efficacy of prayer. I have no controversy with the man who disbelieves the Bible; but I cannot see how a Christian can deny the efficacy of prayer.

I am unable to comprehend how any believer can question the efficacy of prayer after reading James v: 15, 16, “The prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again and the heavens gave rain, and the earth brought forth her fruit.” Again, 2 Kings xx: Isaiah said to king Hezekiah, who was sick: “Thus saith the Lord, set thy house in order for thou shalt die and not live. The king turned his face to the wall and prayed and wept sore; before Isaiah was gone out into the middle court, the word of the Lord came to him saying, turn again and tell Hezekiah, I have heard thy prayer, I have seen thy tears, behold I will heal thee, and will add fifteen years to thy life.” But I am answered, “God formerly answered prayer but not now, those days were only to last until the church was established.” Where did

you learn that? The fifth chapter of James was written more than twenty-five years after the church was established. "Is the Lord's hand shortened at all that he cannot redeem, or has he no power to deliver? At his rebuke, the sea is dried up and he maketh the rivers a wilderness."

You say that you have prayed earnestly and that your prayer was not answered. Quite likely. Moses who was in some respects a type of Christ, prayed fervently: "Let me go over and see that good land which is beyond Jordan, that goodly mountain, Lebanon, " but the Lord did not grant his request. God's promises have always been based on certain conditions that must be complied with before the blessing is granted. Suppose you should pray for bread and sit still, would it come? Suppose a sinner should pray for pardon, and not obey, would he be pardoned? A prayer was never uttered in compliance with God's word but that it was answered.

God requires; 1. The person praying, must, be righteous, and obedience is presupposed. 2. The prayer must be made in faith. 3. We must first forgive our enemies. One says, "I am not required to forgive a man who has injured me, until he has

rectified the wrong;" another says, "I forgive, but I do not forget." You must forgive as the Lord has forgiven you; did he wait until you had made restitution? He was put to death for man, while he was in rebellion. God says to his children, "I will never remember your sins any more." 4. We must pray for something God has promised. A sinner might pray for pardon, but God has only promised pardon on condition of obedience. How common for persons to pray for light, for knowledge of God's word, while a knowledge of it is only obtained by study. Paul did not tell Timothy to pray for a knowledge of God's word, but he told him to study. It is proper to pray for wisdom to direct our knowledge, but not for knowledge. God has not promised to do for us that which we can do for ourselves. God has given us his word, and has made the scheme of redemption therein plain. Do we pray to abandon us not to temptation, then we must try to avoid temptation. Do we pray for the poor, then we must remember that we are God's instruments and should use charity.

5. Prayer keeps fresh in our minds, God's agency, and man's dependence for every blessing.

In prayer, God's children see his love through rifts in the sky. Sometimes prayer is not answered in our own way. Paul prayed that he might go to Rome; he went, but as a prisoner. It is alone by suffering that we see God's love through rifts in the clouds.

We must go up to the promised land through tribulation. Prayer is the soul's irrigation ditch. Gold must be beaten before it is fit for the king's image. If there is no efficacy in prayer, why did Paul request the church at Ephesus to pray for him? That a righteous man's prayer is a power that moves God in the administration of the universe, may be seen in Joshua x: 12, 13: "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel: Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon; and the sun stood still and the moon stayed." And that God even hears the crying of a babe, we are informed in Gen. xxi: 17.

6. Our posture in prayer. It shows a want of proper respect for God, to sit upright, while praying. I agree not with some persons who think that prayer will not be answered unless offered

while kneeling. We have examples of Abraham standing: Gen. xvi: 24, and Nehemiah ix: 20, Zach. iii: 1, Luke xviii: 11, Rev. xi: 4, Kings viii: 54, Mark xi: 25. And these same sticklers stand when they return thanks for the loaf. O consistency, thou art a jewel. Yet kneeling is the most humble posture, and is referred to oftener than any other.

When in the family prayer, or in secret, we usually kneel, yet, in a public assembly, standing is frequently more preferable, as it is not convenient, from the abundance of filth and a want of room to kneel; and if standing, prayer is more uniformly observed. And as standing in prayer has been sanctioned by God. I see no impropriety in adopting it in public worship. And should I esteem myself better and wiser than others and insist on others kneeling and coming to my standard, and be continually riding this or any other hobby, I would expect the world to say, "He is a crank. I wonder what kind of meat this great Caesar has been feeding on."

Get the heart right, and the position or posture will be right, if standing on your head.

Rom. xiv: 4. "God is able to make him stand." I think that this conveys an idea of a special providence in the affairs of men.

CHAPTER XVIII.

TRINITY.

Eph. iv: 4, 5, 6. "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

FAMILY quarrels are usually the most bitter. This question has been the source of a long and bloody war among the church members, leaving a stain of the deepest dye on religion's fair escutcheon that had until then amid darkest hours of persecution retained its unsullied shield of virgin purity.

Go back with me to 1553, to the city of Geneva; at that time it was the theological eye of the world. Stop; there comes a man who is a man, he looks like the son of a king; what means this? he is bound with a chain; with a slow and steady step he marches to the stake, while the crowd is hooting at his back. His high and expansive forehead, his deep and expressive eyes, fit windows to a mind whose grasp for highly cultured intellect we but seldom see equaled, much

less surpassed. As he stands bound to the stake surrounded by the fagots, he looks like no ordinary man. Who is he? It is Doctor M. Servetus, who published a work against the doctrine of the trinity, and is condemned to the flames for his heresy. He possessed a reservoir of knowledge and was a ready writer. But we have no time to linger, the torch has ignited the fagots, the flames are consuming the flesh from his bones; his body is burned asunder by the devouring flames; as his body falls, and the inner man takes its flight to the mansions made without hands, eternal in the heavens, with upturned eye, hear him exclaim "Father, forgive them, they know not what they do." Thus expired one of the ripest scholars of that age, his life atoned for his having written a book adverse to trinitarianism that they were in any other way unable to answer. I give not this as an only instance of this kind, but only as a specimen of one among many.

The war between Unitarians and Trinitarians is still raging, but thanks to the light of the nineteenth century, and to our free institutions, it is only a war of words. I presume in this, like most of the religious questions of the day, the truth may

be found between the extremes. That branch of the Unitarians that teach that our Lord and Savior did not exist prior to 1891 years ago, and that he is not divine, but was only a good man, that doctrine is a parasite nestled in the recesses of the heart of the church, gnawing upon its vitals: for the divinity of Jesus is the foundation pillar upon which rests our holy religion. Not the blood of all the animals ever offered upon Jewish altars, nor a vast ocean of human blood could atone for the smallest sin. It required divine blood; and that Jesus was divine crops out all along his earthly pilgrimage. He was all that was human of his mother, and all that was divine of his Father. With one hand he reached to the lowest condition of our race and with the other, reached to the highest majesty in the heavens; with human feet he walked upon the stormy Galilee, and as a God he bade her turbulent waters be still. The tears of a man fell at Lazarus's grave, and with the voice of a God he bade him come forth. That the scriptures teach that our heavenly Father and our Lord and Savior are one in some sense may be seen by the tyro in theology. John x: 30: "I and my Father are one." John xii: 45: "He that seeth me,

seeth him that sent me.” John xiv: 9: “He that hath seen me, hath seen the Father.” These are expressions of our Lord: and on the other hand he says, John v: 19. “The Son can do nothing of himself, but what he seeth the Father do.” John xiv: 28: “I go unto my Father: for my Father is greater than I.” John xvii: 18: “As thou hast sent me into the world, even so have I also sent them into the world.” And we know too that there is some kind of a distinction kept up from the beginning to the close of the Bible. Gen. i; 26: “And God said, let us make man.” The first chapter of Genesis including the first three verses of the second chapter has the word God thirty-three times, while the word Lord is not found once. The second and third chapters have the words Lord God twenty times but never word God or the word Lord alone. The fourth chapter contains not once the word God nor Lord God, but uses the word Lord ten times. The word God signifies creator. The word Lord God signifies provider and creator; the word Lord signifies provider. God created, man fell, the Lord provided for man's recovery.

Was it possible for the founder of Trinitarian-

ism for a moment to believe that the Son who was sent and the Father who sent him were the same in every respect. (Jan any sane man believe that when the Son died that the Father died also and laid three days in the tomb without any hand at the helm of the universe?)

The word trinity is not found in the Bible, it is of modern invention and founded on 1st John v: 7: "There are three that bear record in heaven, the Father, the word and the Holy Ghost and these three are one." Bear record of what? by examining the fifth verse you will see that they bear record that "Jesus is the Son of God." On the glorious Mount of transfiguration, the Father bore testimony when he said "This is my beloved Son, hear ye him." The Spirit bore witness when Jesus ascended from his baptismal grave, and in the descent of the Holy Ghost on Pentecost. And the Son made the good confession before Pilate, and the Holy Ghost bore testimony to the miracles performed in the name of Jesus Christ. To say that these three are one in substance, you might as well say, and with as much propriety that Paul and Apollos were one in substance. First Cor. iii: 8, "He that planteth and he that watereth are

one.” The Trinity is explained, we think in John xvii: 21, 22. Here our Lord prays to his Father that those who shall believe on him, “that that they may be one, as thou, Father, art in me, and I in thee, that they may also be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one even as we are one.” Not one in substance, but one in object, to accomplish the salvation of the human family. 1st John v: 8: “Agree in one.” John xviii: 11: “The cup my Father hath given me.”

God, when he created man, endowed him with reason. “Revealed things are for man; unrevealed things are for God.” Many things are above our reasoning powers, but there is nothing, I presume, that comes in contact with them, for all of God's works move in harmony. To say that three separate and distinct bodies are three bodies and at the same time only one body, to say that three persons in substance and only one in substance, is in no place taught in the Bible, nor is there anything like it taught there. It is not so much above as it is in conflict with human sense, and has been handed down from her whose name is mystery. If the

Bible taught it, I would embrace it, but as man is its author, and its origin in the dark ages, when men were coining ideas for the church, as well as words; we are not under obligation to receive words or ideas that are not found in the Bible.

That the Father, the Son, and the Holy Spirit are three, and the only three divine beings I admit, and that these three divine beings, are three, and not one in substance. If the Son and the Father are the same, why did the Son cry out from the cross, “My God, my God, why hast thou forsaken me?” John viii: 58, “Before Abraham was, I am.” Col. i: 15, Paul speaking of Christ, says: “Who is the image of the invisible God, the firstborn of every creature.” John i: 14, “The only begotten of the Father.” John i: 7, “In the beginning was the word, and the word was with God, and the word was God.” Three divine beings. God created. The Spirit moved upon the face of the waters. The Lord provided. These three were one in object, and a council was formed and man was made, and God breathed into him the breath of lives, and man was composed of body, soul, and spirit. God treated, i. e. brought into existence all things. He created from nothing the

material, then from this material or out of it, all things were made or formed, and the word was with God when all things were made, and nothing was made without him.

1 Cor. viii: 6, "To us there is but one God, the Father, of whom are all things and we in him and one Lord Jesus Christ by whom are all things and we by him." This teaches that God caused all things to be created, and caused all things to be made by the Son, the first begotten, who existed from all eternity, before a world was created, or an angel made. John xvii: 5, "O Father glorify thou me, with thine own self with the glory which I had with thee before the world was." John i: 18, "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him." Jesus is the first and the last in the scheme of redemption. There will be no last in creation, as the saints will never die. Heb. x. 7, "A body hast thou prepared me, then said I, lo, I come to do thy will, oh God." John vi: 38, "I came down from heaven, not to do mine own will but the will of him that sent me." And Rom. xv: 6. See God made a body for the Son, and sent the Son to dwell in it; God was thus ex-

hibited to man in his Son, and that wonderful love displayed in dying to redeem man, was the greatest inducement that could be offered to win man's love, and bring him from eternal death, to unending life, with all the redeemed spirits that burn around the throne of the Majesty in the heavens. 2 Cor. iii: 18, "But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord." If you look into a glass while a person is standing in front of it, you can recognize the person, without ever seeing him, thus we recognize God in Christ. We cannot see the spirit bodies with physical eyes, therefore that God might be seen and he brought nearer to us, it became necessary for the Lord to assume a physical body,

CHAPTER XIX.

RECONCILIATION.

CHRISt died to reconcile man to God, so taught the great apostle to the Gentiles; but the Christian world at present paraphrases it, Christ died to reconcile God. to man The apostle labored with man to induce him to become reconciled to God; men now plead with God to induce him to become reconciled to man; and what is the difference, the horse and the cart are both there, what matters it if the cart is before the horse?

That God is now ready and willing to receive man if he will return to his Father's house, the scriptures everywhere teach. The prophet, Zephaniah, represents the Lord God singing with joy, at the dawn of the gospel dispensation, and the wanderers returning home; and we are told that there is joy in heaven over a converted sinner. And of the twenty-nine parables bequeathed to the human family by our adorable Lord, there is not one prettier than that recorded by Luke, in

which the prodigal son is used as an emblem to show God's transcendent love, and readiness to embrace the returning prodigal. But the devil has counterfeited it, as he has every other good thing used for man's redemption, and has unblushingly put God's name to the forgery Listen to the lesson now taught by this beautiful parable, as it is now paraphrased. "A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his field to feed swine; and he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And when he came to himself, he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go unto my father and will say unto him, Father, I have sinned against

heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off his father saw him, but without much compassion. He told the elder brother to bar the door. The younger son plead in vain to be admitted, his elder brother said, 'Plead on, my brother, and take no denial, our father will after a while relent and speak peace to your soul. ' But the door remained barred, and the boy was left in the cold for six months.'

The Bible represents man as having gone from home, drifted off from the haven of rest, and God inviting him by priests, prophets and the teachers to return, but they were stoned and put to death. At last he sent his only Son, that by such a display of love man might be won back, and they crucified the Son. And now God's agents are standing on the wall, and God is crying by them, "Come to me all ye that are weary and heavy laden and I will give you rest. Now is the day of salvation." Hear him beseech and cry, "Oh! why will you resolve to die." All heaven will rejoice to see the sinner return home.

According to the scriptures, when men obeyed the gospel they were then and there set free, and like the eunuch, went on their way rejoicing. Christ did not die in vain, but what was intended to be accomplished by his death will be accomplished; and as he died to reconcile man to God, man will become reconciled, and they will come from the North and the South, from the West and the East. A multitude that no man can number will sit down with Abraham, Isaac, and Jacob and praise the Lord until eternity becomes grayheaded-Man has left God, and gone into sin and united with the devil's family. God could not go into the land of sin and force him back, but he calls on men to volunteer to go and persuade the human family to return and live forever; to present the dying love of Jesus, and as love begets love, if this display of God's love will not win him back, no greater inducement can be offered.

Oh, come, then, sinner, and unite with the blood-washed throng, and go to a land where there will be no more pain, sickness, or sorrow, and even death itself can never enter. All things are ready; why will you reject everlasting life and accept of eternal death? Let the dying love of Jesus call you

back to your Father's house. You have no lease on your life. This may be your last day of grace. A few years ago I preached monthly for the church at M-----. One of the most intelligent of the women told me at the close of the discourse, "I will not make a confession now, but will when you come again next month." When I returned she was in a dying condition, and was buried during the meeting. The present is all the time that is ours, sin consists in deferring duty.

CHAPTER XX.

SOLOMON AND PAUL CONTRASTED.

AT the age of nineteen, Solomon was crowned king, and for eleven years he reigned with wisdom and prudence. When thirty years of age, the great object of his life had been accomplished, he had finished and dedicated the temple, the finest building the world had ever seen, where scarce anything appeared less valuable than silver and gold. It was faultless in form, for God was its architect. At its dedication, the glory of the great I AM, or a body of light brighter than the noonday sun, descended from heaven and filled the building.

He was not only the wisest, but also one of the wealthiest of men; his annual income in gold alone, was fifteen million of dollars, in our money; and it is said that he made silver as common as the pebbles in Kedron. And then too, one dollar then was equal to more than two now. All the money that has been paid to the presidents of the United States, for the present century, would not equal his annual supply.

His wisdom is seen in his beautiful books that have descended to us; they are scarcely equaled in grandeur of imagery or beauty of language and style. He preached upon the summit of fame's loftiest peak. Kings, to do him honor took delight. He heard every trump of fame, drank every cup of joy, and yet he failed to find happiness in all that wealth could command or wisdom bestow. Yes, in him the lesson is taught, that wealth, women, and wisdom, will not lead to happiness.

Solomon's sin was self-reliance, and as the Apostle Paul said to the Corinthians, "Let the self-reliant man take heed, lest he fall." When Solomon had taken a queen of the Zidonians, he built for her a high place for the Zidonian god, Ashtaroth, i. e. the star Venus, and that star was worshiped by the Jews for more than three hundred years. Relying alone on self he takes other queens from other nations, and deeper, and deeper still he sinks, and builds a high place for Chemosh, the god of the Moabites; and he had a place erected to worship Milcom, the god of the Amorites, to please the queens that he had brought from these nations. But like others before him, he found that "the way of the transgressor is hard."

A few years before his death, Solomon comes to himself, repents, and writes Ecclesiastes. He has learned, and now low down in humility's vale, he confesses "all is vanity," but "to fear God and keep his commandments, for this is the whole *duty* of man."

The inner man feels its own weakness and its insufficiency; as we are taught by the scriptures, "none are perfect, no not one." Sin lurks in the best of men. Moses, the humble follower of God; Job, the type of patience, became impatient and said: "Let the day perish wherein I was born." And Abraham, the faithful, wanted faith in God. And Isaac committed the very sin that his father had committed. Gen. xxvi: 7. Elijah, one of the greatest of the prophets, sinned. Kings xix: 4. Noah sinned after his display of faith in building the ark. Men failed in the traits of character for which they were most noted. When depending on Christ we are a tower of strength, but when we depend on self we are as weak as a reed, and as changeable as the shifting sands of the sea.

When God leaves us, the smallest temptation will lead us astray, and then we would hide the sin from God. Not that the self-styled good are

worse than others, on the contrary they are frequently our most moral and religious people, and are self-deceived. A man may be guilty of gross sins without being aware of it. A circumstance was related to me, and whether it occurred or not, it illustrates the point: "A preacher had one member who was addicted to lying, it was a perfect mania with him; it seemed to be a constitutional disease of which he was unconscious. The minister frequently preached on lying, but it produced no reformation. One rainy day he was the only person present; the preacher thought that that was the tide, if taken at the flow would lead on to reformation. He gave a powerful sermon on lying. His auditor was all attention, and after the discourse, he said to the preacher, "That was a good discourse, I wish our sister-----, had been here, it would just have suited her, for she will lie."

Now Solomon did not intend to commit sin, but it grew on him like old age unperceived, and God permitted him to wander off, that his life might be a lesson to all succeeding ages, that our strength is alone to be found in God.

The inner man, like the imprisoned wild bird, dashes against the bars of the cage, desires to look

out and soar aloft, to the home of the soul from whence it comes. The only true light must come from above. In the language of the great apostle to the Gentiles, "Man, by wisdom, knew not God." Some of the wisest nations that have ever graced the earth, have groped their way in heathen darkness. Where can you find ideas clothed in such beautiful language as that of Greece and Rome? Where can you find poetry equal to that of Horace and Virgil? For two thousand years their sweet lays have continued to thrill the human heart like a wild bird's song. And the orations of Cicero and Demosthenes are in the thoughts that speak, in words that burn. And although as nations they excelled in painting, poetry and oratory, they were in a cloud of immorality as intensely dark as ever overshadowed Egypt's sunny land. They bowed down to wood and stone, with as much veneration as an American bows down to a golden eagle. They worshiped thirty thousand gods, that were no gods, and Socrates said that it was easier to find a god in Athens than it was to find a man. They taught their children that theft and other like crimes, were virtues. As Solomon was an individual example—these were national examples

given for our admonition, to teach us that the way to happiness and eternal life is taught alone by God's word.

Take another example—the poorest and the richest man the world possessed, “as having nothing, and yet possessing all things;” he comes as a child to the foot of the cross. Although learned in the wisdom of this world, he determined to know nothing but Christ and him crucified. Enduring the most intense suffering, yet enjoying exquisite bliss, thrice beaten with rods, once stoned, five times received thirty-nine stripes, in hunger and thirst often, yet happy.

Listen to his last words, when he is laying his armor by, as he looks with feelings of approval over his Christian race: “For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not to me only, but to all them also, that love his appearing.” All was bright and beautiful before him. While Solomon, like some misguided barque of tremendous size, cast by the breakers upon a lonely beach, whose

huge dimensions, are the wonder of all succeeding ages.

You are on one or the other road, gentle reader; you are going down to eternal death or you are going upward to dwell with the good and great, forever and forever.

CHAPTER XXI.

SUFFERINGS OF CHRIST.

Mat. xxvii: 26-31. “Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying: Hail, King of the Jews. And they spit upon him, and they took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

1 Peter i: 11. The prophets “searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand; the sufferings of Christ, and the glory that should follow.... Which things the angels desired to look into.”

THE suffering and death of the Son of God, and the glory that should follow, had for many centuries engaged the best thoughts of the wisest men, who had graced the earth. The apostle informs us that the prophets had searched diligently as to the time the Spirit testified of, when he revealed the sufferings of Christ and the glory that should follow. The apostle informs us that not only prophets and other good men, but the angels also desired to look into this wonderful

mystery. That fallen angels and wicked men should suffer, was not mysterious, but that the Son of God by whom the heavens and the worlds were made, who thought it not robbery to be equal with God, he who was the embodiment of purity and innocence, to suffer; this was the mystery of mysteries. Angels sinned and were cast down to hell.

When man sinned, angels knew that death was the penalty that must follow God's violated law; they looked to see man hurled into the bottomless pit, and when they saw that man still lived and when they heard God say: "The seed of the woman shall bruise the serpent's head," their anxiety to look into the mystery was shown by cherubims looking down upon the mercy-seat. In time it became apparent that it was God manifested in the flesh that was to suffer, not only from the evil one, whom he came to conquer and subdue, but from fallen man also, whom, chained in slavery, he came to redeem and set free. The angels looking over the battlements of heaven, beheld him agonizing in the garden, sweating as great drops of blood; they follow him to Pilate's hall, they see him stripped of his clothes, they see the crown of thorns placed on his head and the blood trickling down

his face, he is scourged, they beheld the clotted blood as it fell from the thong, they saw his lacerated back; mystery of mysteries. Will he not with one glance of his eye send these fiends to the lowest hell. Hear him say: "Father forgive them, they know not what they do." He is nailed to the cross and now the greatest of all sufferings imaginable; God withdraws from him; he submitted to all physical suffering without a murmur, but now comes the suffering, compared to which all before had been but as a drop to that boundless ocean of sorrow, when God withdrew from him. He must cross the river of death alone. Hear him in the deepest agony exclaim, "My God, my God, why hast thou forsaken me?"

Sinner, God has cast an influence around you, you feel his presence, calling you back to his arms. It will be in the judgment, he will withdraw his presence from you, it is then alone you will know what the word suffering means; alone, alone in outer darkness, deeper and deeper you sink, conscious that it is a bottomless pit.

Then the Son of God dies, not from his wounds, but from his mental, spiritual suffering. When he expires, the dismal caverns of the damned rever-

berate with the rejoicing of their inmates. Heaven suffered that man might be happy; Christ died that man might live forever. And his intense suffering was for rebellious worms, polluted, vile, besotted with sin. The angels stand aghast, and is he dead, he by whom the worlds were made? Yes, his lifeless body lies in the tomb, he breathes not, nor moves a hand. But the angels rejoiced when they beheld the glory that was to follow, and the prophet looking through the telescope of centuries, sang: Zeph. iii: 17, "The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." He suffered without the camp that those who were afar off might be brought nigh. But the suffering and the love of the Son of God, my feeble pen to describe would shrink from the task, were the ocean ink, and all nature a book, the ocean would be dipped dry, and the book thrice written over and the story scarce begun; eternity will be too short to tell the wondrous suffering and the yet more wondrous love displayed, that sin-polluted man might have a way opened whereby he might be cleansed, and become sons and daughters of God and joint

heirs with Christ, and be able to call God, Father.

Is it sweet to have an earthly father who cares for us? What does it mean,, those plowmen turning up the fresh soil, and those wagons busy from sun to sun, hauling off the produce? It is the father providing for his children. Christ loves his followers more than a mother ever loved her only babe. The Christian's Father supplies him with spiritual food, as well as supplying his natural wants. The pardon of his sins, the gift of the Holy Spirit as a comforter, and a promise, if he holds out faithful to the end, of an unfading crown of glory and to drink of the pure water of the river of life that flows from the throne of God.

Behold the Christian when all nature is in a convulsion; the man of letters, the irreligious philosopher, trembles at the sight. The writer has been in a storm at sea; the irreligious man's cheek grew pale, the humble Christian may then well say, Be not alarmed, Father is at the helm; it will all go right. Or as Paul said, Now take bread we will all be landed safely.

Sinner, would you have such a Father? then come and go along with us. You are building your monument for eternity; what you do to-day

cannot be undone on to-morrow; reject Christ now and that act will stand against you in the day of judgment; the recording angel stands at the book with the pen in hand to record your act. Oh! let it be not for death, but for life, and the angels will rejoice.

CHAPTER XXII.

THE WORLD UPSIDE DOWN.

Acts xvii: 6. "These that have turned the world upside down have come hither also."

THIS is the same old story that was oft repeated while Jesus was on earth. When he was preaching peace on earth and good will to men, and saying: "Render to Caesar the things that belong to Caesar, and to God the things that are God's," and when the people desired to make him king, he refused to permit them to do so, and said, "my kingdom is not of this world." The Jews accused him of seeking to be made a temporal king, and on this very unreasonable charge he was put to death. Did any calamity come, war, pestilence, famine? Christianity was accused of it. Christianity was considered a common sewer into which all filth was poured. Yet it has ever been as a laver filled with pure water wherein even man, blackened by sin, can become as white as snow. In China when the natives created an insurrection, and murdered Christians, and committed deeds

that should have caused devils to blush, Christians who were there preaching love to all men, and subjection to those in authority, and to return good for evil to all, yet were charged with producing the insurrection, and were put to death upon this most unwarrantable charge. It was said that “the Christians have been turning the world upside down.” This accusation was not true as represented by these heathens. The Christian's guide book, the Bible, says, be subject to the powers that be; it interferes not with temporal law. But in another sense the charge is true. In a moral point of view Christianity is turning the world upside down, and if any part of this world, more than another, needs turning upside down, that part is Chinese. Indeed in a spiritual sense the whole world is wrong side up, the world says:

1. Blessed are the rich. Men bow down six, and most men seven, days in the week to the dirty, filthy, greasy dollar.

2. Blessed are the ambitious; we toady to men in high places, and to the rich.

3. Blessed are great warriors, who have written their names in blood on the temple of fame.

4. Blessed are the peacemakers, (rod, not man, blesses peacemakers.

5. Blessed are the poor in spirit. God, not man, honors the poor in spirit.

6. Blessed are they that thirst after righteousness. God, not man, blesses them that seek righteousness.

Would not the world be better if it would turn this pyramid upside-down? The promise is not to the great. Christ says: "Except ye become as little children, ye cannot enter the kingdom of heaven." The philosopher who considered himself too wise to drink in faith, and has been setting his judgment as a tribunal to try his Creator by, learns that to get to the summit he must begin at the base, and become as humble as a little child. The door to Christ's kingdom is so low, it can only be entered on bended knees. This is very distasteful to the world, and then too, Christ has taught that he who trusts in riches cannot enter the kingdom of heaven.

1. The Christian religion turns the world upside down by its teaching. The world says, an eye for an eye; a tooth for a tooth, but Jesus says resist not evil. The world says let no one impose upon you; Jesus says if they sue you at the law and take your coat, give him your cloak also. The world

says, love your friends and hate your enemies; Jesus says love your enemies, if your enemy hunger feed him, if he thirst give him drink. The man of wealth says I will pull clown my barns and build greater ones; the world calls him a wise man; Jesus calls him a fool, and says, this night thy soul shall be required of thee. He did not, like that humble Christian, give to the poor of his abundance and lay up treasure in heaven.

2. The world says good works will take you to heaven, the Bible says works without faith are dead; that the blood of Jesus alone can cleanse us from sin. The Bible says that we get to the blood of Jesus by faith, repentance and baptism.

3. As the acorn contains the oak in a diminutive form, man's heart is the world in miniature; and if he is ever saved, his heart like the world must be turned upside down. The heart of the unconverted man is all for the world; honor, wealth, fame are his thoughts by day and his dreams by night. But Christianity turns his heart upside down; his treasure now, is placed in heaven, and where the treasure is, there will be the heart also. Are you my friends looking upward or downward? Are your treasures in heaven or on earth?

Are you growing, or are you on the decline? for there is nothing stationary in this world; in eternity all things remain unchanged, but in time all things are constantly changing, there is not a leaf, nor a spear of grass that has not changed in the past hour, and so have you gentle reader, physically and morally, you are better or you are worse than you were an hour ago. Are you traveling hell-ward or heavenward? It is not possible for you to remain stationary for a moment; every time you refuse to obey the gospel you have made one move on the checker board of life towards hell, and from heaven; making it that much more difficult for you to return. Oh! that you would embrace the opportunity and become filled with the bright and cheerful prospect of occupying a house not made with hands, eternal in the heavens.

When the sinner's heart is turned upside down, he delights in reading the Bible; it is his constant companion; he rejoices when they say, let us go up to the house of the Lord to worship. I speak of the real Christian, not the imitation; for in the great day, Christ will say to many Christians: Depart into outer darkness, for I never knew you. Then let me say, in the words of my master, "Strive to enter in, for few will be saved."

4. The man himself is turned upside down. I once had a dear Christian brother; I have stood side by side with him thirty years ago; we were pleading in our Master's cause. He was so humble, good and devoted. This brother, Thomas Bailey, of Decatur, Indiana, [if he is still living, I hope he will pardon me for using his name] had been wrong side up; when intoxicated he would fight at the drop of a hat. Behold him as he goes staggering home from the saloon, that cess-pool of iniquity. His wife may well stand trembling at the door, while the children hide from fear. The gospel got hold of him and turned him upside down. See him now; Sister Bailey meets him with a smile, a glad shout goes up from his two boys and his little girl, Father is coming. He could formerly sing of a flowing bowl; he now sings of a fountain filled with blood. Suppose on Lord's day while returning from church with his family, he should meet his former self, red eyes, and oh! what a face; but I'll not introduce him, but let him pass, for he would fain forget his former self—and let us forget the past and press forward to the things before; for the things before are of far more importance than anything of the past.

CHAPTER XXIII.

FIRST PETER – i: 22, 23.

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently. Being bom again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

THIS is one of the most interesting and instructive epistles, breathing humbleness and love. It was written at or near Babylon and sent by Silas to the churches in Asia Minor, confirming what they had been taught by Paul, and exhorting them to walk worthy of the vocation wherewith they were called, that by their daily walk they might convince the world. And he offers the strongest inducements and the ablest arguments why they should submit to the persecutions which then prevailed [A. D. 66] that their faith was more precious than gold that is tried with fire. Your faith must also be tried that it may be found to the praise and honor and glory at the appearing of Jesus Christ.

When he comes to the 22nd. verse, he says:

(334)

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently.” How did they purify their souk? Peter answers: “In obeying the truth.” If you wish your soul purified, the way to obtain that much desired object, is by obeying the truth, “thy word is truth.” Heb. v: 9, “He became the author of eternal salvation to all them that obey him.” Heb. vii: 25, “Wherefore he is able also to save to the uttermost all that come unto God by him.” Rom. vi: 17, “Ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin.” When were they made free from sin? Paul answers: When you “obeyed from the heart that form of doctrine delivered you.”

The purity of the heart is made manifest by the unfeigned love of the brethren. 1 John iii: 14, “We know that we have passed from death unto life because we love the brethren, he that loveth not his brother abideth in death.” Verse 23, “Being born again not of corruptible seed, but of incorruptible seed by the word of God which liveth and abideth forever.” As a descendant of Adam, you were

born into the natural world of corruptible seed. Verse 24, "For all flesh is as grass, and all glory of man as the flower of grass; the grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." All the descendants of Adam must perish as the grass, all worldly honor, learning, fame, and even morality, unless you are born again of incorruptible seed. John iii: 3, "Except a man be born again he cannot see the kingdom of God." Verse 5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This is from our Lord and Savior, the great law-giver himself, and you will observe there is no exception to the rule; every one who enters the kingdom of God must first be born of water and of the Spirit and Christ makes it without limit as to time; it will be as true in the day of judgment, as when he uttered it. Were you, my brother, born of water and of the Spirit? Titus iii: 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." What does it mean by the washing of regeneration? Regeneration

means a new birth, hence it means he saved us *by* washing, a new birth and the renewing of the Holy Ghost. God 'works by means and it has always required, on the part of man, a visible act to enter God's visible church. You must enter by the door into the sheepfold. A child cannot exist in nature's kingdom until it is born. So a new birth must precede a spiritual life. As the unborn child cannot enjoy natural life, so no man can enjoy spiritual life until born again. It is only when he has been born again that he can return good for evil. I saw it once exhibited in a ludicrous manner by Brother L. B. Wilkes whose wisdom is only equaled by his wit. He saw that I looked for him to resent a remark that was made at meeting. He gave me a comical expression as he remarked, "Brother Frazee, there was a man in Iowa by the name of Porter; he was about seven feet tall and his hand as big as a saddle skirt; his little wasp of a wife used to whip him. One morning his crying brought in the neighbors. They said: Porter, why do you stand it? you could throw her over the house. Between sobs, he turned up a quizzical face, while she was beating him in the back, and said, let her alone it is not hurting me

and is doing her lots of good.” Excuse this, as Brother Wilkes hardly ever tells a joke—unless he has the chance; but there is more sunshine about him than any other man in six nations; a lovable, forgiving, child-like nature. So you too, brother, in the language of the text, must have, “unfeigned love of the brethren.” Love is like faith, it is impossible to please God without it.

CHAPTER XXIV.

THE TRUE TABERNACLE

Heb. viii: 2. A minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.”

IHAVE read this portion of the word of the Lord to show wherein the tabernacle was a type of the Christian church. God commanded Moses to build the tabernacle like the pattern. “And look that thou make them after their pattern which was showed thee in the mount.” Ex. xxv: 40. That tabernacle was erected by labor, but the true tabernacle was pitched by the Lord. Moses calls that tabernacle the house of the Lord. It was composed of precious material, such as gold, silver, copper, prefiguring the great value of Christians—lively precious stones, forming the church of the Lord. All the material in the tabernacle although costing over a million of dollars of our money, yet was a free will offering, voluntarily contributed. Ex. xxv: 2. The sides of the tabernacle were composed of pillars of acacia, each pillar being seventeen feet long, thirty inches broad, and twenty-

one inches thick. Suppose one of the pillars had been sixteen feet and eleven inches long, or only twenty inches thick. Do you suppose God would have shown his acceptance by a display of his divine presence? If only one pillar had lacked but one inch of the proper breadth, I suppose God would have rejected the entire building. God requires strict obedience to the letter. Yet how prone man is to wish to change it a little. Tell a child to do a thing in a certain way, and he changes it a little, if it gives him more trouble. Tell him to bring six sticks of wood, and ten to one he will bring in five or seven; and a man is but a grown up child.

In these days of Young America, God's commands have been so changed in warp and woof that no resemblance is left, and we are told that if a man is honest and thinks he is obeying the Lord, it will be all right. So thought Uzza, and so thought the priest spoken of in the 13th chapter of 1st Kings.

The holy place was a type of the church, 1 Cor. iii: 16, Acts xv: 16. The cherubims were emblems of angels, Heb. i: 14. The most holy place was a type of heaven where our high priest

has entered, Heb. ix: 24. The partition veil represented Christ. When he was pierced the veil was rent from top to bottom, Heb. x: 20. The mercy seat represented mercy covering the broken law. Altar of incense the prayers of the saints, Luke i: 10, Rev. v: 8.

The court inclosed the tabernacle, and was 100 cubits from west to east. The first object of interest you meet is the brazen altar, eight feet and nine inches in length, and the same in breadth and five feet three inches high, with a rim around the top. The Israelite brought his lamb here and delivered it to the priest, who offered it on this altar, as the lamb of God was offered without the camp. The priest then went to the laver, a large brazen vessel filled with water, that stood just east of the door of the tabernacle: he here took off his clothes and bathed his body, and put on his priestly robe, before he was permitted to enter the tabernacle.

As the tabernacle was a type of the church, here was a type of entering the church. The tabernacle being divided into two apartments, the first entered was the holy, which was twenty cubits east and west, and ten cubits north and south, and ten cubits high. The west division was

the most holy and was ten cubits square. The priests were only allowed in the holy which was separated from the most holy by three curtains which excluded the light. Here, the high priest entered but once a year. It was a type of heaven. He entered it not without blood to make atonement for himself; and the people. The brazen altar was typical of faith. The laver represented baptism; the candle-stick the gospel; the shew bread the supper; the altar of incense the prayers. Their position could not be changed. If the laver was put before the brazen altar we would have baptism before faith, or if the altar of incense was put before the laver, you would have prayers before baptism. The laver could not have been placed after the altar of incense, as the door of the tabernacle was too small. The laver that stood in front of the temple was forty-five feet in circumference, fifteen feet broad; the door was not half that wide.

Read Lev. viii: 6: “And Moses brought Aaron and his sons and washed them with water and put on them the priestly robes.” Again Ex. xxix: 4: “And Aaron and his sons, thou shalt bring unto the door of the tabernacle of the congregation, and

shalt wash them with water.” And the whole body must be washed before they could become priests. This was done but once, baptism is performed but once, and this too is the last act whereby we become kings and priests unto God. The priest was then sprinkled with blood and oil. The Christian then comes to the blood of Christ and the Holy Spirit. Gal. iv: 6: “Because ye are sons God has sent forth the spirit of his Son into your hearts crying, Abba, Father.”

The most holy contained the ark containing the tables, the pot of manna, and Aaron's rod.

The mercy seat overlying the ark. The golden censer, on the mercy seat was a constant light. At this Shekinah God conversed with the high priest, and cherubims as angels looking down on the Urim and Thummim *i. e.* light and perfection, that God would give the high priest. Our High Priest is in heaven.

CHAPTER XXV.

GROWTH.

2 Peter iii: 18, “But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.” 1 Peter ii: 2, “Desire the sincere milk of the word that ye may grow thereby.” Mark iv: 26, 27. “The kingdom of “God is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.”

WHY does Peter ask the Christian to grow in grace? Man cannot of his own power grow physically, morally, intellectually or spiritually. Yet according to common parlance, a man grows in and of himself. We say that A built a fine mansion, yet we know that A is a blockhead, and cannot build a pig pen judiciously; yet he employed skilled laborers that erected the edifice.

And although a child cannot add one inch to his height, nor can a philosopher add one pound to his weight, yet, if certain material is brought together, God has planted a germ in man that will cause growth. So in every department of nature, the same law holds good. In the vegetable “kingdom, God grows the corn. How it grows, is unrevealed and beyond the sphere of man; for re-

vealed things are for man, but unrevealed things are for God alone. We know that the corn contains a germ, called life. In the beginning God married life to the sap; this, an immaterial, was united to a material body. Let the anatomist dissect, and the chemist analyze, yet life is too subtle, too ethereal to be detected; when it is separated from the sap it is called vegetable death.

This thing called life, that God placed in the vegetable, in the beginning causes growth, but how we know not.

You may give man the seed corn and place him in the salubrious climate of southern California, where grain once sown", produces two or three annual crops, and let him fold his arms, and he has pitched his tent toward the poor house. Even in this highly favored country, man must place the seed in the ground, and even then he fails to realize a crop unless he put the ground in good condition before planting the seed. Man must co-operate with God. God has worked hitherto, now man must work. God will not do for man what man can do for himself. God has placed life, the growing principle in the seed, he now gives the warm sunshine, the gentle shower, and the fertile

soil, and says, you work and I will grow the crop. What you cannot do, I will do for you.

So it is in the animal kingdom; God placed life in the blood. We cannot pick life out of the blood and look at it. All that we know of it is by its mysterious displays of power. How is it that a bird, which is heavier than the air, stays in the air, and flies in the face of the storm? “By his bones being hollow, and the motion of his wings.” Nonsense; take the lightest feather in an eagle's wing and place it in that light upper atmosphere where the eagle soars, and it will fall like a stone, for a thousand feet. How is it then? Ah! that has never been revealed; it is the animal life . which God has placed in the blood, but how it exerts such a power we cannot tell. Separate the life from the blood, and the bird falls to the ground.

So it is in the spiritual life. Our Father worketh hitherto, and now we must work. God has given man the Bible and says to him: “Grow in grace and in the knowledge of our Lord and Savior Jesus Christ.” But how can I grow? By getting a knowledge of our Lord and Savior Jesus Christ; God will cause the growth, by that spirit-

ual germ he has planted in man. God has given us his word as food for the spiritual germ, and has given us brains to feed upon that word, and God says to man, desire the word, as a new-born babe desires milk, that you may grow thereby. Man may have the word and possess the brains, and yet if he fails to bring the word and the brains in conjunction, he will become a living skeleton. Man must use this brain food to supply the spiritual germ with nourishment. I have seen whole families, from a spiritual point of view, walking skeletons, with the living word in the house, surrounded with food and yet starving to death for want of nourishment. While holding a meeting at Monserratt, I went home with the elder of the church. At bedtime he took the Bible down for me to read a chapter; a letter fell out that contained a bill of goods, bought by his son, who was a merchant; this important letter had been lost for a number of days and they had in vain sought diligently for the letter, as they were unable to mark the goods, not knowing their cost. The letter was in a secure place to have remained lost, had I not called.

This kind of growth diminishes instead of adding to the stature of the individual.

CHAPTER XXVI.

THE SOUL.

“If a man gain the whole world and lose his own soul; he will be the loser.”

THE above contains the sense of our blessed Lord's remark, recorded in the 26 verse of the xvi chapter of the gospel by Matthew. In addition to the text I would also refer to Isaiah lv: 3: “Hear and your soul shall live.” Psalms xix: 8: “For the redemption of their soul is precious.”

Although the soul is of inestimable value; yet to judge from men's conduct, we would come to the conclusion, that it was of but little value, for men give much more attention to temporal matters. Feeding and clothing the body, and making money seem to be the desideratum of human life; and the soul is neglected until death comes, when it is forever too late; then if they had it they would in the language of queen Elizabeth of England say: My kingdom for an inch of time.”

The value of the soul is shown, in its having

(348)

been created immortal and thus closely connected with the angels. Our bodies are beautifully, wonderfully and mysteriously made; the hand is admirably adapted to the uses for which it was formed; what a tattler the countenance, often unwillingly revealing the owner's mind; and the eye the only telescope that enables man to make accurate observation of objects near by and those at a distance without readjustment. All telescopes that have been invented by man have to be readjusted. And what a marvelous mystery the brain, the present home of the soul, parts of the machinery by which the confined soul operates; they are all of earth, earthy, and are rapidly tending back to dust from whence they came.

One of the indications of the value of the soul is its reasoning powers; although a man may have lost both legs, and an arm, and the remainder of him, be worn to a skeleton by disease, his mind is vigorous as it was in his palmy days. The soul loses none of its vigor as long as there is enough of the body left to hold the soul in. When the soul is about to leave the body it is thought to shine brighter than at any former period. "God

breathed into man the breath of lives, and man became a living soul.”

Solomon says in death: “Then shall the dust return to the earth as it was; and the spirit shall return to the God who gave it.” Job who antedates Moses by one hundred and twenty years, says “there is a spirit in man,” while Paul, the apostle says “to be absent from the body is to be present with the Lord.”

2. The faculties of the soul, inform us of it value. 1. The understanding is the eye of the soul; it is the window through which the light is transmitted to the soul. A question is presented, the understanding examines it carefully then passes it over to that other faculty called second judgment. This faculty weighs and determines more accurately, and after deciding, hands the question over to the third faculty called the will, which chooses or rejects. There is a fourth faculty called the affections, which hates or loves an object. There is also the fifth faculty called memory by which such things as we wish to retain are laid carefully away in the store house for future use. The sixth faculty called conscience, pronounces a judgment on

all we say or do: if it approves it gives us pleasure; if it disapproves it lashes us.

Of what immense value must be the soul since God has given it such precious faculties. They make man resemble the angels.

3. The value of the soul is shown by its immortality. It pleased God to make the soul an undying creature. Immortality seems imprinted on its nature; all nations, tongues and people consider the soul immortal. The learned European, the eloquent American, the ingenious Chinese, the nude Indian, all consider the soul's immortality a settled question. This idea has undoubtedly been handed down by tradition; it must have been taught to man by God, for unaided by revelation man could never reason up to immortality.

Man believes it, longs for it; whether ignorant or learned, he has a great dread of annihilation.

The value of the soul is shown in what it cost to redeem it—the life blood of the only Son of God, he who was all human and descended to the lowest condition of our race; and was all divine and reached to the throne of the highest majesty in the heavens, and thought it not robbery to be called equal with God.

Nothing less than this divine blood could redeem the soul; all the blood ever shed on Jewish altars, could not redeem a soul. The soul looked through its window at the apple fall, and solved the problem of the attraction of gravitation by which the various worlds are made to revolve in their respective 'orbits. How animal life—an immaterial substance, can dwell in the blood—a material substance, is a mystery; but only one of many mysteries, connected with and created for the soul; and although they all must perish, and yet when the sun dies with old age and sends his last flickering ray of light athwart the heavens, the soul will be marching on in immortal youth.

When man was created there appears to have been a conference held in heaven. God said, "let us make man, in our image and after our likeness." God, his Son, and the Holy Spirit, the creator, the provider, and the enlightener. God signifies creator; Lord, provider; Spirit, enlightener. God created all things. The Lord provides for man's redemption. The Spirit enlightens through the word. The spirit or soul is intelligent and can talk, Mark v: 10. "And the spirits besought Jesus that he would not send them away out of the

country.” Acts ix: 15, “Jesus I know, and Paul I know, but who are you?” The spirit, or soul, dwells in and uses the brain for its workshop; the breath of Jives is the machine propelling power. The Lord God breathed into man the breath of lives and man became a “living soul.” Eccle. iii: 21, “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.” 1 Kings xvii: 21, “O Lord my God, I pray thee, let this child's soul come into him again.” The words soul and spirit are used interchangeably. Sometimes the word soul is applied to the whole man, as in Lev. iv: 2, and xxii: 11, and xxiii: 30. But in our text it refers to the spirit or immortal part of man.

When the current that conducts the life sustaining spark of electricity that emanates from God the Father, and flows to the germ of the soul, in time is severed by man, it is sad, indeed, to see the soul, the intelligent part of man wandering alone, with tendency downward. But by a strong will effort of man, it may return and unite the current; for night and day God is crying, Come to me for oh! why will you die? And then too, time means change, for constant change is written on

all things which we behold. But in eternity to have that life-giving current that emanates from the great fountain of love and of life, cut asunder, it is more than sad; it is deplorable, lamentable, thrice sad, miserable, wretched beyond description, for there all things remain unchanged; in eternity nothing changes.

Reader, did you ever stand by the side of a dying person, after he had obtained a glimpse beyond the curtain, a peep by the dying man through the door left ajar; a glimpse at his future destiny, a mere momentary glance at the spirit's eternal home? If you have not, you have been denied a great blessing. I have been there, I have heard the words and seen the expression of the returned spirit that had passed the portals and gone beyond the curtain that separates life and death, seen its future home, and was then permitted to return and say goodbye to time and all timely things.

The sinner and the Christian meet death alike; when the brain is not diseased, it is with fear and dread, for death is naturally repulsive, and to fear the future is but natural—to the manner born. Man may put on a bold appearance and with a joke and a smiling face meet death; but it is all put on and

is only put on before the portal is passed. No one ever has, after he has had a view beyond the curtain, treated the view lightly. When a Christian obtains a view of his eternal home, all within him is destroyed but bliss, and by a view of the future home of the ungodly all levity is consumed. That this rule holds universally true may be seen by all; for it is not so very unfrequent that dying persons are permitted to pass the portals and see beyond the curtain and then return.

Let me relate two cases, as specimens. I think it was in 1828 my neighbor, Captain A., died. He was popular and well-to-do, financially; during his sickness a short time before his death, while the neighbors were in his room, I presume his spirit left the body; when he returned to consciousness, a change had come over the spirit of his dreams, he was no longer the brave, gentle, social man; he had always been temperate, as far as I know, and I had lived within less than a mile of him, and I think he was noted for his stoical bravery. But now after his return, that bravery had left him, and torment was most vividly expressed in all his features. He seemed to be otherwise rational, but he saw, or thought he saw devils

in the room, waiting to take him home, and it was in vain you attempted to quiet his fears. His suffering, the day or two his soul remained on earth, language is too tame to describe; but let us draw a curtain over the scene, and bring a more interesting one to view. In 1876, I stood by the bed of a dying Christian. A short time before death, the soul seemed to leave the body, and all persons present thought, and the expression was uttered, that death had claimed its victim; but in a short time, life seemed to return, and the sweet, heavenly expression and the angelic bliss depicted in every lineament of the face, no language can describe; there was a person present who was taught, and believed it too, that there was not a Christian in the Christian church, who exclaimed: "I am convinced that it is a Christian dying." The expression was truly unearthly, nothing in the whole realm of nature half so beautiful, half so sweet as the expression when the words were uttered: "O! how beautiful, O! how bright, do you not see the angels there waiting for me? O! let me go with them, all is beautiful, good bye," and the spirit took its flight. Reader, that scene to me has been invaluable; if anything had been needed to confirm my faith, that was all that could have been required.

You may say that these were exceptional cases, granted; but no one ever saw these scenes reversed. There never was, I presume, a sinner who, after his soul had left the body and returned, gave vent to joy. And never a Christian but had bliss in vivid colors painted in living light on every feature.

CHAPTER XXVII.

WHITHER ARE WE TENDING?

I WOULD ask in all seriousness, whither are we tending? I read a notice in the newspaper, that at the town of S----, on a given day, “The church will have a social, after which there will be under the auspices of the church, a well-conducted dance, the proceeds will go to the Sunday school.” How this dance, by the church, for the Sunday school terminated, I am unable to say, but if it was well conducted as proposed, the deacons should have been floor managers, and the elder or preacher in charge should have opened the dance with prayer, and the fogleman should have been the fiddler, and the dance should have closed with the benediction.

And for the benefit of the young sisters, the aged ones should have danced the “highland fling,” and the antiquated brothers should have instructed the young members how to “cut the pigeon wing” with the fantastic toe.

That the church has left its moorings and is

rapidly drifting toward the coral reef, there cannot be a doubt. The church is reaching out after the Nicolaitanes, trying to win the world by meeting the world half way. Stone and Campbell saw in the distance the tidal wave, and sounded the clarion notes of warning, and placed themselves in front of the breakers; but the mighty flood received but a momentary check. Young America put on a few more pounds of steam, and every obstacle was surmounted, and John Gilpin's horse never made such wonderful strides as has the church since the giants have all died. Festivals, where slices of cake are sold for ten times their value, but then you get a chance for the ring which is in the cake; selling letters at the post office, neck-tie parties, lotteries, kissing bees, all and more to get money to run the Sunday school and the church, and now comes on the religious dance. Is there a next to come? Well did the apostle say, that the love of money was the root of all evil.

And now, my preaching brother, give ear to an old brother, who, in a few days must stand before his God to give account of the deeds done in the body—and before he goes, he would gladly write so high on the wall that all preachers might see,

and read, and heed; it is, “Put on the brakes, open the safety valves,” for we are on the down grade. A few years ago, I was holding a protracted meeting at Hollister, California. I was favored with a large audience, and although but one person had made the good confession, the interest was increasing and enthusiasm was manifested, and a prospect of doing much good, when a committee, headed by the leader of the choir, who possessed more music than religion, wished to know what I thought about the choir doing the singing. I replied: I thought that in church music where all the members sing, each member should do his own singing and praying. At this the committee scattered, and I presume, they spread the news pretty well over the city, as at night the house was not lit up, until a late hour when brother David Watson, one of the three elders, lit up the house. The choir and friends, composing about one-half of the church, failed to appear. This choir of a dozen members stood up by the side of the preacher and performed difficult pieces of church music. Brother Watson informed me that the choir had gathered up all the hymn books that they might not be bothered with the

audience singing; he said that all three of the elders were opposed to the choir and in favor of the audience singing, but they had over-ruled the elders, and it had given the church trouble, and that they had ceased to have preaching regularly—and now the choir wanted to know that the preacher was in sympathy with them; to be neutral, would not satisfy them, he must take sides with them, otherwise they withheld their contribution, and thus clogged the wheels of the church. Money and a want of religion was at the root of the evil. I quietly folded my tent and journeyed to Gilroy where I held a successful meeting.

CHAPTER XXVIII.

DAVID AND SOLOMON COMPARED.

WHEN I am weak, I am strong.” 2 Cor. xii: 10. David relied on God for strength, and when caught in the fowler's snare he exclaimed, Psalm cxxiv: 8, “Our help is in the name of the Lord, who made heaven and earth.”

When Solomon found himself in the snare of the fowler, he relied on his own strength and said, Prov. vi: 5, “Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.” Solomon afterwards just before his death, came to himself and saw his folly and thus wrote, Eccle. ix: 11: “The race is not to the swift, nor the battle to the strong.”

Had you been in Jerusalem 2912 years ago, and seen a vast army of veteran soldiers, perfectly demoralized, fleeing for their lives before superior numbers, two illustrious characters in the throng would have claimed your attention. The one, a man whose head had been bleached by the frosts of 64 winters, with head covered, and bare feet,

weeping as he ascended Mount Olivet with a slow and measured step. That hand that had taken a lion by the beard and slain him, could no longer boast of such wonderful strength. This old man had a wicked, rebellious son. Under the Jewish law, a wicked, rebellious son was put to death without mercy. This young man, 2 Sam. xv: 2, “rose up early and stood by the way of the gate, and it was so, that when any man that had a controversy came to the king for judgment, he called unto him, and said, Of what city art thou? and he said, Thy servant is one of the tribes of Israel. And he said unto him, See thy matters are good and right; but there is no man deputed of the king to hear thee. Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice. When any man came nigh to him to do him obeisance he put forth his hand and took him, and kissed him, and in this way he stole the hearts of the men of Israel,” and had himself proclaimed king in Hebron, and with a large army he went down to Jerusalem to dethrone his father, the king. And king David with his army is fleeing for his life. He crosses the Jordan, camps in the

wilderness, and composes the following psalm: “If *it had not been* the Lord was on our side, now may Israel say: If *it had not been* the Lord who was on our side, when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul. Blessed be the Lord who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.” What child-like faith, what firm confidence, that although a large army headed by an ambitious, blood-thirsty son, that they would be delivered, for “our help is in the name of the Lord, who made the heavens and the earth.” This unshaken faith in the Lord in the darkest hour, this want of dependence in his own strength, or in the strength of the army, but his entire dependence on the Lord and that he would deliver, was the great redeeming quality in David, and above all other things, gave him favor with the Lord. He was unwilling to measure swords with the old fowler, the wily adversary of man. When the devil

cast his web around him, like a child he came running, crying to the Lord to break the fowler's net. He felt unable to cope with the adversary, but he felt that he could rely on the Lord as a great tower of strength in which he could safely meet an army. Show me a man that is puffed up with confidence in his own strength, and I will show you a specimen of fragility. All along down the stream of time, God has been trying to teach man, that for strength he must look away from self to the Lord. But I said that in the demoralized army, that were fleeing from Jerusalem, there were two persons of note; besides the king, the other was a boy of ten summers. Sin had not yet, with her somber pencil, touched the features of that noble boy; no Grecian chisel ever waked from out the sleeping marble, a being of such exquisite beauty and faultless form; his broad, expansive forehead, his large, bright eyes, fit windows to a mind whose grasp for highly cultured intellect, we very seldom if ever see equaled in one so young. As nimble as the roe of the mountain, and as gay as the lark, yet now with a solemn step, and a dark shadow over his face, he moves slowly along and wept as he went. Nine years have come and gone, and the youth of

nineteen steps out on the carpet and is crowned king of one of the most populous, wealthy, and intellectual kingdoms on the earth. He prayed for wisdom, "for an understanding heart, that I may discern between good and bad," and God said, "I have done according to thy words, that there was none like thee, neither after thee shall any rise like thee in wisdom." The old king had said to this young king, "Shew thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper." And the charge was well kept. For eleven years the kingdom flourished as it had never done; the battle cry, the trump, the drum, and the mournful sound of the barbarous horn were never once heard in the land. During these years, the king erected a house for the Lord God to dwell in. It was much the finest building the world had ever seen, and the Lord God showed his approval by visibly taking possession of that beautiful temple. But man must have the lesson once more taught him that in the Lord alone strength is to be found, that he must fall who de-

pende on self. The king was thirty years old. of full age and ripe experience, when the fowler whispered in his ear: "Make affinity with the king of Egypt and take his daughter for a queen; it will increase your power, and from that country you can bring ivory, apes, and peacocks." But the king replied: "I cannot; the Lord has said that we must not make affinity or marry into other nations, lest we be led to serve their gods." "That is true, but you have sufficient strength to resist the temptation; you are not a child to be led astray, and then too, in this way you can do much good by teaching them there is but one God; you may deal a death blow to idolatry." And by degrees he was persuaded until the first short move was made—and the most difficult of all, the first step was taken. It was then an easy task to induce the king to likewise take a queen from the Phoenicians. In time the king came to himself and saw himself confined by the silken web, and the battle between man and the fowler is once more being fought; when the king awoke, he exclaimed: "Give not sleep to thine eyes, nor slumber to thine eyelids, deliver thyself as a bird from the hand of the fowler." No giant ever struck

such heavy blows to break the snare and separate the fowler's web—but he was helpless as a child. His eyes found sleep, and his eyelids slumber ere the king was delivered from this net. It was not until the lesson was taught that man has no strength within himself. It was then that he cried to the Lord God for help, and wrote for our admonition, “The race is not to the swift, nor the battle to the strong.” “To fear God and keep his commandments, for this is the whole *duty* of man.” This the king informs us is the conclusion of the whole matter. It was not the first time when in conflict with man, the fowler had come off victorious. Our first parents, fresh from perfection's mould, fell before the fowler's snare and it required divine blood to extricate them.

And the patient man of Uz, relying on self, was about to fall, when he exclaimed, like the apostle Peter, “Lord, help or I shall perish.” And the sweet singer of Israel was delivered, not by man's strength, “Blessed be the hand of the Lord who has broken the snare of the fowler and caused us to escape.” These battles have been fought, and the result transmitted for our admonition. Let us profit thereby.

When David fled before Absalom, he crossed the Jordan and traveled for seventy-five miles over the desert in a north-east direction, making for the walled city of Mahanaim. It is said that on this occasion he composed the 124th psalm and the twenty-third psalm. What a beautiful, child-like confidence is cropping out in this twenty-third psalm, and what unshaken confidence that the Lord is guiding him. If I understood Brother Campbell aright, it was that the Lord was leading him in his daily life; he, like David, trusted a special providence. When David had traveled north-east for many a mile over hill and vale, where not a tree was to be seen, and bands of sheep were following shepherds, by muddy waters that ran down from off the steep hills, he wrote: "The Lord is my shepherd I shall not want. He maketh me to lie down in green pastures: [not dried up like these pastures] he leadeth me beside the still waters, [not like these rapid and muddy streams]. He restoreth my soul: he leadeth me [as a child led by a father] in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.” In the 3rd verse, the psalmist says, “He leadeth me.” As that country is barren, timber material for a corral for sheep has to be brought from a distance. Several shepherds will unite and build one corral for several bands of sheep; when of a morning the door is opened and the sheep are let out of the corral, the shepherds start oft' in different directions, each man having his range; and each sheep knows the peculiar tone of its shepherd's voice; they will all separate out after their own shepherd, who goes before his sheep and they follow his voice until at night he leads them into the corral to protect thorn from the wolf.

In the 5th verse, David says: “Thou preparest a table before me in the presence of mine enemies.” And did the Lord prepare a table for David? Read 2 Samuel xvii: 27-29, “And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Kabbah of the

children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness. ”

God, by his Spirit, moved on the hearts of these men and they furnished royal fare for David and his men. *I* suppose it was not during the grape harvest, as they are not mentioned, although for ten months in the year they were a very common article of food in that country. And David adds in the 6th and last verse, “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.”

And the Lord did preserve and protect him, and brought him back to Jerusalem, and goodness and mercy followed him all the days of his life and he dwelt in the house of the Lord as long as he lived.

CHAPTER XXIX.

LARGE OAKS PROM LITTLE ACORNS GROW.

Rom. xii: 16, "Mind not high things, but condescend to men of low estate."

PROBABLY the apostle Paul in no other instance ever gave advice that has received so little attention. We know from observation that it is the man that looks after the nickels that possesses the dollars. Yet men are all the time overlooking the dimes in search of twenty-dollar gold pieces, that are but seldom found. And so it is in a religious point of view. Men, with folded arms stand looking on the stream of life waiting for some grand opening that they may perform some wonderful work, and because they cannot, at one stride, reach the summit of the mountain, they live and die at its foot. They forget that as it is in nature so it is in religion. They know that it is not the boy of genius but the one of application that eventually occupies a high niche in the temple of fame; they know that Sir Isaac Newton, like other boys, had to learn his letters, and that it was (372)

LARGE OAKS FROM LITTLE ACORNS GROW. 373

by slow, short, laborious steps that he arrived at fame's dizzy mountain peak, while boys of more genius, perhaps more gifted, yet unwilling the drudgery to take, lived and died unintellectual skeletons, and all nature teaches us the same great lesson, yet men neglect to apply the rule to religion. And man continues to mind high things, looking over men of low estate. This ought not so to be. While the poor and oppressed all around us are needing our sympathy and our help we are looking away from home to perform some great event, that may be sounded on the trump of fame, and we forget

How fast the feathered feet of time
Their silent course pursue
Nor swifter flies the bird sublime,
Nor softer falls the dew.
With outspread wings the eagle soars
To his airy nest on high,
But time seeks with fleeter wing
Thy shore, unknown eternity.
Oh! then; dear friends, the moments seize,
Arrest them in their flight;
Time, while we linger
Vanishes, quick as the glancing light.

CHAPTER XXX.

WHAT MUST I DO TO BE SAVED.

IN these latter days we frequently hear persons inquire, “Are you saved?” They seem to think there is nothing special for man to do but plead with God, and in his good pleasure he will lasso the sinner and place something in his heart informing him that he is saved. I find no such teaching in the word of God. According to the scriptures, God universally has, from Adam down to the present time addressed man's intelligence, saying, “You do this and I will reward you; if you neglect to do it, I will punish you.” And reward or punishment has always followed obedience or neglect; there is not an instance in the scriptures where anything but obedience was considered a test of loyalty, or obtained God's blessing, and there is not an instance where anything but disobedience received punishment. God asks not about men's feelings, but he has universally given man something for him to do. Saul of Tarsus understood this universal law when he inquired,



B. F. COULTER.

“Lord, what wilt thou have me to do?” The three thousand on the day of Pentecost understood that something had to be done when they cried out, “Men and brethren, what shall we do?” Luke iii: 10, “And the people asked him, saying, What shall we do then?” John vi: 28, “What shall we do?” Isaiah i: 16, 17, “Cease to do evil and learn to do well.” Verse 19, “If ye be obedient, ye shall eat the good of the land.” Acts v: 32, God hath given the Holy Spirit to them that obey him. Acts xi: 14, “Who shall tell thee words, whereby thou and all thy house shall be saved.” James i: 21, The word is able to save your souls. James ii: 24, “Ye see then, how by works a man is justified and not by faith only.” Acts xvi: 30, “What must I do to be saved?” And so it is all through the Bible, men are saved for obeying and damned for disobeying. Then let us see what we must do to be saved. We should go to the scriptures and answer in the language of inspiration. It is the only plan by which we can be sure we are correct. And then too, we must look at the condition of the person asking the question. Paul directs Timothy to study that he may rightly divide the word of truth. Would it be proper at the present

day to tell the sinner to examine the law given from Sinai, and obey it? Certainly not; for two reasons. First, that law was given to the Jews only, and then too, Christ said that the gospel must first be preached at Jerusalem, and at that time it had not been preached. Well let us try again; 2 Peter i: 5, “Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

How can you say that this is not a proper answer to the sinner's question “What must I do to be saved.” It is the language of the apostle Peter, and he is speaking thirty years after the gospel had been preached at Jerusalem. That is all true, but the apostle Peter wrote to Christians and not to sinners, as you may see by the first verse of this chapter; he there says: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us,

through the righteousness of God and our Saviour Jesus Christ,” so you see it would not be “rightly dividing the word of truth.”

Where then can we go to find this question asked by a sinner, and answered by an apostle? For the law for the pardon of sin, under the Christian dispensation, has never been changed. There is only one book given to show how this question is answered; only one book was ever written to show how sinners were made Christians. That book is called “The Acts of the Apostles.” Then I must go alone to that book to have the question answered in Bible language, and no other language would be proper. Then I turn to Acts xxii: 16, “Arise and be baptized and wash away thy sins.” You say this is not a correct answer; why not? It was the answer to a sinner who wished to know what he must do. That sinner was in a different condition, perhaps, and to properly divide the word, we must look at the condition of the person asking the question. Now a sinner occupies one of the three following conditions, First, he is without faith. Second, he has faith but has not repented. Thirdly, he has faith, and has repented, but has not been baptized. In every case in the “Acts of

the Apostles,” the sinner to be pardoned and become a member of Christ's family had to take three steps. First, he must obtain faith by evidence. Second, he must repent, turn from his sins, and third, he must be baptized. Every case recorded begins with faith, and the sinner must be baptized before pardoned. If a sinner should ask me what he should do, I would go to the “Acts of the Apostles” and find a sinner in like condition asking the question, and I would answer in the language of an apostle. If he was without faith, I would find a person without faith, and answer in the language of an apostle, and then I could not be wrong. In Acts xvi: 30, I would find just such a case, and the apostle answers the question: “Sirs, what must I do to be saved?” And the apostle answered, “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house, and they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he, and all his straightway; and when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house.” There were not any infants

there; for they all believed and rejoiced. Second. Suppose a person possessing faith should ask the question, "What must I do to be saved?" it would be superfluous to tell him to believe, but I would find in Acts ii: 38, where a whole multitude, having faith, asking, "What shall we do?" The apostle did not tell them to believe, but he said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and we are told that "they that gladly received the word were baptized."

There was not one infant among the three thousand, for we are told that they all gladly received the word. But third; suppose a person having faith, and having repented of his sins, should ask the question, "What must I do?" I would go to the "Acts of the Apostles" and find a sinner in like condition, asking the question, and I would answer in the language of an apostle, for it is a fearful thing to add to or take from the word of God I would find just such a case in Acts xxii: 16. Ananias said to Saul, who had faith and had repented, "Why tarriest thou? Arise and be baptized and wash away thy sins." Or, I would find

a like condition recorded in Acts x: 47. "Can any man forbid water that these should not be baptized?" Cornelius feared God with all his house, he gave much alms to the poor and prayed always, yet the angel told him to send to Joppa for one Simon Peter, who would tell him words, "whereby thou and all thy house shall be saved." Acts xi: 14. It appears from this that Cornelius was in an unsaved state, and was saved by words that Peter told him If you wish to see the words that Peter told him, turn to Acts x; 47. A modern evangelist would say, "Pray on, brother Paul, and you, Cornelius, the Lord will, after a while, speak peace to your soul." They hesitate as little to change the word of God, as they would to change a receipt in a last year's almanac.

The cases given in the Acts of Apostles, all agree; faith, repentance, baptism for the remission of sins, and then you must suffer yourselves to be led by the Spirit, and work out your own salvation with fear and trembling. The sinner is informed in the Acts of the Apostles how to become a Christian; the remainder of the New Testament is to show him how a Christian must live, to inherit eternal life.

CHAPTER XXXI.

THE NAME CHRISTIAN.

Eph. iii: 15. "Of whom the whole family in heaven and earth is named."

1 Peter iv: 16. "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf." Verse 14, "If ye be reproached for the name of Christ, happy are ye."

James ii: 7. "Do they not blaspheme that worthy name by which ye are called?"

Acts xi: 26. "The disciples were first called Christians at Antioch."

HERE for the first time, the Jew and the Gentile, hand in hand, became obedient to the gospel, they having been planted in the family of God; God gave them the family name, according to his promise made seven hundred and eighty-five years before, and recorded by the prophet, Amos ix: 11, 12, "In that day will I raise up the tabernacle of David that is fallen.... that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."

Jer. vii: 11, "This house which is called by my name.... saith the Lord."

Jer. xiv: 9, "O Lord, art in the midst of us, and we are called by thy name."

Isaiah lxv: 15, "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."

Acts xxvi: 28, "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian."

1 Cor. i: 13, "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Paul says, the whole family on earth and in heaven is named. And could we have a more glorious or a more comprehensive name, than Christian? Are we disciples, it is because we are Christians; are we brethren, it is because we are Christians; and if saints, it emanates from our being Christians. For ye are all children of God by faith in Christ Jesus, and if children, then heirs, heirs with Christ. All things are yours, for you are Christ's. Surely to encourage us to noble deeds, the name Christian can do more than any other name. Do you say it is not definite enough, that it is too comprehensive, that Christian includes all the followers of Christ, that men with diverse opinions would be united together, that we

must have names expressive of our opinions, that those only who have like views can come together. There is your mistake; the scriptures never contemplated Christians having the same views or opinions; they never did, and they never will while tabernacling in the flesh; they had diverse opinions in the days of the apostles. Jesus prayed that his followers' might remain united, that the world might be converted; and for a period of more than three hundred years, the Christians with their different opinions, did remain united; and might have remained united, had there not have been creeds gotten up and human names assumed by different parties. While they all retained simply the name Christian they remained united; and to-day, if the sects would drop their human names, and their human creeds, the Christians would come together again.

Do you say there is nothing in a name? Call you a dirty dog, and a great liar, and you would conclude that there was something in a name. The name is the representative for the man, and it is taken as such. Take an order to the bank, for a thousand dollars, and the order is rejected, or it is cashed according to the name it bears. Give a

dog a bad name, and you had better kill him. What a burning shame that men have denied Christ's name, by substituting therefor men's names; as Lutherans, the followers of Luther; Calvinists, the followers of Calvin; Wesleyans, the followers of Wesley. Was Luther crucified for you, or were you baptized in the name of Calvin? And some have called themselves from their governing body, as Presbyterians, those governed by a Presbytery; Congregationalists, those governed by a single congregation, etc. etc., 'and thus men have gloried in their shame.

Had you been at the battle of Lodi, you would have thought there was something in a name; the enemy were stationed at the bridge, with shot and shell, ready to play upon anyone that attempted to cross it; as soon as Napoleon's army entered the the bridge, the cannon swept them off. Seeing it was certain death, those veterans halted, their officers were unable to urge them on to certain death. Napoleon comprehending the situation, shouted, "Napoleon says take the bridge," and but seldom, if ever, was such a sight seen; the army wildly rushed for the bridge, they fell like grain before the scythe, blood flowed like water,

and men climbing over the slain, seemed anxious to die; a breastwork of dead bodies was formed and the bridge was taken.

2 Cor. xi: 2, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." Isaiah lxii: 5, "As a young man marrieth a virgin, so shall thy sons marry thee." Gal. iii: 27, "For as many of you as have been baptized into Christ, have put on Christ." I repeat it, that for three hundred years, Christians were called by no other name than by that which brought them into the family of God.

Rom. vii: 4, You are married to Christ. If the church is married to Christ, will the bride refuse to be called by her husband's name? or will she lose sight of her husband's name, by tacking on some other name with his? If a letter was addressed to the preacher of the Christian church in your town, and it was handed out to a preacher and he should return it, saying: "it is not addressed to me, but to that other preacher, our church is not known by the name of the Christian church; I must not open the letter for I know that it is not for me." Oh! Shame where is thy blush?

Rev. iii: 8, "I have set before thee an open door,

and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” Acts v: 41, They suffered for his name.

No loving wife will refuse her husband's name, and no one would censure Samuel Dawson for becoming offended at his wife, on returning from California to find that she had assumed, and was known by the name of Jones, for that old bachelor that lives on the creek. It mattered not if she did add Dawson to it. Mary Jones Dawson did not sound euphonious.

CHAPTER XXXII.

CHRISTIAN UNION.

A MEETING for the purpose of contriving some basis upon which the Christian churches may be united, and with an object of promoting more harmony in their work, and more love among their members, was held at Perryville, California, on the 31st of September, 1890.

Present, a Presbyterian, a Methodist, a Baptist, and a Disciple.

Brother Jones of the Presbyterian persuasion, said, “Brethren, I cannot see how it is possible for us to form any sort of a basis upon which we can unite, yet these meetings produce brotherly love, and we get to understand each other better. I now move that Mr. Smith who is a disbeliever, act as our moderator. The motion carried. Mr. Smith, “Gentlemen, I thank you for the honor. I am, however, not a disbeliever but only a doubter, for I never have given the subject of the authenticity of the scriptures a thorough examination. I was, at an early age, taught by a Chris-

tian mother that the Bible was the word of God, and when I pushed my frail barque from youth's pebbled shore, and launched out into a cold and friendless world to grapple with my fellow man, in the pursuit of fame, wealth, and honor, I felt it to be my first duty to be adopted into the family of God; in this way I hoped to place safeguards around me, that would keep me from the snares of the devil. I went with my brother to his church to hear you, Mr. P-----. I was much pleased with your sermon; it was on Christian union; you read the 17th chapter of John, and dwelt upon Jesus praying to his Father, that, his followers might remain united; that the world might be converted. And you showed that it was only opinions that divided the Protestant church, and that opinions were no part of the gospel.

On the next Sunday, I went with my sister to her church, to hear you, Mr. M-----, and you read the 17th verse of the 16th chapter of Romans, "I beseech you, brethren, mark them that cause divisions among you... and avoid them, for they serve not the Lord Jesus Christ." Your bitter denunciation of those that cause divisions, and your prayer for union pleased me. You closed by point-

ing out errors in Mr. P-----'s confession of faith.

You said that in some instances it conflicted with the Bible; you then held up the Discipline as a model. I then concluded that your church was the right one.

On the next Sunday, I went with my mother, and you, Mr. D-----, preached from 1 Cor. i: 10, "I beseech you brethren, by the name of our Lord Jesus Christ, that you speak the same thing, and that there be no divisions among you, but that you all be perfectly joined together in the same mind, and in the same judgment." You stated that a Christian was a person who confessed Christ, and obeyed the gospel without respect to opinions, and that the church remained undivided for three hundred years, and that it was only men's opinions that now divided it. That articles of faith argued that the word of God was not sufficient, and they contain men's opinions that a person may reject, and still be a Christian as they admit. You then pointed out errors in M-----'s Discipline.

On the next Sunday, I went with father to his church, and heard you. Mr. B-----, preach from 1Cor. iii: 11, "No other foundation can any man lay than is laid, which is Jesus Christ." You gave

us an eloquent sermon on Christian union, and in your closing remarks you stated that your church had only twelve short articles of faith, merely to distinguish your brethren from others. The Lord's table was then set, and my father was permitted to take of the emblems, while you excluded my mother.

Is it strange that men should doubt when one says, I am of John the Baptizer; another says, I am of Luther; another says, I am of Calvin; and another says, I am of Wesley. Were either of these men crucified for you? or were you baptized into Luther, or Calvin, or Wesley? If you men have left your prejudices at home and this meeting is to be governed by the Bible, you may proceed.

1st Q. If we unite, what shall be our name?

M-----. Brethren, the founder of our church lived one hundred and fifty years ago, he was one of the purest men, and probably did more for the spread of Christianity, than any man in England; therefore I propose that the church be called for Wesley.

B-----. I object to the church being called by the name of the founder of brother M-----'s church, but would propose the name of Baptist. Of John

the Baptist, Jesus said, there hath not risen a greater than he.

P-----. I object to calling the church for John the Baptist, as he was dead before the Christian church was started; but would propose that the church take the name of the founder of our church—he started our church, three hundred and forty years ago. He was one of the most learned men, and displayed more zeal than any man of his day. I propose the name of Calvin.

B——. I will not consent.

M-----. Nor will I.

Moderator. —Gentlemen, it seems that this meeting is about to come to an unfortunate termination; as long as you have a plurality of names, you cannot unite, for a variety of names always creates a variety of churches. If age constituted a right to the name, the Lutheran church is ten years older than the Presbyterian, and the Roman Catholic ante-dates the Lutheran, one thousand two hundred and twenty-five years. Let me read from the book we are to be governed by. 1 Cor. iii: 4, “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” Acts xi:

26, "The disciples were called Christians, first in Antioch." Acts xxvi: 28, "Then Agrippa said to Paul, Almost thou persuadest me to be a Christian." Suetonius, a Roman historian, A. D. 68, says, "Christians were punished with death." Tacitus, a Roman historian, wrote, A. D. 64, "Nero procured the Christians to be accused." Pliny, governor of Bithynia, wrote, A. D. 107, "The Christians are a harmless people." Marcus Antonius, A. D. 161, "Christians die in a manner to persuade another." Hierocles, A. D. 303, "Christians called Jesus, God." Now, as the followers of Christ were, for three hundred years, called Christians, had you not better return to the name of Christ, as he was the founder of the church? Christ said, "On this rock I will build my church." If the church belongs to Christ, it should wear his name. And the apostle calls the church, Christ's bride; then let her wear her husband's name.

P-----. I claim to be a Christian, but without something added, there will be no way to designate men of different views.

M-----. I am in favor of the name Christian; if you will not call it the Methodist church, nor the

Wesley church, then I agree to the name of Christian. The early Christians differed widely in their views and opinions, and yet had no other name for three hundred years, and so may we.

Disciple. I prefer the name Disciple, but for the sake of union, I agree to the name Christian.

B. and P. We will agree to that name.

Moderator. —“ That question is settled; in the future the name will be the church of Christ, or Christian church.”

2nd Q. Articles of faith. P-----. “I move that we adopt our Confession of Faith.”

M-----. “I am opposed to it, but will offer as a substitute, our Discipline.”

B-----. “I will never agree to either, but will offer our twelve articles of faith; they are in substance found in the Bible.”

D-----. “I will not consent; if they are not in the Bible, they are not binding. If they are in the Bible it is unnecessary to take them out.”

Moderator. —“Gentlemen, you can never agree unless you exercise Christian forbearance. Let me propose that you throw aside as the fallible production of man, all your Articles, Creeds,

Confessions of Faith, and Disciplines, and unite on the Bible, as you all say that it is all that is necessary. It was all the early Christians had to govern them. The Psalmist says, in the nineteenth psalm, "The law of the Lord is perfect, converting the soul," then you will need nothing else."

P-----. "Then there will be no way of distinguishing men of peculiar views, from others."

Moderator. — "Do you all admit that there are Christians in other denominations beside your own? We do. Do you think that, that in which you differ from others is essential to salvation? You can never unite on opinions; they are private property. For the sake of carrying out Christ's prayer, we all agree to take the Bible alone."

3rd Q. Baptism. P-----. "I do not see how we can unite on this proposition, for I believe that pouring water on a proper subject, is baptism."

M-----. "Yes, I think that sprinkling water on a proper subject, is baptism."

Moderator. — "Do you men think that immersion is baptism?"

P-----. and M-----. "Yes, we know it is, but the other way is more convenient."

Moderator. "Mr. B-----, and D-----, do you men think that pouring on or sprinkling, is baptism."

"We do think with John Calvin, the founder of the Presbyterian church, and Wesley, the founder of the Methodist church. They both say that immersion was the ancient mode. Calvin's Institutes, 4 Book, 15 S, "The word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church." Wesley, in his notes on Rom. vi: 4, says, "alluding here to the ancient manner of baptizing by immersion."

Moderator. "If immersion was the ancient practice, as these doctors say, I would ask in all candor, who had the authority to change it? Do you say that baptism is not essential? Gal. iii: 27, "As many of you as have been baptized into Christ, have put on Christ." Calvin, in his notes on Saul's conversion, says, "If water baptism did not wash away Saul's sins, what made Ananias tell him it would?"

P-----, M-----, B-----, and D-----. "As there are some doubts about sprinkling and pouring, and as there are no doubts about immersion being baptism, we will adopt it."

Moderator. —“ Gentlemen, seeing the harmony and Christian spirit that has prevailed at this meeting, I can say, not in the language of Agrippa, “Thou almost persuadest me,” but would say, not almost, but, you have altogether persuaded me to be a Christian. Before we adjourn, I would ask what will you do with the meeting houses; in this town of about five hundred inhabitants, only about one hundred and twenty-five ever attend church. One house will seat them all. I suggest that you sell all the houses but one; give the money to the missionary cause, and three of you preachers go to destitute places and preach for the flock and not for the fleece.”

P-----, M-----, B-----, and D-----. “We all vote for that resolution and all thank you for the suggestion.”

Moderator. “In conclusion let me suggest in the language of the apostle Paul, that “you all speak the same thing.” Go preach the death, burial, and resurrection of Jesus. 1 Cor. xv: 3, This Christ commanded to be preached.”