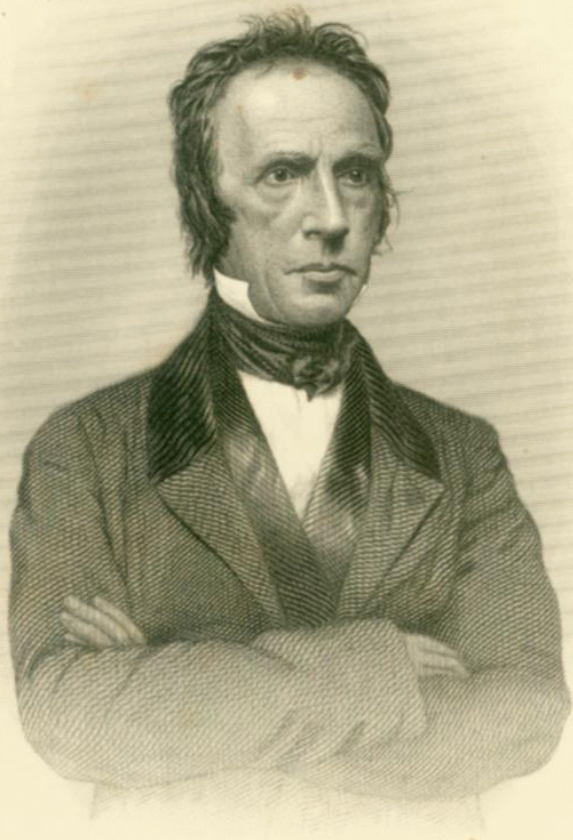


Life of  
ELDER WALTER SCOTT  
*Baxter*



W. SCOTT.

The Lord Help Your Cause  
Walter Scott

LIFE  
OF  
ELDER WALTER SCOTT:

WITH  
SKETCHES OF HIS FELLOW-LABORERS,  
WILLIAM HAYDEN, ADAMSON BENTLEY,  
JOHN HENRY, AND OTHERS.

BY  
WILLIAM BAXTER.

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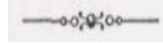
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## PREFACE.



**F**OR some years after the death of WALTER SCOTT, the writer felt that it was sad that one to whom we, as a religious people, are so much indebted, should have no memorial from which the generations to come might learn how great and good a man God gave us in him. Still later, in looking at his work, and the great changes which he, under God, was the instrument of effecting, this neglect began to look like ingratitude on the part of those whom his labors had blessed.

A short tribute to him from my pen, without my name, a few years since, wakened dear memories of him in many hearts; the sketch was deemed faithful, and more in the same vein was asked, and when the writer became known, he was, by many, deemed fit for the work of preparing his biography, and urged to undertake it. Upon consenting to do so, I learned why it was that the work had been neglected so long. This was an almost entire lack of material for such a work—not in his life; and the labors in which he was so abundant—but he had left little material for a biography save what could be found in periodicals scarce and widely scattered, and in the memories of those who knew him who yet remain. He had lived so much for others that he had little thought or care for himself. Perhaps, too, death came suddenly; and although it did not find him unprepared, yet there had been so little decay of his powers that the end did not seem so near; hence, no preparation of what a biographer needs was made.

Providentially, the writer was thrown into the very community in which Scott's first successful attempt to restore the primitive

gospel was made, some were still living who heard that gospel from his lips at a time when it seemed strange and new, and who also received baptism at his hands; and much that was needed for a work like this, and that soon would have been lost, was gathered.

In every instance in which it has been possible the dead has been permitted to speak—his views are given in his own words, and the effort constantly made to make him his own biographer. When this has failed, the best recollections of those who knew him best have been used; to those, without whose aid this book could not have been written, our thanks are due, and to one and all are warmly given.

Much that would have been worthy of record has gone beyond recall, but something, we trust, has been saved that is worth the saving; and though the writer feels, as none other can, how imperfect his book is, yet he feels that what has been done has not been done in vain.

Imperfect as these details are, he who reads them will feel that he is in communion with a great and gifted man, and what is better still, with a pious, God-fearing one. He will think better of his race, and, we trust, be led to see the beauty of a life of trust in God, and a devotion to his truth, such as has seldom been surpassed.

An introductory chapter has been deemed needful, that the reader may see by the contrast between what has been, and what now is the great change that has been wrought in a great measure by the labors of him of whom we write. May God's blessing attend both book and leader is the prayer of the AUTHOR.

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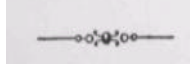
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## INTRODUCTION.



**E**VERY religious Reformation has brought before the public some great, pure, and unselfish men; men who loved the truth not only more than lucre, but more than the praise of men, than place, than title, and we doubt not had they been put to the test, more than life itself. Who doubts that the intrepid Luther would have sealed his testimony with his blood, had the sacrifice been demanded, or that Wesley, who again and again serenely looked into the faces of the infuriated throngs that raged and howled around him, would have died as calmly and nobly as Polycarp, if not as triumphantly as he who said, "I am ready to be offered; I have fought the good fight?" There is equally good reason for believing that many who are yet living, and especially the venerated dead who have been prominent in the great religious Reformation of the present century, would not have counted their lives dear to themselves had they lived in an age when violent death was the proof of fidelity. The true martyr spirit has been displayed by many whose blood never was shed, as really as by those who have died at the stake, or whose life current stained the sands of the arena. Long lives of patient toil, amid scoff and scorn, of glorious labor amid privation and neglect; of poverty while

bearing to others the true riches, point out the men of whom the world was not worthy, and whom God will crown, as truly and clearly as Stephen's early painful, triumphant death. The long trial proves the heart as well as the short, sharp pang; and long endurance, as well as short fiery trial, makes the man of God perfect through suffering. It is true that the reformer of our times has not to brave the anger of a Nero as did Paul, or of a Pope as did Luther; and yet for a man of pure and elevated feelings, desiring the highest good of his race, the brand of heresy, religious ostracism by complacent orthodoxy, and misrepresentation akin to that which attributed the kind deeds of the merciful Christ to Satanic power, are neither easy nor pleasant to bear. The circle of Luther's and Wesley's influence is still widening; both are now better known and appreciated than in their own times, or at any period since then; and though the snows of few winters have rested on the grave of Walter Scott, his works are widely known and his memory fondly cherished. As truly as Wesley and Luther he forsook all for Christ; a man of as pure life, of as brilliant genius, as abundant in labors; as true a lover of God and man as they. "Though dead he still speaks;" and he will be one of the remembered ones in all succeeding time.

But to understand his life and work, it is necessary to know something of the times in which he lived, and the religious views then prevalent; a brief review of these, we doubt not, will demonstrate the necessity and magnitude of the reformation in which he acted so distinguished a part. In addition to this, our very prosperity as a people affords a strong reason for such a retrospect; for as the Israelites, who fed their flocks in the vale of Jordan, or sat under the vines and fig-trees of the land which God had given to their fathers, knew nothing, save by tradition, of the Egyp-



tian yoke or the journey through the desert, so the Disciples of Christ of the present day, rejoicing in their religious liberty and unexampled prosperity, know little of the conflict through which a generation, almost departed, has passed; or the price which was paid for the spiritual freedom and blessings which they enjoy. Fifty years ago the people known as Christians, or Disciples of Christ, were unknown. Here and there a few individuals in the various religious parties, by a slow and painful process, had, in a measure, thrown off the yoke of creed and sect, and committed themselves to the word of God as their sole guide in matters pertaining to the soul's welfare. In most cases, however, this was done in utter ignorance of the fact that there were others in almost precisely the same condition with themselves; and, without any sympathy, concert, or even acquaintance with one another, each one felt somewhat as did Elijah in the day of Israel's apostasy, when he cried out, "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone."

This did not originate in a spirit of fancied superiority in knowledge or holiness; but having drunk deep into the spirit of the Holy Scriptures, by making them their exclusive authority in religion, they could not but perceive that there had been numerous and sad departures from their teachings, and that in following human reason and earthly guides, vast multitudes had forsaken, or been led away from, the fountain of living water, and were vainly striving to quench the thirst, of their souls from cisterns, broken cisterns, that could hold no water. Looking into the word of God, they saw the way of life clearly, simply, and beautifully set forth; looking over the religious world, they beheld darkness, mystery, conflict, and contradiction every where. When they looked at the primitive church walking in the fear of

God and the comfort of the Holy Spirit, and being greatly multiplied; and then at the differences, discords, and divisions of those claiming to be followers of the meek and lowly One, the contrast was sad and striking, and the questions would rise unbidden: Are these the fruits of the teachings of him who came to save a lost world? Did he intend that his followers should pursue such different paths? Did he not teach that a house divided against itself can not stand? Is what we see right, and the word of God false? These questionings were sore trials to their faith; they were not anxious to find their religious friends and neighbors wrong, and themselves right; on the contrary, the love of souls led them to desire that the multitude should be found right; those whom they held most dear were attached to the views they felt compelled to question; many learned and godly men had believed and taught them; the early friends and guides of their youth had gone to the grave cherishing as true what they felt obliged to reject; nay, they had themselves once held the same views without any question or misgiving; but now the clear and solemn teachings of the word of God would rise before them and condemn so plainly much of the religious teaching and practice of the day, that there was no other alternative but to say, "Let God be true though every man be found a liar," or to abandon their own faith in God.

Their condition was one of perplexity; they saw the wrong, and yet scarcely trusted themselves to call that the only true path which the Scriptures seemed to point out so clearly; their own souls had just struggled into the light, and the first effect of that light was to dazzle and bewilder. They needed a leader who, like themselves, had once wandered in the darkness of error, and, having longer enjoyed the bright beams of the sun of righteousness, could better

express than themselves what they felt must be true. Such a leader was found in Alexander Campbell, who, through the Christian Baptist, poured new light upon their path, and confirmed them in what they had long tremblingly believed. But even he did not shake off the fetters of human tradition by a single effort, nor reach soul-freedom at a single bound, but he yielded slowly and painfully whatever he found the word of God did not warrant, and step by step advanced in the knowledge of the truth, until he reached that sublime determination, that he would commit himself to the word of God as his sole guide in religion, and follow wherever that word should lead. To speak what he found in the word of God faithfully and fearlessly, and to be silent where the word of God was silent, was thenceforth the rule in all his efforts for the salvation of his race; and the blessings by which those efforts were attended, eternity alone will disclose. The impression made by the first number of the Christian Baptist was deepened by each subsequent issue; the Bible, where it circulated, ceased to be regarded as a sealed book, and was studied with a zeal and zest unknown before; great numbers from the various religious parties embraced the new views which were set forth with such marked ability; and among them many who proved to be earnest and efficient helpers; and the new movement assumed such proportions that its opposers saw fit to give it a name; that name was Campbellism. Among those helpers and fellow-laborers, the first place in zeal and ability must be awarded to Walter Scott. Up to the time of his connection with this movement, the efforts of Alexander Campbell had been mainly directed against the errors prevalent among those professing godliness, with a view to the promotion of union among them; but Scott perceived that in addition to the evils of partyism in the Church,

that there was an equal defect in the presentation of the gospel to the world, to the remedy of which he addressed himself with signal ability and success. Making the apostles his model, he went before the world with the same plea, urging upon his hearers the same message, in the same order, with the same conditions and promises, and inviting instant compliance with its claims. The position of Campbell in taking the word of God as the only rule of faith and practice necessarily led to the new and bold step taken by Scott; nor was he slow to second it in his public addresses, as well as by his powerful pen. They were true yoke-fellows in the same glorious cause; and when with tongue and pen they exposed long-cherished errors, and brought to light long-forgotten truths, many from the various religious parties were ready for what they had to offer, and were attracted to them as particles of steel to the magnet; and even from the world those who had well-nigh lost all faith in God through the false and contradictory views of religion which they had heard, and the discords which prevailed among those who professed to be the followers of the Lord, came and embraced and rejoiced in the truth; of which truth many of them became able and successful advocates and defenders.

But many difficulties attended this republication of the Ancient Gospel and return to the practice of the primitive church which it is necessary to notice. The first of these was the religious teachings of that day in regard to what was necessary in order to the conversion of a soul to God. In primitive times nothing was plainer, simpler, easier, to be understood. An apostle delivered his message in a style and manner suited to the capacity of his hearers; those who were convinced of the truth of what they heard, and showed their sincerity by an abandonment of their sins,

and obeying the Distractions which fell from his lips, were received into the favor of God and the fellowship of the church. The instructions given to a nobleman, traveling in his chariot, by one of the primitive teachers of Christianity, not occupying perhaps more than an hour or two, resulted in his conversion. An apostle found a company of pious women assembled at a place of prayer by the river side not far from a pagan city; they had an acquaintance with the law of Moses, but never had heard the glad news of the Messiah's coming, of his death for sin, and the glorious offer made to all, both Jew and Gentile, through his gospel. This he made known; some of his hearers gladly received it, and immediately entered into the enjoyment of the favor of God, through faith in, and obedience to, the Lord Jesus; and, stranger still, in that same pagan city, a man brought up in idolatry was brought in contact with the apostle and his fellow-laborer, and under their instructions, between the going down and the rising of the sun, he learned enough to renounce idolatry, and to gladly and intelligently become a Christian.

Every where during the ministry of the apostles, the conversion of sinners to God was brought about by the same instrumentality: the preaching of the gospel—the simple scriptural statement of one case is the model for all. It is said "many of the Corinthians hearing, believed, and were baptized;" none of these elements were absent in any case of conversion which took place under the labors of the apostles; and one of the chief of these, in reviewing his labors, says: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Forty or fifty years ago, instead of being guided by these plain scriptural teachings, and making the cases to which we have referred models, the ut-

most obscurity and confusion prevailed with regard to the way in which a sinner must come to God; so much so, indeed, that it is doubtful whether any view could have been presented that would have been so generally rejected, as that a sinner could be saved by reading and obeying the instructions contained in the New Testament. The most prevalent idea with regard to this matter was, that the conversion of a sinner was an exercise of miraculous power on the part of God, which the sinner could neither so control as to bring himself under its influence, nor resist when he was subjected to it. A favorite mode of expressing this view was, that the sinner had no more power to turn to God than Lazarus had to raise himself from the dead; and no more ability to resist the power of God when it came upon him, than the dead Lazarus had to resist the call of the Son of God. No uniform view of the law of Christ, or of the power of his truth, seemed to be present to the minds of preachers when addressing the people. Conversion was as much a mystery to them as to their hearers; they might be converted instantaneously or after a long season; the most careless and indifferent might be made to yield when they neither expected nor desired to do so; while others, sincere, earnest, weeping penitents, might seek the same blessing, yet seek in vain; thus causing the inquiry to rise in many hearts, Why should God be favorable to those who neglect and even resist his grace, and yet be deaf to the tears and beseechings of those who seek his face sorrowing? The following scene, witnessed by the writer, not forty years since, will serve to illustrate the point before us, and is by no means an exaggerated picture of the state of things at the time of which we write. A revival meeting was in progress, and a large number of persons were at the altar of prayer, and the ministers and some of the leading numbers



were giving the seekers, as they were termed, such instructions as it was thought their condition required; but all their efforts seemed of no avail; the penitents were evidently willing to be saved, but the blessing they were seeking, and which their spiritual guides taught them to expect, was denied. One of the ministers was called on to pray for the mourners, and, after entreating heaven earnestly and fervently on their behalf, thus concluded his prayer: "O Lord! here are sinners desiring to be converted; Lord, the) can not convert themselves; O Lord, we can not convert them. No one, O Lord, can convert them but thyself;" and then, changing his tone of voice, added: "and now, Lord, why don't you do it?" While it is true that expressions like that with which he closed his prayer were uncommon, the feeling expressed in the previous part of it with regard to the sinners' inability, and the inefficiency of human instrumentality, the feeling that the conversion of sinners was to be effected by something beyond their own power was almost universal.

The thought that a man had the power to turn to God in obedience to the teaching of the Scriptures, or that ministers, bearing in their hearts and on their tongues the divine message of mercy, had power to turn their fellow-men from darkness to light, and from the power of Satan to God, by presenting the facts, motives, and conditions of the gospel, would then have been as strange and startling as if it had been presented for the first time, instead of having been the rule in all the conversions which took place under the ministry of the apostles. In their day no one was converted until he heard the gospel preached, and chose who heard the glad message, believed it, and obeyed the instructions given by those whom Christ sent forth to convert the nations; were made free from sin, and happy in their

obedience to the truth. Under their ministry, to hear, believe, and obey the gospel was to be converted. Conversion consisted in having mind, heart, conduct, and state changed by a belief of, and obedience to, the truth; every man was active in his own conversion, and was urged to be so by apostolic authority, in such language as, "Save yourselves from this untoward generation." "Repent, and turn, that your sins may be blotted out." "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."

But at this time, man was regarded as passive in conversion; he was not required to do any thing; could do nothing; the work was God's alone. How many are there who yet remember the state of things we have described; those who attended for years the ministry of eminent preachers in the various denominations; who felt themselves to be dinners, but never were able to learn, from what they heard, what they were to do to be saved; that was in the hands of God, and was as much a matter of uncertainty as the next drouth or the next shower, and one over which they had as little control. It was an age of marvels. God was expected to act as if he had revealed no plan of salvation, as if the great commission were no longer in force; conversions were as various as the temperaments of different individuals: those of persons of quick sensibilities and lively fancies were bright and clear, sometimes excelling even the most striking cases of a miraculous age; while persons of calm, thoughtful habits were so far from reaching such raptures that they were almost reduced to despair. Nor was this confined to one denomination or the more ignorant portion of the community, as the following instance, by no means a rare one, will show. A very learned and pious bishop, who dated his conversion at the time of

which we write, gives the following remarkable account of it: "While in a retired place, praying, the witness of the Spirit was vouchsafed to me. A voice spoke, saying, Thy sins which are many are forgiven thee. I looked up and around, and every thing wore the garb of beauty."

This is a more wonderful case than any recorded in the sacred volume, surpassing even that of Saul of Tarsus, for even in his case the Savior did not utter the words of pardon, but directed him to go to Damascus, where it should be told him what he must do; and the instructions he received show that he was not released from any duty enjoined on the humblest disciple. But in the case to which we have referred, the Spirit is made to utter the words of pardon, which it is never represented as doing in the word of God. But at the time to which we refer, the wonderful was common; a dream, a light, a voice, the creature of an exalted or excited fancy was deemed better evidence of the favor of God than to obey the teachings of the Bible, or to imitate the example of those who were converted under the teaching of the apostles themselves. In a word, a dim and mysterious speculative theology was dispensed from the pulpit, and substituted for the plain and simple teaching of the word of God. Nay, the word of God was commonly spoken of as a dead letter; nearly every thing was made to depend on an influence of the Spirit, separate and distinct from the written Word; and the feelings, frames of mind, and the emotions were supposed to be the operations of the Holy Spirit on the heart, even when these were often in direct opposition to the declarations of the Scriptures of truth. A man, for instance, would admit that neither Moses nor Christ had said any thing with regard to infant baptism, that the Old and New Testament were alike silent with regard to it, and yet prove it to be right, to his

own satisfaction, at least, by saying that the Holy Spirit had written on his heart, in letters of fire, that he ought to have his children baptized. What a man felt was deemed better evidence than either the silence of Scripture or a positive thus saith the Lord. Ministers, very generally claimed to be specially called, qualified, and sent to preach the gospel, claimed to be "called of God, as was Aaron," although that language is used with reference to the Savior himself; claimed to be ambassadors of Christ, and yet often wonderfully mystified their bearers, who could not very clearly understand why it was that men who claimed to be called and sent of God, and ambassadors of Jesus Christ, should present such different messages; and why one ambassador should, by divine authority, be pulling down what another ambassador was endeavoring to build up. The credentials of this high office were sometimes as singular as the claims were great; one minister, regarded as the foremost man in his denomination, placed great confidence in a dream he had in regard to this matter. In his dream he was carried to Palestine, and, in a room full of people arrayed in the costume of the orientals, he saw one who seemed more than mortal; this personage singled the dreamer out from the rest of the throng, approached him, and, in a voice of singular sweetness, said to him: "George B———feed my sheep;" and he knew that it was the Savior of men that spoke. The claim to a special call, however, was maintained with the greatest pertinacity by those who were distinguished by nothing save an utter unfitness for the sacred office; and the oracles uttered by these unlettered ones were frequently of the most astounding nature. Professors of religion, as a general rule, were much better acquainted with the tenets of their particular party than with the Bible. Conformity to party views was the test of orthodoxy; and to deny the

teachings of the Church Standards, whether Creed, Catechism, or Confession of Faith, even though the Bible were silent in regard to such matters, was quite as heretical and dangerous as to deny the clearest and most explicit declarations of Holy Writ. Many of the religious parties regarded each other as the Jews and Samaritans formerly did; and the union of Christians, for which the Savior prayed with almost his dying breath, and when nearly in sight of the cross, was regarded not only as unattainable, but even undesirable. In view of the state of things which then prevailed, we are able now to place something like a proper estimate upon the work of those men by whose labors such a great and blessed change has been effected—a change quite as deserving of the name of a reformation as that which was wrought by Luther or Wesley.

Nay, the movement of which we write resulted in a change deeper and more radical than that effected by either Luther or Wesley; and, without the last disparagement of these great and good men, we may say, with truth, that their work was only preparatory to the reformation of the nineteenth century, which has carried out into practice, truths which those earlier reformers only dimly and partially perceived. Luther's work in the main was a protest against the grosser and more evident corruptions of the Church of Rome, and Wesley's a protest against the formalism, want of spirituality, and lack of zeal for the welfare of the souls of men by which the State religion—Episcopalianism—was characterized. The poverty and abundant labors of the apostles, contrasted with the wealth and ease of the higher orders of the clergy of his day, stirred up his soul to an exhibition of zeal, self-denial, and labor truly apostolic; for no man ever demonstrated better than he what should be the life of a preacher of the gospel—not a life of lettered

ease, droning out a few theological platitudes once or twice a week to a drowsy and listless auditory, and spending the rest in the library, at the luxurious feast, or amid the coarser joys of the chase or the revel; but a life of incessant toil, visiting the sick and in prison, teaching the ignorant, relieving the distressed, preaching in churchyard, field, and moor, wherever opportunity offered; preaching especially to the poor, and showing how the servant may imitate the example of the master by going about doing good. It is no part of our purpose to undervalue such lives and labors as these; truth, purity, and goodness should be honored wherever they are found; and such men as Luther and Wesley belong not to a sect or party, but to humanity, and we institute a comparison not between men, but principles, when we say that the Reformation of our own times contemplates a greater work than the reforms of any preceding age. Contemplates, we say; we do not claim that all is done that needs to be done, and that must be done, before the church of Christ shall appear before a scoffing world, fair as the moon, clear as the sun, and terrible as an army with triumphant banners. We claim, however, that the right path has been entered upon, and the right principles discovered, which, if persevered in and carried out to their legitimate issue, can not fail to promote the purity and spread of our holy religion and the union of all who love our Common Lord. The Bible can not lead any faithful and earnest soul astray who sincerely desires to come to the Savior; and as surely as that word is the sinner's best and safest guide, so surely is it the only platform on which all true believers can stand. There can, then, be no misgivings as to the correctness of our course when we point sinners to the Lamb of God in the very terms which the apostles employed for that purpose, and



when we propose the Bible in the place of any and all creeds as the basis of Christian union. The Reformation, then, of which we speak, may, with greater propriety, be called a Restoration, or a return to primitive and original ground. That such a course is possible is evident from the fact that the state of things to which we aim to return once existed. And that such a course is best must be evident from the fact that the religion of Jesus Christ, as presented in the New Testament, is as far beyond the power of man to change or improve as the laws of the material world; as incapable of being improved as the air that we breathe, or heaven's own sunlight.

That such a view of things should ever have been lost sight of is indeed astonishing; but that all the confusion and strife which has arisen in the religious world had its origin in a departure from the word of God, and substituting human reason and expediency in its place, no one can, with truth, deny. How sad and wide this departure was may be gathered from the history of those times. Men seemed to have forgotten that Christ himself is the Head of his own church, its only rightful and true Lawgiver; that the Father gave him this position when he gave him all authority in heaven and earth, and constituted him head over all things to the church, all of which was indicated when God broke the silence of the transfiguration scene with the solemn and impressive words, "This is my beloved Son; hear ye him." The fact that all this had been forgotten, and, in a great measure, departed from, as proved by the general prevalence of creeds, and a corresponding ignorance of, and departure from, the Bible; the preferring of modern human names to the scriptural ones, Disciple and Christian; the strifes, discords, and divisions which existed; the different and conflicting views with regard to

nearly every important element of faith and practice; all indicated that a Reformation, or return to original ground, was needed; the times demanded it, and the men were not wanting to enter upon the work, which in their hands was attended with such glorious and abundant success. And now that the Disciples have a name, an influence, and a history such as makes them a power in the religious world, what we have said in regard to their views and aims may seem to be a needless repetition of those things which are most surely believed among us, of which few among the hundreds, nay thousands, of our churches, and the tens of thousands, nay hundreds of thousands, of their members are ignorant; but our purpose is to show the many ten thousands of our brethren who have been gathered into the fold of Christ during the past twenty or thirty years, that the scriptural views to which they have always been accustomed, and which they can hardly conceive could ever have been lost sight of, were regarded, in the times to which we have referred, by the great majority of religious people, as the greatest and worst of heresies; and by those who first had their attention arrested and hearts won by them as having almost the freshness, and giving the joy of, a new revelation. We wish our brethren also to realize something of the care, the toil, the anxieties, the persecutions and misrepresentations endured by such men as he whose life we propose to lay before them; into whose labors so many have entered—the great fight of afflictions through which they passed in order to establish those views and principles which we wonder could ever have been a matter of doubt, much less of bitter and violent opposition. Having, under the blessing of God, from feeble beginnings become a multitude, we should never forget those great and godly men whose labors have brought to us such bles-

sings, and whose example should ever lead us to guard well the precious trust they have committed to our hands. A graceful, loving, and elaborate tribute has been made to the memory of Alexander Campbell, and one that shall long endure to instruct and delight, by one whose pen adorns whatever it touches. Ten years and more have passed since his life-long friend and devoted fellow-laborer fell asleep, and the tribute which all feel to be his due has not been offered; that duty has fallen upon me, and did not my heart urge me on my hand would falter; and, therefore, if with feebler powers than many others, yet at least with equal love I present the following humble offering to the memory of Walter Scott.



# LIFE OF ELDER WALTER SCOTT.



## CHAPTER I.

Birth—Ancestry—Education—Singing in the street at midnight—Emigrates to the United States—Goes westward on foot—Employed as teacher—Is baptized.

**W**ALTER SCOTT was born in Moffat, Dumfriesshire, Scotland, on the 31st of October, 1796. He was of the same ancestry as his world-renowned namesake Sir Walter Scott, whose poems and historical novels created such an interest in the reading world in the early part of the present century, and which have given him such a distinguished and permanent place among British authors. In the veins of both ran the blood of the heroes of the famous border feuds, among whom Wat. of Harden held so notable a place for deeds of daring not so honorable now as then; but blood will tell, and the spirit which made Wat. of Harden the most chivalric and fearless of raiders, under different and more benign influences, made one of his descendants the foremost author of his day, and another, one of the chief movers and promoters of the greatest religious Reformation of modern times. The immediate ancestors of the subject of these memoirs were John Scott and Mary Innes, who were the parents of ten children,

five sons and five daughters, of which Walter was the fourth son and the sixth child. His father was a music teacher of some celebrity, a man of considerable culture and agreeable manners. Both were strict members of the Presbyterian Church, in which faith all their children were diligently instructed. His mother was deeply and unfeignedly pious—a woman full of kindness and sympathy, sweet of speech and fruitful in good deeds. She was, moreover, of a deeply sensitive nature, of which her death afforded a striking and melancholy proof. Her husband was taken ill in the neighboring town of Annan, and died very suddenly. The shock was so great to her sensitive and loving heart that she died immediately after hearing the sad tidings; and they were both buried at the same time in the same grave. At a very early age Walter gave such evidence of decided talent, that his parents determined to give him every advantage for its development; and though at that period a collegiate education was in the reach only of the sons of the wealthy, the moderate resources of the family were so husbanded and economized as to enable him, after the necessary academic preparation, to enter the University of Edinburgh, where he remained until the completion of his college course. In affording him these opportunities, it was the wish and prayer of his parents that he should devote himself to the ministry of the church of which they were members. With these wishes and prayers his own feelings were in full accord, and all his preparations had that end in view. During his stay in Edinburgh he made his abode with an aunt who resided there, and pursued his studies with a zeal and success that

fully met the predictions of his friends and the hopes of the family. Although of a cheerful disposition and fond of social pleasures, he happily avoided the follies and dissipations into which many of his fellow-students were drawn; and he even made his recreations not only agreeable but improving. He had naturally a good voice and a fine ear for music, both of which had been cultivated at home, under the instructions of his father.

The talent and skill of Walter in this respect attracted the attention of an eminent musician in Edinburgh, who had formerly been leader of a military band in the expedition to Egypt, in which Sir Ralph Abercrombie lost his life. This gentleman, admiring the talent of young Scott, volunteered to give him instructions on the flute, and such rapid progress did he make that he soon surpassed his teacher, and was acknowledged to be the most skillful performer on that instrument in the whole city. While attending the University an incident took place which is specially note-worthy from the fact that it was eminently characteristic of the man in all his after life—small in itself, yet one of those key-notes to the whole life and conduct ever to be found in the lives of the great and good. Among the Scotch great importance is attached to the individual who first crosses the threshold after the clock has struck twelve at midnight on the 31st of December, or who, as they phrase it, is the "first foot" in a house after the new year has begun. The first visitor or "first foot" stamps the "luck" of the house—the good or evil fortune of its inmates for the year. Hence, every house at that season has its company passing the evening in a

pleasant way, enlivened by song or story, and among one class by what they misname good liquor. As soon as the hour of twelve has struck all present rise, shake hands, and wish one another a happy New Year, and not a few drink the health of each other, with some such sentiment as "May the year that's awa' be the waist o' our lives." But whether there be the drinking or the more temperate greeting and good wishes, in all companies is heard the question, "I wonder who will be our *first foot*" or, as we would say, our first caller in the New Year. In consequence of this custom the streets at midnight on the last night of the year are as densely crowded as they usually are at midday, the throng, too, a happy one, each one intent on being "*first foot*" in the house of some friend, each one hoping to bear with him good luck. On one of these nights Walter, then about sixteen years of age, in company with his brother James, went over the old Edinburgh bridge to put "first foot" in the house of some friend. Having accomplished their object, they went forth on the still crowded streets, and after recrossing the bridge Walter was suddenly missed by his brother, who, supposing that something had for a moment attracted his attention among the crowds they had been constantly meeting, hastened home, expecting to meet him there. Walter, however, had not come, and, after waiting until his fears began to arise, he went to the bridge where he had missed him. Here he found quite a crowd assembled, and from the midst of it came the sound of the clear sweet voice of his brother, singing one of the sweetest of Old Scotia's songs. Wondering what could have so suddenly converted his youth-



ful and somewhat bashful brother into a street minstrel at midnight, he pressed his way to the midst of the throng, and found a scene which told its own story. The young singer was standing upon the stone steps of one of the shops near the bridge, and a step or two below him stood a blind beggar holding out his hat to receive the pennies which ever and anon in the intervals between the songs the crowd would bestow. All day long the blind man had sat and begged, and, knowing that the street would be crowded that night even more than it had been during the day, he hoped that night would yield him the charity which he had implored almost in vain through the livelong day. But the crowds were intent on pleasure and friendly greetings, and few responded to the appeal of him to whom day brought no light, and whose night was no darker than his day. Young Walter drew near, and his heart was touched by his mute imploring look, which had taken the place of the almost useless appeal, "Give a penny to the blind man." He had neither gold nor silver to give, but he stopped and inquired as to his success, and found that few had pitied and relieved his wants. His plan was formed in a moment; he took his place by the beggar's side and began singing, in a voice shrill and sweet, a strain which few Scotchmen could hear unmoved. The steps of nearly all who passed that way were arrested; soon a crowd gathered, and when the song ended he made an appeal for pennies, which brought a shower of them, mingled now and then with silver, such as never had fallen into the blind man's hat before. Another and another song was called for, and at the close of each the finger of

the singer pointed significantly, and not in vain, to the blind man's hat; and thus he sang far into the night; and when he ceased, the blind beggar implored heaven's richest blessings on the head of the youthful singer, and bore home with him the means of support and comfort for many a coming day. This story came from the lips of his brother, who is still living, and who found him engaged as already described; but were its truth less clearly established, all who knew him in after life would readily believe it; they would say it is true—it is just like Walter Scott. Martin Luther is said to have sung and begged for the brotherhood of monks to which he belonged. He sung because he was sent in the interest of the lazy drones of the monastic hive; it was with him a duty, and doubtless a painful and degrading one; but the youthful Scott sang from the fullness of a sympathetic heart in the interest of suffering humanity.

Not long after he had completed his education a sudden and unexpected turn in his history took place, which, without being intended as a prelude to the part he was to act in life, proved to be in reality one of the most important steps in his whole career. That event was his coming to the United States, a matter which had not entered into his own plan of life, or been contemplated by his friends and family. His mother had a brother, George Innes, in the city of New York, who had years before obtained a place under the Government in the custom-house. Such was his faithfulness and integrity that he retained his place through several successive administrations; and having succeeded well himself, he was anxious to further the interests of his relatives still in his native

land. He, therefore, wrote to his sister to send one of her boys over to this country, promising to do all in his power for his advancement. The proposal was very agreeable to the family, and, as Walter was best fitted by his superior education for the emergencies and opportunities of a new country, it was decided that he should go, and accordingly he sailed from Greenock in the good ship *Glenthorn*, Capt. Stillman, and arrived in New York on the 7th of July, 1818, and on his arrival was kindly welcomed by his uncle, through whose influence he soon obtained a situation as Latin tutor in a classical academy on Long Island.

In this position, however, he did not long remain. He had made some acquaintances in the city of New York, and from them heard glowing reports of the West, as all the region beyond the Allegheny Mountains was then called; and he resolved to see for himself the land of which he had heard so much. On foot, with a light heart and a light purse, with a young man about his own age as a traveling companion, he set out, not dreaming that in that far land he would find a home, and without a suspicion of the part he would be called upon to play in the great religious movement then in its reciprocity through the labors of the Campbells, father and son, but of which at that time he was in total ignorance.

This journey of Scott and his young comrade, though a long one, was far from being wearisome and tedious. Each day's travel brought new scenes, and each night new society, and the lessons drawn from nature and human nature were not without their worth in after years. Our young collegian, having passed much of his life in the city of Edinburgh,

had never seen a forest until he visited this country; and it was indeed a new world to him when he passed through the rich and varied forest scenery of the Atlantic slope, the great pines of the Allegheny Mountains; and gazed with wonder and admiration from their summit at the then almost unbroken forests of the West. What a contrast, too, he found between the mode of life, the comforts of civilization, and the society to which he had been accustomed in Edinburgh and New York, and the manners and customs of the dwellers in the humble abodes where he found shelter for the night; but it mattered not to him whether nightfall found him at some wayside inn, amid a throng of hardy yet somewhat rude teamsters, who then did all the carrying trade between the seaboard and the West, by the camp-fires of an emigrant family, or the log cabin of some recent settler, or the more comfortable farm-house. Youth, high spirits, and active exercise gave zest to every scene, and made whatever society he found enjoyable. Often during that journey did the travelers beguile the hours with songs that had never wakened echoes in those forests before; and as the evening shades drew on, mindful of the home scenes from which they were parted, they lifted up their voices in the solemn yet joyful psalm. Every night's sojourn gave them an unfailing subject with which to lighten the next day's travel; and the memories of that journey were cherished long after its close, and were sweeter than the experiences of after years in passing over the same route in coach or car.

Reaching Pittsburg on the 7th of May, 1819, he began to seek for some employment, and soon had

the good fortune to fall in with Mr. George Forrester, a fellow-countryman, and the principal of an academy, by whom he was immediately engaged as assistant in his school. Somewhat to the surprise of the young teacher, he soon made the discovery that his employer, though a deeply religious man, differed very much in his views from those which he himself had been taught to regard as true. Mr. Forrester's peculiarity consisted in making the Bible his only authority and guide in matters of religion, while his young friend had been brought up to regard the Presbyterian Standards as the true and authoritative exposition and summary of Bible truth. Differing as they did, they were, nevertheless, both lovers of the truth, and the frequent and close examinations which they made of the Scriptures resulted in convincing Mr. Scott that human standards in religion, were, like their authors, imperfect; and in impressing him deeply with the conviction that the word of God was the only true and sure guide. Often, after the labors of the day had closed in the school-room, they would prosecute their examinations of the Scriptures far into the night, not in the spirit of controversy, however, but with an earnest desire to know the will of God, and a determination to follow wherever his word, the expression of his will should lead. Mr. Scott now felt that he had discovered the true theology; the Bible had for him a meaning that it never had before; that is, it now meant what it said, and to devoutly study it in order to reach its meaning, was to put himself in possession of the mind and will of God. It was no longer a repository of texts, from which to draw proofs of doctrines of modern or ancient origin, which could not be

expressed in the words of Scripture, but a revelation, an unveiling of the will of God—the gospel was a message, and to believe and obey that message was to be a Christian. He was not long in making the discovery that infant baptism was without the vestige of a divine warrant; that wherever baptism was enjoined, it was a personal, and not a relative duty; that it was a matter that no more admitted of a proxy than faith, repentance, or any other act of obedience; and as he had rendered no service, obeyed no command, when he had been made the subject of that ordinance as taught and practiced by Presbyterians, he had not obeyed the command, "be baptized." How must this command be obeyed? next engaged his attention, and his knowledge of the Greek language and a careful examination of the New Testament, soon enabled him to discover that sprinkling and pouring were human substitutes, which required neither the going down into, nor the coming up out of, the water, of which the Scriptures speak when describing this ordinance. The modern modes also failed to agree with the allusion in Scripture to baptism as a burial, and were singularly unlike the baptism of Christ by John in the river Jordan; and, in accordance with his convictions that there was but one baptism taught in the word of God, he was immersed by Mr. Forrester, by whose instrumentality the change in his views had been effected. After his baptism he united with a small body of baptized believers, which had been gathered together and formed into a church by the labors of Mr. Forrester; and in their society he found that peace and joy to which his mind had been a stranger during the period that

the change we have described was going on. To this little congregation Mr. Scott proved a very valuable acquisition; his superior education, his gifts, zeal, and piety rendering him not only useful but causing him to be greatly beloved. Realizing what the gospel had done for him, in freeing his mind from narrow sectarian prejudices, admiring its beautiful simplicity, and rejoicing in the assurance which walking in the truth imparted, he found himself possessed by an irresistible desire to bring others to that Savior whose truth had made him free. Having given up so much that was dear to him, but having gained a truth for every error that he had yielded, he supposed that all who were holding error, sincerely regarding it as truth, would gladly, like himself, be undeceived. He devoted himself earnestly to the instruction of such, in many instances with success; but found in, alas, too many cases that time honored and popular errors were cherished as if they were saving truths. He had not, however, at this time the remotest idea of any thing like a great religious reformation; the position he had taken, it is true, was in opposition to much of the religious teaching of the day; but he was like a traveler who had just entered upon a new and untried path, not knowing whither it would lead. But truth is always revolutionary, and the clearer the truth became to his own mind, the greater need there seemed of a bold and fearless advocacy. Had he seen this at first, he might have shrunk from the labor and the opprobrium which such a course would inevitably bring; but for the present he felt only as most young converts feel: a sincere and earnest desire for the welfare of the souls of his fellow-men; and with a very

humble estimate of his abilities strove to do good to all within his reach as he had opportunity. The little company of believers, with whom he had associated himself, were diligent students of the word of God, humble, pious people, mostly Scotch and Irish; greatly attached to Forrester, their religious teacher and guide, whose life was in full accord with his teachings, and among them Mr. Scott found a nearer approach to the purity and simplicity of the primitive church than ever he had seen or expected to find on earth. Amid such surroundings, giving his days to the instruction of his classes, and his leisure hours and much of the night to the study of his Bible, the time glided swiftly and sweetly away; a quiet, peaceful, useful, but humble life seemed all that the future had in store for him, and more than this seems not to have, at this period of his history, entered into his thoughts; but he who called David from the sheep-fold to the throne had a greater work for him to do, and the events which led to that work, began rapidly to unfold.



## CHAPTER II.

Becomes Principal of an Academy—Sudden death of Mr. Forrester—An important document—Gives up his school—Visits New York—Disappointment.

**A** CHANGE in the plans of Mr. Forrester made it necessary for him to give up his school, and as Mr. Scott had proved himself to be admirably qualified for the position, the entire management of it fell into his hands. The superior advantages in point of education which he had enjoyed, and a natural aptitude for imparting instruction, made up for his lack of experience; and in addition to these he possessed the rare faculty of so attaching his pupils to himself that he soon was regarded by them as a warm, personal friend; and the result was that the prosperity of the school was increased by the change. His method of teaching was original, his manners pleasing; politeness and morality were marked features in his school, and as the necessary result he became daily better known and appreciated; his labors were well remunerated, and had success in his career as a teacher been his great object he might have been satisfied

But few things, however, were less in his esteem than worldly prosperity; the more he studied his Bible the greater became his concern for the spiritual welfare of his fellow-men; and as he himself ob-

tained broader and clearer views of the plan of redemption, his desire for wider usefulness increased. The admirable powers of analysis and classification which he had hitherto applied to the sciences and languages, he now began to apply to the Holy Scriptures, and with such happy results that at times he felt a joy akin to that of the ancient philosopher, who, when a great scientific discovery flashed upon his mind, cried out in his ecstasy, "Eureka! Eureka! I have found it! I have found it!"

It is not intended by this to claim that Mr. Scott discovered any new truths; that in the nature of the case was impossible; but he discovered relations which the truths of revelation bore to each other that had for a long time, in a great measure, been lost sight of, and in consequence of which confusion and darkness had usurped the place of order and light. He observed that the advocates of religious systems, as opposite as Calvinism and Arminianism, claimed that their respective views were taught in the word of God—both claiming to be right and each asserting that the other was wrong; but to his mind the thought that the inspired volume taught views so contradictory was most abhorrent. In nature he saw order and harmony and an invariable relation between cause and effect, and he concluded it could not be otherwise in the plan for the recovery of our lost race. In the word of God he found precepts, duties, ordinances, promises, blessings, and between these a proper relation and dependence; that the duties, in the nature of things, could not precede the precept, or the blessing the promise, or the ordinance the commandment by which it was enjoined. Nothing,

to his mind, seemed more reasonable than that precepts should set forth what duties must be performed, what ordinances obeyed; that promises should serve as a motive to obedience; that blessings should follow the doing of that which precept made known as duty, to which promise was the encouragement and blessing the reward.

This order he found had been lost sight of to a greater or less degree by the various religious parties, by some of them to the absurd extent of placing an ordinance first, before the subject could possibly have any knowledge of the precept by which it was enjoined, or capable of the preparation necessary to make submission to the ordinance an act of obedience, and, of course, before the blessings connected with it could be recognized or enjoyed. In the Scriptures he found a profession of faith preceding baptism, but in the practice of his times the baptism preceded the profession of faith by many years, and in numberless cases the profession of faith never followed the ordinance; but those who unwittingly were made the subjects of the ordinance, and taught in after years that by that act they had entered into covenant with Christ and were made the children of God, frequently lived and died as regardless of the claims of God upon them as if they had passed their lives in a land where God's word had never been known. That faith should precede obedience seemed as clear to his mind as that a cause should precede an effect; but much in the religion of the times he found to be as unphilosophical as it was unscriptural. If the gospel were not a variable and changeful thing, he drew the conclusion that its various parts or elements must

bear a fixed and definite relation to each other, in order to produce a uniform result, just as the letters which compose a certain word must occupy a certain relation to each other in order to form that word; or, as he frequently instanced in after life, in the word gospel no other arrangement of the letters would give the word; and so he argued in the plan of salvation, only one fixed and definite arrangement of its facts, precepts, duties, ordinances, promises, and blessings was allowable; that the derangement of the order would be the destruction of the plan, just as the change in the relative position of a single letter in the word gospel would give, not merely another word, but one without any significance whatever. In pursuing his investigations he was cheered and strengthened in his views by their harmony with the Scriptures, and this could scarcely fail to be the case since they were but inductions from the word of God after long, careful, and prayerful reading.

The conversion of a sinner to God had long been a subject that perplexed him, on account of the mystery thrown around it by theological writers; but when he read the accounts given in the Acts, of the course pursued by the apostles in turning men to God, he found that all mystery fled; that those who heard, believed, and obeyed the glad message, which it was their mission to make known, were filled with joy and peace in believing. His noble and candid nature, and his profound regard for the truth, led him to examine carefully all the common or orthodox views in which he had been brought up, and which he had long entertained without a doubt as to their correctness: from these he eliminated to be held

sacred all that was clearly taught in the unerring word, and rejected all he had heretofore cherished for which he could find no divine warrant. Clearness of vision, ability to separate the true from the false, does not come in a moment; the influence of early habits and associates; the instructions he had received without question in his early years; his course of reading and study when looking forward to the ministry of the Presbyterian Church, with the strong convictions of a deeply religious nature, which rendered him sincere even when in error, made the change of necessity a very gradual one. But he had discovered the true path; his Bible he felt must be a safe guide; and though much of that path had yet to be explored, every step brought deeper conviction and a serener joy.

In the meantime, his intimacy with Mr. Forrester, his religious friend and guide, continued to be of the most pleasant and endearing nature; and the little congregation under his care, which met in the courthouse, were his most valued associates. With the former he was accustomed to walk to the place of worship in company, and then to sit meekly at his feet as he expounded the word of God; and with the latter to engage in the service of God as brethren beloved. But a sad and unexpected change came. Mr. Forrester was drowned while bathing in the Allegheny river, and Mr. Scott was deprived of his dearest friend and the little flock of its beloved and faithful shepherd. This calamity brought upon him new duties and responsibilities: to comfort and assist the widow and orphans of his lost friend, and to care as best he could for the spiritual welfare of the stricken

and bereaved church. To these duties he addressed himself manfully; the boy who sung at midnight in the streets of Edinburgh to help an unknown blind beggar, now that he was a man, could not be wanting in sympathy and helpfulness to the widow and orphans of one that he had, while living, so esteemed and revered; and the wants of the church soon called into activity those gifts for teaching and preaching for which he afterwards became so distinguished.

He now began to feel more deeply than ever that there were thousands as sincere and earnest as himself who were yet under the bondage of the system from which he had been emancipated, and he desired that they should, like him, enjoy the freedom those enjoy whom the truth makes free. Under the pressure of such thoughts the duties of the school-room became burdensome. What was the enlightening of the minds of a few youth, and leading them up the difficult yet pleasant steeps of literature and science, compared with the work of rescuing humble, earnest souls from the spiritual darkness in which they were groping, and of turning sinners from Satan to God.

At this juncture a pamphlet fell into his hands, which had been put into circulation by a small congregation in the city of New York, and which had much to do with deciding the course he should pursue. The church alluded to was composed mainly of Scotch Baptists, and held many of the views taught by the Haldanes, and were, in many respects, far in advance of the other religious bodies. The pamphlet mentioned was published by this congregation in 1820, and was intended to set forth the views which they entertained. The publication was quite a remarkable

one for the times, as it set forth, with admirable simplicity and clearness, the teaching of the Scripture with regard to the design of baptism, which had been almost entirely lost sight of, and the practical value of which even its authors did not seem to realize. The careful reader will find in it the germs of what was years afterwards insisted upon by Scott in his plea for baptism for the remission of sins, and also by Alexander Campbell in his celebrated *Extra on Remission*. The same production fell into the hands of A. Campbell soon after it had been read by Scott; but while both these, and, stranger still, the very authors of it, recognized the matters therein set forth as true, they saw them as the man whom Jesus healed of blindness at first saw the passers by—men as trees walking. But they saw they were true, nevertheless, even if they saw them but dimly. They had heretofore been wholly blind to them, and it was long before they appeared to their spiritual vision in all their significance and beauty. A few extracts from the work will here not be out of place.

#### ON BAPTISM.

"It is not intended, in this article, to discuss the import of the term *baptism*, as that term is well known to mean, in the New Testament, when used literally, nothing else than *immersion* in water. But the intention is, to ascertain what this immersion signifies, and what are the uses and purposes for which it was appointed. This can only be done by observing what is said concerning it in the Holy Scriptures.

"One of the first things that strike our attention in this inquiry, is, that the Lord Jesus entered upon his ministry by baptism, as he arose out of the water, that he was *first* publicly acknowledged as the *Son of God*. Matt. iii. 15, 17. This is very remarkable, and should be well remembered.

"The baptism of John is spoken of thus: 'John did baptize in the wilderness, and preach the baptism of repentance, *for the remission of sins.*' And of those who came to his baptism, it is said, they 'were all baptized of him in the river Jordan, *confessing their sins.*' Mark i. 4, 5.

"John himself seems to connect this baptism with an escape from the divine wrath; for 'when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to *flee from the wrath to come!*' Matt. iii. 7.

"The Lord Jesus, discoursing with Nicodemus respecting the nature of his kingdom, and giving him to understand that no Jew would be taken into it in virtue of his having been born a descendant of Abraham, observed, that, 'except a man be *born of water*, and of the Spirit, he *can not enter* into the kingdom of God.' John iii. 5.

"In the account given by Mark of the gracious message delivered to the apostles, and to be by them conveyed to all nations, it would seem, at first view, as if baptism was connected with salvation; 'He that *believeth and is baptized* shall be saved.' Mark xvi. 16.

"To the same effect was baptism spoken of in the discourse of the apostle Peter to the Jews on the day of Pentecost. He seems to have viewed it as connected with the forgiveness of sins. 'Repent,' said he, 'and be baptized, every one of you in the name of Jesus Christ *for the remission of sins.*' Acts ii. 38.

"Paul, relating to the Jews how he had been brought to confess the Lord Jesus, and speaking of what had occurred after he went into Damascus, described Ananias as coming into his lodging, and, among other things, saying to him, 'And now why tarriest thou? arise and be baptized, and *wash away thy sins*, calling on the name of the Lord.' Acts xxii. 16.



"The same apostle, writing to the church at Rome, and pointing out the efficacy of the doctrine of Christ, and the powerful motives which that doctrine furnished, for enabling the believers of it to walk in holiness and righteousness of life, speaks of baptism in the following manner: 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore 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 also be in the likeness of his resurrection: knowing this, that our old man is crucified with him, that *the body of sin might be destroyed*, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. P"or in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be *dead indeed unto sin, but alive unto God*, through Jesus Christ our Lord.' Rom. vi. 2-11.

"In the epistle to the churches of Galatia, the apostle, showing that men become sons of God, not by adhering to the law of Moses, but by the faith of Christ, drops the following remarks: '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*. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' Gal. iii. 26-28.

"In some of the exhortations addressed to the church at Ephesus, we observe an allusion to baptism too striking to be passed over: 'Husbands, love your own wives, even

as Christ also loved the church, and gave himself for her; that he might sanctify her, *having cleansed her with a bath of water* and with the word; that he might present her to himself, glorious, a church not having a spot, or wrinkle, or any such thing; but that she might be holy, and without blemish.' Eph. v. 25, 27.

"In another part of the epistle to the same church, the apostle, exhorting them to preserve 'the unity of the Spirit,' describes this unity as follows—'*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 you all, and through all, and in you all.' Eph. iv. 4, 6. When we see a place so exalted as this assigned to baptism, we may infer that baptism is a matter of no inconsiderable moment.

"The same apostle, warning the church at Colosse against the crafty ways of Judaizing teachers, and assuring them of the perfection of knowledge and of righteousness which they had by Christ Jesus, reminds the brethren of their baptism in the following manner—'*Being buried with him in baptism, in which also ye have been raised with him*, through the belief of the strong working of God, who raised him from the dead. For you who were dead on account of trespasses and the uncircumcision of your flesh, he hath made alive together with him, having forgiven us all trespasses,' etc. Col. ii. 12, 13.

"In the epistle of Titus, there seems to be an allusion to baptism, which deserves particular notice. The apostle desiring Titus to inculcate obedience to magistrates, and other excellent duties, says, 'For even we ourselves were formerly foolish, disobedient, erring, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated and hating one another. But when the goodness and the philanthropy of God our Savior shone forth, he saved us, not on account of works of righteousness which we had done, but according to his own mercy, *through*

*the bath of regeneration* and the renewing of the Holy Ghost, which he poured out on us richly, through Jesus Christ our Savior.' Titus iii. 3, 6.

"One other passage shall be noticed, where baptism is introduced and spoken of, by the apostle Peter, as the antitype of the water of the flood, whereby Noah and his family escaped death. 'To which water,' saith he, 'the antitype baptism (not the putting away the filth of the flesh, but the answer of a good conscience toward God), now saveth us also, through the resurrection of Jesus Christ.' 1 Pet iii. 21.

"From these several passages we may learn how baptism was viewed in the beginning by those who were qualified to understand its meaning best. No one who has been in the habit of considering it merely as an *ordinance*, can read these passages with attention, without being surprised at the wonderful powers, and qualities, and effects, and uses, which are there apparently ascribed to it. If the language employed respecting it, in many of the passages, were to be taken literally, it would import, that *remission of sins* is to be obtained by baptism, that an *escape from the wrath to come* is effected in baptism; that *men are born the children of God* by baptism; that *satiation* is connected with baptism; that *men wash away their sins* by baptism; that men become *dead to sin and alive to God*, by baptism; that the Church of God is *sanctified and cleansed* by baptism; that men are *regenerated* by baptism; and that the *answer of a good conscience* is obtained by baptism. All these things, if all the passages before us were construed literally, would be ascribed to baptism. And it was a literal construction of these passages which led professed Christians, in the early ages, to believe that baptism was necessary to salvation. Hence arose *infant* baptism, and other customs equally unauthorized. And, from a like literal construction of the words of the Lord Jesus, at the last supper, arose the awful notion of transubstantiation.

“But, however, such men may have erred in fixing a literal import upon these passages; still the very circumstance of their doing so, and the fact that the meaning which they imputed *is* the literal meaning, all go to show that baptism was appointed for ends and purposes far more important than those who think of it *only as an ordinance*, yet have seen.

“It is for the churches of God, therefore, to consider well, whether it does not clearly and forcibly appear from what is said of baptism in the passages before us, taken each in its proper connection, that this baptism was appointed as an institution strikingly significant of several of the most important things relating to the kingdom of God; whether it was not in baptism that men professed, by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through him, and after his example; whether it was not in baptism that *they put off* the ungodly character and its lusts, and put on the new life of righteousness in Christ Jesus; whether it was not in baptism that they professed to have their sins washed away, through the blood of the Lord and Savior; whether it was not in baptism that they professed to be born from above, and thereby fitted for an entrance into the kingdom of God, that is, the church of God here on earth; whether it was not in baptism, that they professed to be purified and cleansed from their defilement, and sanctified and separated to the service of God; whether it was not in baptism that they passed, as it were, out of one state into another; out of the kingdom of darkness into the kingdom of God's Son; whether if any were ever known or recognized as having put on Christ, who had not thus been buried with him in baptism; whether, in fact, baptism was not a prominent part of the Christian profession, or, in other words, that by which, in part, the Christian profession was made;

and whether this one baptism was not essential to the keeping of the unity of the Spirit.

"And if, on reflection, it should appear that these uses and purposes appertain to the one baptism, then it should be considered how far any can now be known, or recognized, or acknowledged as Disciples, as having made the Christian profession, as having put on Christ, as having passed from death to life, who have not been baptized as the Disciples were."

After such a clear expression with regard to the matter in hand, it is difficult to imagine of how little practical value those views then were. We know of no more strongly marked instance of theory outrunning practice; the reason, doubtless, is to be found in the fact that nearly the entire religious world had lost sight of both primitive teaching and practice in this matter; and those whose attention had been called to those long-neglected truths were not able to regard them as practical in the face of almost universal custom to the contrary.

The reading of this tract had much to do with the subsequent course of Mr. Scott; he thought that a visit to the people holding the views which it set forth would add greatly to his Christian knowledge, and at the same time give him a favorable opportunity for making known the views which he had adopted, and for the spread of which he had such an anxious desire. Dismissing, therefore, all thoughts of personal interest, and considerations of gain, he abruptly brought his school to a close, and set out for New York, to engage in labors and studies which he deemed more important, and, therefore, more congenial. The result of his visit, however, was a

sad disappointment; he found the practice of the church far in the rear of what he had been led to expect from the publication which had led him to seek a more intimate acquaintance; nor did there seem to be any disposition on their part to fall in with his views, which began to look in the direction of a radical reform.

He remained there but three months, long enough, however, to discover that the simple and self-evident truths of Christianity, which he fondly hoped would be accepted as soon as made known, were not to achieve the triumph he had anticipated. His hopes had seemed reasonable; he had only the word of God in all its primitive simplicity to present; he had invented no new creed, advocated nothing that the Bible did not sanction; he had sacrificed as much in his abandonment of sectarianism as he asked at the hands of others; he felt that the happiness of all professors of religion would be enhanced by laying aside every thing that savored of party; that the cause of Christ would be immensely benefitted by the healing of all unseemly divisions; and to find such an unwillingness to enter on a course that promised so much happiness to man and glory to God filled him with sorrow and despondency.

In the meantime, his loss was deeply felt in Pittsburg; the patrons of his school found that his place as a teacher could not be filled, and a vigorous effort was made to induce him to return. Mr. Richardson, whose son Robert had been one of Mr. Scott's most promising and affectionate pupils, proposed the engagement of Mr. Scott as a private tutor for his own and a few other families. This

plan met with warm approval, and a handsome salary was pledged. Mr. Richardson made the proposal to Mr. Scott, who was still in New York, and earnestly urged his acceptance. The interest manifested in him at a time when suffering under keen disappointment caused him to regard the offer favorably, although he did not positively accept it. He left New York, however, and visited Patterson, New Jersey, and found there a few professors of religion in a disorganized condition, but nothing to encourage him to labor among them. From thence he proceeded to Baltimore, and found a small church in a very low condition, but kept alive by brethren Carman and Ferguson. Then learning that there was a small body of worshipers in Washington City, to whom he might possibly be of some advantage, he says: "I went thither, and having searched them up I discovered them to be so sunken in the mire of Calvinism, that they refused to reform; and so finding no pleasure in them I left them. I then went to the Capitol, and, climbing up to the top of its lofty dome, I sat myself down, filled with sorrow at the miserable desolation of the Church of God."

### CHAPTER III.

Returns to Pittsburg—And resumes teaching—Sketch of Pittsburg Church  
—Meets with Alexander Campbell and his father.

IN this spirit of dejection he continued his travels on foot to Pittsburg, a distance of nearly three hundred miles, and reached there weary and travel-worn; but the warmth of his welcome on his arrival did much toward dispelling; the gloom with which his late disappointments had filled his mind. He made his home in the family of Mr. Richardson, who was mainly instrumental in inducing him to return, who fitted up a room in his own house for the accommodation of the few pupils to which his school was restricted; and he devoted himself with such zeal and success to the advancement of his pupils that he gained a reputation such as no other teacher in that city had ever enjoyed. His pupils were regarded in the light of younger companions and friends, and while he led them in the various pathways of science and literature, he strove at the same time to mould their manners and improve their hearts. He possessed great tact and an almost intuitive perception of character, which enabled him to adapt himself to the different dispositions and capabilities of his pupils, and to make study more of a pleasure than a task. His rules were few and might be summed up in the words obedience, order, accuracy; and the re-



sult in after years was, that some of his pupils ranked among the finest scholars and most useful men in the State. Among them were Chief Justice Lowrey and the eminent author and professor, Dr. Richardson, who, in his biography of Alexander Campbell, nearly a half a century after, thus writes of his beloved teacher and friend:

"I would sometimes invite him to walk out of an evening to my father's garden in the vicinity of the city; but his mind could not be divorced, even amid such recreations, from the high theme which occupied it. Nature, in all its forms, seemed to speak to him only of its Creator; and although gentle and affectionate as he was, he sought ever to interest himself in the things that interested others, His mind would constantly revert to its ruling thought; and some incident in our ramble, some casual remark in our conversation, would at once open up the fountain of religious thought, which seemed to be ever seeking for an outlet. Thus, for instance, if I would present him with a rose, while he admired its tints and inhaled its fragrance, he would ask, in a tone of deep feeling, 'Do you know, my dear, why in the Scriptures Christ is called the Rose of Sharon?' If the answer was not ready, he would reply himself: 'It is because the rose of Sharon has no thorns;' and would then go on to make a few touching remarks on the beautiful traits in the character of the Savior. Then, in the exercise of his powers of accurate perception and his love of analysis and object-teaching, descending on the special characteristics of the flower, and calling attention to the various elements which, by their assemblage, produced such a charming result—the graceful, curving lines that bounded the petals and the foliage, so much more beautiful than the straight and parallel edges of the blades of grass or maize; the winding veins, the delicate shad-

ings of carmine, and their contrast with the green foliage; the graceful attitude assumed by the flower, as, poising itself upon its stem, armed with thorns, it shone resplendent in queenly beauty; he would pass, by a natural and easy transition, to dwell yet again upon the infinite power and glorious perfections of the Creator—the Lord that 'was God,' that 'was in the beginning with God,' and without whom nothing was made that was made. Nor did he neglect, even amidst the daily duties of the schoolroom, to lead the minds of his pupils to similar contemplations, so that they might be induced to 'look through nature up to nature's God.' The revelations of God in the Bible, however, formed his chief delight, and, in accordance with his feelings, he took especial pains to familiarize the students of the ancient tongues with the Greek of the New Testament, for which purpose he caused them to commit it largely to memory, so that some of them could repeat, chapter by chapter, the whole of the four gospels of Matthew, Mark, Luke, and John in the Greek language. It was also his invariable practice to require memorized recitations of portions of the ancient classic authors, as well as written translations of them. These tasks, irksome to those of feeble memory, and exacted, perhaps, in some cases, with too much rigor, tended, nevertheless, to improve the pupils in taste and accuracy, and to store their minds with charming passages for use in future life."

His return to Pittsburg was highly gratifying to the little flock that had been gathered by the labors of the lamented Forrester, whose place, in a measure, they hoped this promising young convert would supply. The members of this church, in which he was afterwards to act so distinguished a part, were all diligent readers and students of the Holy Scriptures;

and in their desire to conform to primitive usages in every respect pressed, perhaps, too far some matters which had their origin in the social life of apostolic times, the spirit of which can be manifested by different acts in our own day. They read, for instance, the apostolic injunction "salute one another with a holy kiss," and they carried it out in practice, and in consequence came to be known in the community as the "Kissing Baptists;" but while it was true that such was the practice of the primitive church, they did not take into account the fact that it was not enjoined on the church as a custom to be practiced for the first time, but that it was the usual mode of salutation among the orientals, and only gave a higher significance to an established custom, just as the shaking of hands now, our common mode of greeting, becomes more significant when Christians meet and clasp hands as members of the family of God. The washing of feet was also practiced by them, not, however, as a church ordinance, but an act of brotherly kindness and Christian hospitality. But this, as well as the former practice, soon fell into disuse, doubtless from the fact, that to have insisted upon it would have obliged them, in order to be consistent, to have revived the use of sandals and the style of dress prevalent in the primitive age, which Christianity did not originate and was not designed to perpetuate. But their regard for these unimportant matters by no means rendered them negligent concerning the weightier matters of the law: reading and committing to memory the holy oracles; bringing up their families in the fear of God; social and family worship; and all the sweet charities of a Christian life were cultivated, in

that little church, and in its bosom were found men and women as pious, devoted, and useful for their means and opportunities as the world has ever seen. The Darsies, Erretts, McLarens, and many others, who have proved such blessings to the world, and promoters of the cause of Christ in the earth, were members of that little band, and where the influences that were set on foot there will end eternity alone will disclose.

"The following incident will show the spirit that prevailed among them—a spirit noble as it is rare. One of the members had in some way injured and deeply wounded the feelings of Mr. Scott and Mrs. Darsie; and as the aggressor showed no disposition to repair the wrong he had done, Bro. Scott went to Mrs. Darsie, and said: "We have now an opportunity of praying the Lord's prayer; let us go and forgive him who has trespassed against us;" and together they went, and assured him of their free and full forgiveness of the wrong he had done them, and in such a kindly spirit did they perform their mission that the offender burst into tears, confessed his fault, and a perfect reconciliation was effected.

It was not long after Mr. Scott's return from New York, in 1821, that his mind became possessed by what proved to be the great thought of his life; namely, that the great central idea of the Christian religion is the Messiahship; that Jesus is the Christ, the Son of the living God; a proposition around which, in his esteem, all other truths revolve as planets around the sun. To prove this he regarded as the great aim of the evangelists in the four Gospels, and which certainly was the avowed purpose of John,

for, near the close of his life of Jesus, he says, in reference to all he had put on record: "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." John xx: 31.

In his biblical studies he received great aid from some valuable theological works, which he found in the library of his lamented friend Mr. Forrester. The most noteworthy among these were the following: Benson on the Epistles; Macknight's Harmony of the Gospels; Knatchbull's Notes; Haldane's works; Locke's Reasonableness of Christianity; Macknight on the Epistles; Carson's works, with those of Wardlaw, Glass, and Sandeman, with many other useful works on ecclesiastical history and prophecy. His chief delight, however, as he himself says, was in the Holy Scriptures, a portion of which he committed to memory daily, and after the labors of the day had closed in the school-room. Midnight often found him engaged in the study of the sacred volume; and he made a solemn vow to God, that if he, for Christ's sake, would grant him just and comprehensive views of his religion he would subordinate all his present and future attainments to the glory of his Son and his religion. Seldom was ever more solemn promise made; seldom was one ever better kept than this; for the theme which then took possession of his thoughts was ever uppermost, was ever after his chief delight; and no one certainly ever devoted a life so earnestly and persistently to the elaboration and illustration of a single truth as he did, to what he was wont in after years to call the "Golden Oracle"—that Jesus is the Christ.

The reader, however, must not infer from this that he paid little regard to other constituent elements of Christianity, such as faith, repentance, obedience, the ordinances, prayer, praise, good works, and all that pertains to a true and pure life. All these he regarded as growing out of the great central truth, and deriving all their importance from the fact of being enjoined by that most illustrious personage of whom the eternal Father said: "This is my beloved Son; hear ye him." He ever regarded the nature of Christ as above his work; not divine because he had power to work miracles; but he wrought those wonders because he was divine, and of that divinity they were but the proofs. Had he been but a man, a prophet—nay, the greatest of the prophets—his teachings would have been fallible, his example imperfect, his death but a martyrdom that would have no power to cleanse from sin; all his promises would, in that event, have been insecure, the final reward doubtful; but being divine, his teachings must be infallible, his example perfect, his death a sacrifice, his promises sure, the reward of the faithful certain; and he himself be an object that men might not only obey and love, but whom it would not be idolatry to adore.

His mind had long been perplexed with the question, "Is there more than one way of preaching Christ?" The practice of the day and the different and even contradictory views set forth from the various pulpits favored the affirmative; but with the Bible as the standard, and the apostles as models, he soon settled down in the conviction that while there might be many false or imperfect ways, there could be only one true way of preaching the way of life and salvation,

and that way, of necessity, must be that pursued by the apostles in making known to both Jew and Gentile the gospel offer.

His reputation as a teacher, in the meantime, continued to increase; his school, as already intimated, was select, the number of pupils being restricted to fifteen; but when he gave public examinations the proficiency of his pupils and the superiority of his method of instruction was so apparent, that many of the principal citizens urged that his school should be thrown open, that a larger number might receive the benefit of his instructions; and as soon as this was done the number ran up to one hundred and forty. The only difference which took place between his patrons and himself was in regard to the nature and extent of religious instruction in his school, he being in favor of the New Testament being read daily, and they, who were mainly Presbyterians, preferring that the Westminster Catechism should be taught. Against this he took a decided stand, and gives as his reason, that even at that early date of his religious profession he was thoroughly convinced that in regard to Christianity it was his duty to teach it, not as found in creeds and party standards, but just as it was written. Being unable to agree upon the matter, a compromise was made; all catechisms were laid aside, and a chapter in the New Testament allowed to be read every Saturday. For the good of his pupils he determined to make the most of this, and having, as he says, had his whole soul aroused, and astonished by the views of Christ which were unfolded to him during his intense and prayerful study of the gospels, he determined that the lessons should be drawn from the four

evangelists; that Christ should be the theme of each Saturday's lesson; and that the great point might be kept before the minds of his pupils during the week he wrote with chalk, in large letters, over the door of his academy, in the inside, the words "Jesus is the Christ."

It was in Pittsburg, while thus engaged, in the winter of 1821-22, that he first met Alexander Campbell, with whom his own history and efforts in the future wore to be so intimately blended. Mr. Campbell, who was nearly ten years his senior, had been well educated, and, like himself, intended for the Presbyterian ministry; but being of an original turn of mind, a bold and independent thinker, he found, at an early age, that he could not be limited by the narrow bounds of a party creed, but desired to explore for himself the ocean of revealed truth. He did not commit the common yet fatal mistake of rejecting the Bible on account of the divisions and contradictions existing between the various religious sects and parties: these, he perceived, did not have their origin in the Word of God, but rather resulted from a neglect or departure from it; and though he had unconsciously imbibed many errors in early life, when too young to question and discriminate, he dismissed them one by one without a sigh and scarcely a struggle when he found them without foundation in the Word of God. For that Word he had always cherished the deepest reverence, and when in early manhood he was in imminent peril by shipwreck he made a solemn promise to God that if delivered from the threatened peril he would devote his life to the work of preaching the gospel. It was at once a sur-



prise and a pleasure to those two men, on meeting, to find that they occupied common ground, when each had heretofore regarded himself as almost alone in his views of the Christian religion and of the remedy for the divisions and party strifes by which the religious world was agitated. That remedy was the abandonment of all creeds, confessions of faith, and party standards, and a return to the Word of God as the only rule of faith and practice. Peace and unity, they knew, had prevailed as long as that Word was regarded as the only safe rule and guide; and though it had been widely departed from, still they did not doubt that a return to it would result in blessings untold to the church and the world.

But the reader must here be reminded that though they had found the right path, they had by no means explored it; they had discovered what was a sure and safe test of religious truth, but, save in a few instances, they had not applied it; they were like mariners with perfect confidence in the chart on which their course was marked out, but as yet had not seen all the rich islands which gemmed the bosom of the deep, over which they must sail before the safe, quiet harbor of their hopes was gained. They were reformers, but reformers only in embryo or promise—reformers like Luther, when he first found, opened, and read the Bible; like Wesley, in his little prayer-meeting at Oxford—reformers with their work before them, with its extent and importance but imperfectly realized; but the work was still to be done.

In regard to this meeting with Mr. Campbell, Mr. Scott says: "When my acquaintance with him began, our age and feelings alike rendered us susceptible of

a mutual attachment, and that was formed, I trust, on the best of principles. If the regard which we cherished for each other was exalted by any thing purely incidental, that thing was an ardent desire in the bosom of both to reform the Christian profession, which to each of us appeared in a state of the most miserable destitution." Both of them had at one time been highly Calvinistic in belief; and while they saw and deplored the distracted condition of religious affairs, it seemed as if all efforts toward an improvement would prove unavailing; but when they were freed from the incubus of a party theology, they felt that the Word of God, so far from producing the state of things which had caused them such sorrow, really condemned them and contained in itself all the elements necessary to a cure. Mr. Scott's meeting with Alexander Campbell naturally opened the way to an acquaintance with his father, Thomas Campbell, between whom and his gifted son there existed the most perfect sympathy of feeling in their religious views and efforts.

At that time there were few, if any, better educated ministers in America than the elder Campbell; and he was not less remarkable for his perfect courtesy of manner and well developed Christian character, than for his natural ability and literary culture; and looking at the trio, Thomas Campbell, Alexander Campbell, and Walter Scott, as we now can in the light of their finished lives and work, it may be said truthfully that they were not surpassed in genius, eloquence, talent, learning, energy, devotion to the truth, and purity of life, by any three men of the age in which they lived.

The esteem which Mr. Scott and Thomas Campbell soon learned to entertain for each other was afterwards strengthened by much personal intercourse and united labor in presenting to the world the views which they held in common, and to the spread of which they contributed so much, so that their natural affection and regard seemed like that of father and son. In regard to this intimacy, the elder Campbell wrote thus to Scott many years after: "I think I should know you, and that you also should know me. We have participated in the most confidential intimacy, and I know of nothing that should abate it. Our mutual esteem and unfeigned attachment to each other have been to me precious items of comfort and satisfaction, the privation of which would inflict a serious wound, more especially because it is so intimately connected, I had almost said identified, with my feelings in relation to the promotion of the interests of the Redeemer's kingdom within the limits of our mutual co-operation."

Alexander Campbell, nearly twenty years after they first met, thus writes to Scott: "We were associated in the days of weakness, infancy, and imbecility, and tried in the vale of adversity, while as yet there was but a handful. My father, yourself, and myself were the only three spirits that could (and providentially we were the only persons thrown together that were capable of forming any general or comprehensive views of things spiritual and ecclesiastical) co-operate in a great work or enterprise. The Lord greatly blessed our very imperfect and feeble beginnings; and this is one reason worth a million that we ought always to cherish the kindest feelings, esteem, admir-

ation, love." This feeling was fully reciprocated on the part of Scott.

And now, having brought together these three men of such great and varied talents, animated by a purpose at once great and good, the reader can not fail to discern the hand of Providence in the matter; and now that the instrumentalities are prepared and brought together, it will not surprise us to see the work to which, in the providence of God, they were called, spread and prosper.

## CHAPTER IV.

Conversion of Samuel Church—Marriage—Extracts from his essays in the Christian Baptist—Need of the Ancient Gospel perceived.

**D**URING the lifetime of Mr. Forrester, the position of Mr. Scott in the church was that of a pupil; having been brought into it by the labors of his friend, he had ever looked up to him with an affection and respect that almost might be termed veneration, and, though having a wider range of thought and a much higher degree of cultivation, he felt all the meekness and humility of a child at the feet of its teacher. But when that teacher and guide was so unexpectedly removed, he was placed in a new relation to the little community for which his departed friend had labored so long and faithfully. He became now a teacher where he had lately been a pupil; but being thus thrown on his own resources his natural diffidence soon gave place to self-reliance, and his remarkable abilities developed rapidly. He not only strengthened the church by his admirable method of teaching the Scriptures, but he also increased its numbers by convincing and persuading others to obey the truth. Prominent among his early converts was Samuel Church, whose labors were afterwards made such a blessing to multitudes, and whose memory is so precious still. His early training was among the Covenanters, but he afterwards became a member of an

Independent church, of which Mr. John Tassej was the pastor. He was a close student, however, of the Bible, and its truths made a much deeper impression on his mind and heart than the peculiarities of his church; and at a very early age he was one of the most active workers in one of the first Sabbath-schools of the city. Having made the acquaintance of Mr. Scott, he soon became deeply interested in the then novel views which he advocated. These views, he was not slow to perceive, had a resemblance to his Bible readings, and a closer examination satisfied him that they were identical; for he found that Mr. Scott was able to do what he himself found impossible—namely, to express his views in the very language of the Holy Scriptures. The conflict was not as formerly between the views of the Covenanters and Independents, the comparative merits of differing creeds, but between a human theory supported by texts of Scripture often sadly misapplied, and the uniform and consistent teaching of the Word of the living God. He soon discovered that Infant Baptism was not only inferential, but that the inference was wholly unwarranted, and that the mode of baptism, as then practiced, was wholly unlike the teaching of the New Testament upon that subject. In a word, the whole gospel plan had now a plainness, beauty, and simplicity which the theology under which he had been brought up had, in a great measure, obscured, and he felt that the pearl of truth for which he had long been diligently seeking was found at last. He accordingly made a public profession of his faith in the Lord Jesus, and was immersed by Mr. Scott. He was at that time about twenty-three years of age, extremely

engaging in his appearance and pleasing in his manners. In his heart the good seed found a rich and genial soil, and brought forth in his subsequent life an abundant harvest. His education was limited, but his mind was enriched by various and careful reading, so that he was able to express his thoughts with great force and clearness; he was, moreover, endowed with rare wisdom and common sense, and a kinder heart never beat in human breast. His knowledge of the Bible, by long and close study, became remarkable, indeed wonderful; he was a diligent student of it from his early youth, and at the age of forty he had read the New Testament through one hundred and fifty times, and the Old Testament half that number. By this means he made the thoughts of the sacred writers his own, could quote accurately from any portion of the sacred record, and had such an admirable knowledge of its scope and the relation of its various parts that Alexander Campbell, in the height of his power and success as a defender of the Christian religion against attacks from all quarters, said that he would rather trust Samuel Church in the discussion of any subject that could be settled by the common version of the Bible than any oilier man within his knowledge. He always carried with him a small copy of the Bible, that he might read it whenever or wherever an opportunity occurred—in the intervals of business, on his travels, or, where he was often found, by the bedside of the sick and the dying.

One or two instances of his love for the Bible may be mentioned. One evening he went to prayer-meeting, but in consequence of a severe storm no one but himself was there; but he spent more than the allotted

time in reading the entire gospel by Luke. Indeed, the writer has never known any one who devoted so much of his life to the reading and study of the Word of God as did this good man; it was near and dear to his heart all his life, and he asked, when dying, that it should be placed beneath his pillow.

Another congregation was established in Allegheny City, over which Mr. Church presided for nearly thirty years, with such success that it soon outnumbered the church in Pittsburg, and became one of the most noted and influential churches in the movement called the Reformation. A very warm attachment sprung up between Mr. Scott and his amiable and earnest young convert, which grew and increased until death severed them for a season.

On the 3d of January, 1823, Mr. Scott was united in marriage with Miss Sarah Whitsett, at that time a member of the religious body known as Covenanters; she afterwards united with the church then under the care of her husband, to whom she proved to be a faithful and affectionate helper, who shared without murmuring the toils and privations incident to such a life as his labors and sacrifices made it necessary to lead. "He was at this time about 26 years of age, about the medium height, slender and rather spare in person, and possessed of little muscular strength. His aspect was abstracted, meditative, and sometimes had even an air of sadness. His nose was straight, his lips rather full, but delicately chiseled; his eyes dark and lustrous; full of intelligence and tenderness; and his hair, clustering above his fine ample forehead, was black as the raven's wing." Such, doubtless, he appeared then to his favorite pupil, to whom we are in-



debted for the above description. But it must be remembered that the teacher is often an object of reverence and awe to the pupil, and this may have rendered the picture less attractive than it would have been if drawn by another hand. The writer knew him well in after years, subject, at times, it is true, to hours of depression, but in the main, genial and even mirthful; abounding in anecdotes and brilliant flashes of wit and repartee, and especially delighting in, and delightful to, the young. His entrance into a room full of young people, instead of checking or clouding their mirth, served only to increase it; and was like the letting in of additional sunshine.

It was in this year that his friend A. Campbell projected his first publication, which afterwards became so famous; but before issuing the work he consulted Mr. Scott in regard to it. He intended to name his paper "The Christian;" but Mr. Scott suggested that it might disarm prejudice and secure a wider circulation were he to call it "The Christian Baptist," especially as it was expected to circulate mainly among the Baptists, among whom the elements of reform had for some time been slowly and silently spreading. Mr. Scott's suggestion met his approval, and the periodical, which produced the greatest revolution in religious thought in this century, was issued in August, 1823, under the name of "The Christian Baptist."

From the time of his first meeting with Mr. Scott, Mr. Campbell had felt that he had met with no ordinary man, and having discovered, he was not slow to acknowledge, his ability, and urged him to set forth his views through the medium of the new periodical to which he had given a name. In accordance with this

invitation he prepared an article for the first number, with the caption, "A Divinely Authorized Plan of Teaching the Christian Religion." Mr. Campbell himself had an article headed the "Christian Religion;" and his father contributed an essay on the "Primary Intention of the Gospel."

The publication of this paper marked a new era in religious literature; the novelty of the views, the extraordinary ability with which they were set forth, the reforms for which they called, and, above all, their evident truth, created an interest and an inquiry such as has seldom been equaled.

Mr. Scott continued his Essays on the theme above mentioned through four numbers of "The Christian Baptist," and in them he says or suggests all that is needed on that subject. They are, in a word, exhaustive, embodying, as they do, the earnest and prayerful reflections of years; and in vigor of style and felicity of expression they will not suffer by comparison with the finest productions of the present day.

A few extracts from these Essays will bring before the mind of the reader the needs of those times, and justify all we have said concerning them:

"Were a vision vouchsafed us for the single purpose of revealing one uniform and universal plan of teaching the Christian religion, would not every Christian admire the goodness of God in determining a matter on which scarce two calling themselves Christian teachers now agree? Would not every teacher feel himself bound in duty to abandon his own plan and to adopt the plan of God; to study it, to teach it, and, in short, to maintain its superiority and authority against all other schemes, how plausible soever in their configuration, how apparently suitable

soever in their application? The writer has not been favored with any vision on this matter; moreover, as he deems it unnecessary, he of course does not expect any; and surely, if his plan be authorized by the example of God himself; by the Lord Jesus Christ; by the Holy Spirit, in his method of presenting the truth to all men in the Scriptures; if the apostles taught the truth on this plan; and if missionaries in teaching idolaters feel themselves forced to the adoption of it, then there is no need of angel or vision. Times out of number we are told in Scripture that the grand saving truth is, that 'Jesus is the Christ.' This is the bond of union among Christians—the essence—the spirit of all revelation. All the Scriptures testify and confirm this simple truth, that 'he that believeth that Jesus is the Christ is begotten by God,' 1 John 5: 2. For he who believeth it sets to his seal that God is true. Such a one, John says, loveth God, and Christ, and the brethren; keepeth his commands, and is purified from all his sins, and overcometh the world, and shall be saved. Christ declared, when departing into heaven, that he that believeth not shall be damned. The grand truth, then, being that 'Jesus is the Christ,' let us attend to those Scriptures which are written for the express purpose of establishing this proposition. These are the writings of the four evangelists, which at once show us in what manner God would have us to learn this truth; in what manner the Lord Jesus taught it; how the Holy Spirit has been pleased to present it to mankind; how the apostles wrote of it, and, of course, taught it to the world. This is the beginning of the plan authorized of heaven, and every teacher of the Christian religion should commence by unfolding to his hearers the matter of the four evangelists. 'These things,' says John, 'are written that ye might believe that Jesus is the Christ; and that believing, ye might have life through his name.'

“Now, what definition soever the Holy Scripture has given of one evangelist, that is the definition of them all, for each of them contains a history of that marvelous evidence by which Jesus proved that he was the Christ: by which his pretensions to the Messiahship were so amply confirmed among the Jews. The perfection of Christian intelligence is a knowledge of the Holy Scriptures, and no Christian is intelligent but as he knows the Scriptures. The desideratum, then, is a plan for teaching them to the people. By commencing with the four evangelists, and abiding by them until they are relished and understood, we learn, chief of all things, that Jesus is the Christ; and while the number, magnitude, variety, sublimity, and benignity of his miracles delight, astonish, and instruct us, they, at the same time, carry irresistible conviction to the heart, purge it, elevate it, and fix our faith in the mighty power of God. By and by, as we become familiarized to the miraculous evidence, we become reconciled and even strongly attached to it, losing all suspicion of its reality, and, of course, of the reality of our holy religion; because we come to perceive that these things were not done in a corner, but in public, and under the inspection of men who were both able and forward to decide upon their truth and certainty; men who, in point of intellect, reason, and character, might have vied with the choicest of our modern skeptics; men, in short, whose abilities to detect were equaled only by their readiness to pervert.

"In the writings of the evangelists we behold that power which created man and all things exerting itself with all possible unaffected pomp and majesty; tempering, untiring, and clothing itself with all goodness and philanthropy; and so entirely at the will of the Holy One, that it accompanies those who accompany him. It sparkles, it flashes, it shines, it heals, it renovates, it creates, it controls, it rests, it leaps, it flies, it kindly raises up the bowed

down, or hushes into silence the swelling and reluctant storm; it flies forth with the breath of his mouth; it operates at the tuft of his mantle, at the tip of his finger, or at the distance of a hundred leagues; now it is in the air with a voice like thunder; it shakes open the nodding tombs, or it rends the crashing mountains around Jerusalem; always marvelous, it is always harmless, and mostly benevolent. True, there is nothing conciliating; apart from goodness, we always choose to inspect it at a distance; but if joined with malevolence we fly from it with horror and affright. Power is formidable and even terrifying in the tiger, because in him it is a mere instrument of cruelty; but the same power becomes amiable in the horse, because all the thunder of his neck, all the glory of his nostrils, the strength of his limbs, and the fierceness of his attitude, are continually held in check by that beautiful docility which so eminently characterizes this noble animal, and by which his very will is identified with that of his rider. In the evangelists we behold the everlasting, the unexpended power itself, revealed in the form of a servant, and with more than a servant's humility, the strength of the Lion of the tribe of Judah, and the harmlessness of the Lamb dwelling together in the same one."

"The ultimate design of these papers on Christianity is to exhibit a plan of preaching Christ to mankind, having for its authority the example of the Father, the Son, and the Holy Spirit, together with that of the apostles and others, who in the beginning were commissioned to promulgate the new doctrine. The design, indeed, may at first Bight seem as adventurous as it is novel; but what of that? Christian pastors are not to be startled at the apparent presumption or novelty of my attempt. Their principal concern must be about the reality of what I propose. Is there one way, and only one, of preaching Christ to sinners,

and is that one way supported by the above authorities? I answer in the affirmative, there is but one authorized way of making Christ known to men, in order that they may believe and be saved; and now it is my business to show, by Scripture, that this is the case. The reader will remember that it has been shown, in a former paper, that Jesus having died for sin and arisen again to introduce the hope of immortality, the great fact to be believed, in order to be saved, is that he is the Son of God; and this being a matter-of-fact question, the belief of it as necessarily depends upon the evidence by which it is accompanied as the belief of any other fact depends upon its particular evidence. No one thinks of accrediting a mere assertion. Our blessed Savior scrupled not to tell those among whom he alleged his divine authority, that if he alone said 'he was the Messiah,' his testimony was not to be regarded, and then reminded them of the testimony given by John the Baptist, whom they held to be a prophet; the testimony of the Father, too, and of the Holy Spirit, and of the Scriptures; and we shall see by and by that to preach the gospel is just to propose this glorious truth to sinners, and support it by its proper evidence. We shall see that the heavens and the apostles proposed nothing more in order to convert men from the error of their ways and to reduce them to the love and obedience of Christ.

"I am not ignorant that there are thousands who suppose that there is something else far more necessary than this. They are ready to say that every body believes Jesus to be the Son of God, and to have been put to death for sin. To this it may be proper to reply, that not a single soul who attends the popular preachers has ever been convinced of this fact, that 'Jesus is the Savior,' by its proper evidence. Clergymen do not preach the gospel with its proper evidences. They proceed in their annual round of sermonizing on this capital mistake: that the audience have

believed Jesus to be the Savior; so that their very best harangues, generally denominated gospel sermons, seldom deserve a better name than rants about the everlasting fire that shall consume the despisers of the offered salvation. But everybody who has read the New Testament must have observed that the Scriptures never propose the rewards and punishments which are appended to the belief and rejection of the gospel as a proof of its truth; and every one who knows how the apostles preached the gospel must know also that they never did so; that they never produced the sanctions of everlasting burning in order to secure the faith and obedience of their hearers. If, indeed, their hearers' were sometimes refractory, and would even dare to despise the gospel when set before them with its proper evidences, the gifts, the miracles, and the prophecies, then, indeed, the apostles made known the terrors of the Lord, not the terrors of the law. Then, indeed, they made it known that the Lord should be revealed from heaven to take vengeance by fire on them that obeyed not God—*i. e.*, believed not the gospel of the Lord Jesus Christ; but this was not to prove that Jesus had been put to death for sin, and was the Son of God, but only to warn those who might be disposed to despise or neglect that splendid evidence of gifts, miracles, etc., which proved their gospel to be true, which proved Jesus to have been crucified for sin, and to be the Son of God. In short, the apostles proceeded thus: they first proposed the truth to be believed; and, secondly, they produced the evidences necessary to warrant belief; and, thirdly, if any seemed to despise the gospel, or resist the Holy Spirit—*i. e.*, the evidence afforded by the Holy Spirit in gifts, miracles, and prophecy—then they warned these despisers of the consequences, and thus freed themselves from the blood of all men."

Such essays as these, from which we have quoted, and the powerful articles from the pen of the editor

in each number, soon created a profound sensation. In many of the communities in which "The Christian Baptist" circulated the foundations of religious belief were carefully and earnestly re-examined; and the result was that many of its leaders, to whom religion, as popularly taught, was a mysterious and altogether unintelligible affair, now saw in it, as set forth in the Scriptures, a beautiful harmony and simplicity, and began to spread among their neighbors the light which they had received; and being of necessity placed on the defensive, they were obliged to maintain by an appeal to Scripture the views they had espoused. In some instances entire churches with their pastors were led to lay aside their creeds and much of their theology and to accept the Word of God as their only guide. The publication of this remarkable sheet continued for seven years with increased interest and a largely augmented list of subscribers, and only ceased to give place to a larger and more widely-circulated monthly called "The Millennial Harbinger." During the existence of "The Christian Baptist" Mr. Scott was a frequent contributor to its pages, and his numerous articles under the signature of "Philip" gained him a reputation scarcely inferior to that of the editor—A. Campbell himself.

Up to this time nearly all the efforts made by these advocates of reform were confined to the correcting of evils and abuses in the church, and comparatively little was done for the conversion of sinners; and the result, of course, was, that while many were led to adopt the views set forth with zeal and vigor, there was but little growth in the churches as far as numbers were concerned. They had not, as yet, clearly



perceived the distinction between the original order of the church"and the original gospel, and were so occupied with an attempt to reform the church and unite the various conflicting parties, that they did not at first perceive that there was an equal necessity for urging the original plea, as made by the apostles in their addresses to the world. The reformation thus far was ecclesiastical, but the aggressive element of the gospel was wanting; the few that united with them from the world had, as it were, to take the kingdom of heaven by violence; but the necessity of going before the world with the gospel message of entreaty and invitation soon became apparent to the mind of Scott, who, as we shortly shall see, soon began to realize what was needed in this respect, and began to invite and compel men to come to the gospel feast.

## CHAPTER V.

Removal to Steubenville—Visits the Mahoning Baptist Association—  
Mr. Scott chosen as Evangelist—His field of labor—Religious  
experiences—The three brothers.

**M**R. SCOTT remained in Pittsburg teaching his academy and instructing the church until sometime in 1826, when he removed to Steubenville, Ohio. It was in the summer of this year also that he made his first appearance at the Mahoning Baptist Association, within the bounds of which he afterwards became so famous. The association met on the 25th of August. Mr. Scott was not a member of this body, but is mentioned in the Minutes simply as a teaching brother, but was by courtesy invited to partake in its deliberations; and probably from the fact of his being a stranger was, by a similar act of courtesy, invited to preach on Sunday, at 10 o'clock A. M., the hour usually occupied by the best talent. His sermon, based on the nth chapter of Matthew, was a powerful one and made a deep impression. A. S. Hayden, then quite a youth, was present, and saw and heard Scott for the first time. He says that his fancy, imagination, eloquence, neatness, and finish as a preacher and a man attracted his attention, and fixed him forever on his memory. Alexander Campbell, whose reputation was already great, was present, and many who had been attracted to the meeting by his fame supposed that they were hearing him while



| CHURCHES.        | MESSENGERS' NAMES.     | Additions by Baptism... | Additions by Letter..... | Dismissed... | Excommunicated..... | Died..... | Total..... |
|------------------|------------------------|-------------------------|--------------------------|--------------|---------------------|-----------|------------|
| Hubbard.....     | Jesse Hall.....        | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Walter Clark .....     | 1                       | ...                      | ...          | ...                 | ...       | 37         |
|                  | Archibald Price.....   | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Braceville.....  | Jacob Osborn.....      | ...                     | 3                        | ...          | 2                   | 1         | 36         |
|                  | Henry Harsh.....       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | William McGavern....   | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Yellow Creek...  | Thomas Ray.....        | 5                       | ...                      | 1            | 2                   | ...       | 30         |
|                  | Simon Kelley.....      | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Arthur Wherry.....     | 1                       | ...                      | 2            | ...                 | ...       | 70         |
| Achor.....       | John Jackman.....      | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Canfield.....    | David Hayse.....       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Myron Sackett.....     | 1                       | ...                      | 1            | ...                 | ...       | 28         |
|                  | Alexander Campbell...  | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Wellsburgh.....  | John Brown.....        | 11                      | 5                        | 3            | 1                   | 1         | 56         |
|                  | David Gaskill.....     | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Arthur Hayden.....     | 3                       | 4                        | ...          | ...                 | ...       | 34         |
| Salem.....       | Aaron Hise.....        | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | No intelligence.       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Samuel Hayden.....     | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Youngstown....   | Joseph Pearce.....     | ...                     | ...                      | ...          | ...                 | ...       | 13         |
| Southington..... | No intelligence.       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Randolph.....    | Abijah Sturdevant..... | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | William Churchill..... | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | No intelligence.       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
| Sandy.....       | No intelligence.       | ...                     | ...                      | ...          | ...                 | ...       | ...        |
|                  | Total.....             | 34                      | 13                       | 14           | 13                  | 4         | 492        |

3. Bro. Jacob Osborn was chosen Moderator, and Bro. John Rudolph, Jr., Clerk.

4. The following teaching brethren being present were invited to a seat in the council: Walter Scott, Samuel Holmes, William West, and Sidney Rigdon.

5. Brethren A. Campbell, D. Gaskill, and A. Bentley were appointed a committee to arrange business for tomorrow. Adjourned till to-morrow morning, 9 o'clock.

Bro. Sidney Rigdon delivered a discourse in the evening on John, 8th chapter.

6. Met pursuant to adjournment; opened by praise and prayer.

7. Voted to take up the request from the Braceville church, which is as follows: "We wish that this Association may take into serious consideration the peculiar situa-

tion of the churches of this Association; and if it could be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think that a blessing would follow."

8. Voted that a person be appointed for the above purpose.

9. Invited Bros. J. Merrill, J. Secrest, and Joseph Gaston to a seat with us.

10. Voted that all the teachers of Christianity present be a committee to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so appointed.

11. That Bro. A. Campbell write the corresponding letter for this year.

12. That a collection of \$6.91 be paid over to Bro. A. Campbell, for the printing and distribution of the Minutes of the Association.

13. That Bro. William West be continued Corresponding Secretary, and Bro. John Rudolph Recording Secretary, and Bro. Joab Gaskel Treasurer.

14. That our next Association be held at Warren, Trumbull County, Ohio, on Friday preceding the last Lord's day in August; public worship to commence at 1 o'clock P. M.

15. That a circular letter be written on the subject of itinerant preaching for the next Association by Bro. A. Campbell.

16. That Bro. A. Campbell deliver the introductory discourse for next year, and in case of failure Bro. Jacob Osborne.

17. The committee to which was referred the nomination of a person to labor among the churches, and to recommend a plan for his support, reported as follows: "1st. That Bro. Walter Scott is a suitable person for the task, and that he is willing, provided the Association concur

in his appointment, to devote his whole energies to the work. 2d. That voluntary and liberal contributions be recommended to the churches for creating a fund for his support. 3d. That at the discretion of Bro. Scott, as far as respects time and place, four quarterly meetings for public worship and edification, be held in the bounds of this Association this year, and that at all those meetings such contributions as have been made in the churches in those vicinities be passed over to Bro. Scott, and an account of the same to be produced at the next Association; also that at any time and in any church, when and where Bro. Scott may be laboring, any contributions made to him shall be accounted for to the next Association."

18. Voted that the above report, in all its items, be adopted. Bro. Secrest delivered a discourse in the evening from John's testimony, 3d chapter. Met on Lord's day, at sunrise in the Baptist meeting-house, for prayer and praise, and continued till 8 o'clock. Met again in the Presbyterian meeting-house, Lisbon, where, after public worship, Bro. Jacob Osborne delivered a discourse on Hebrews, 1st chap. He was followed by Bro. A. Campbell, who delivered a discourse on Good Works, predicated upon the last paragraph of the Sermon on the Mount and the conclusion of Matthew, 25th chapter. A collection of \$11.75 was then lifted for the purposes specified in the report of the Committee. After a recess of a few minutes and the immersion of some disciples in the creek, the brethren met at the Baptist meeting-house and broke bread, after which they dispersed, much comforted and edified by the exercises of the day.

JACOB OSBORN, *Moderator.*

JOHN RUDOLPH, JUN., *Clerk.*

JOHN RUDOLPH,

*Clerk for the Association.*

In regard to the proceedings of the Association, as given above, it will be observed that Mr. Scott was again invited to a seat. This might have been expected; but is it not very remarkable that when a committee was appointed composed of preachers who were members of the Association, and also of those who were not, to choose an evangelist to travel among the churches, that one should be selected who was not a member of the body, and who neither agreed in his religious views with many of those who selected him for so important a task, nor took any pains to conceal this difference? Nor could the choice have been made on the ground of peculiar fitness in consequence of great success in the evangelical field, or greatness of reputation; it was not a matter of necessity—a choice of a giant from among pygmies. Bentley was known and esteemed throughout the entire Association; Campbell's great and admirable talents were well known and acknowledged; Rigdon had the reputation of an orator; Jacob Osborn gave high promise of future usefulness; Secrest and Gaston were popular and successful evangelists; and yet by the voices of all these, and others of less note, Walter Scott was unanimously chosen for the most important work that the Association had ever taken in hand.

He proved to be, however, as we shall see, the man of all others for the place and the work—a work which neither he nor they who called him to it had the remotest idea that it would result, as it did, in the dissolution of the Association and the casting away of creeds and the unexampled spread of clearer and purer view of the gospel—nay, a return to it in its primitive beauty and simplicity.

Having now before us the man and his work, this seems a fitting place to introduce a notice of the field in which he was providentially called to labor—namely, the bounds of the Mahoning Association. This body was formed at Nelson, Portage County, Ohio, on the 30th of August, 1820, and was composed of some ten Baptist churches. Its belief was set forth in ten articles of faith, in which a belief in the Trinity, eternal and personal election to holiness, total depravity, particular redemption, and the irresistible power of the Holy Spirit in conversion was insisted on. Each church in the body had its own articles of faith, some of them equaling in number those of the Association, others with as many as eighteen or nineteen articles, and still others with but eight or nine. In several of these church creeds, which all affirmed the doctrine of the Association, there were to be found additional articles; as, for instance, the following: "We believe in the laying on of hands on baptized believers to be an apostolic practice, and as such we observe it;" and some, in addition to the articles common to all the rest, had one which read thus: "In short, we receive a book called the Baptist Confession of Faith, adopted by the Philadelphia Association, Sept. 25th, 1742, as generally expressive of our views of the great doctrines of revealed religion." One church says of the same Confession of Faith: "We agree to adopt it," and another, after enumerating various points of doctrine, concludes by saying: "For further particulars we refer to the Baptist Confession of Faith."

The number of churches in the Association at first was ten, which was afterwards increased to about



double that number, seventeen appearing on the list at the meeting at New Lisbon in 1827. These churches were mainly in that portion of Eastern Ohio lying adjacent to Pennsylvania and between the Ohio River and Lake Erie, called the Western Reserve, which was mainly peopled by settlers from the New England States. One of the churches was in Virginia—that of Wellsburgh.

The name of Adamson Bentley, who was the leading man in the Association, appears in the Minutes of every meeting from its formation to its close; that of Alexander Campbell does not appear until 1825. Walter Scott's name appears in the Minutes for 1826 and 1827 simply as a teaching brother. Although there were within the bounds of the Association some pious and devoted men, such as Bentley, Osborne, the Haydens, and others; still, in consequence of their creeds, by which they were cramped and confined, and the chilling influence of the ultra Calvinistic views then prevalent, religion was at an extremely low ebb. The monthly meetings had become cold and formal gatherings, the reading of church constitution, covenant, and articles of faith—for some had all these—had, in a measure, usurped the place of reading the Scriptures, of prayer and praise. There was but little growth in true piety, little enjoyment, and but few conversions. At the Association in 1827 fifteen churches reported only thirty-four baptisms, and of these eleven were at Wellsburgh, from which church A. Campbell was the delegate. The report of the previous year was still worse, only eighteen baptisms within the bounds of seventeen

churches, while the exclusions and deaths for the same period were twenty-three.

In 1825 seventeen churches reported but sixteen baptisms. The greatest number reported in any one year was one hundred and three, from ten churches, of which fifty-six, or more than one-half of the entire number, was at Warren, under the labors of Elder A. Bentley, whose love for dying men made him often overstep the narrow limits of his creed.

Great stress was in those days placed upon what was called a religious experience—more reliance, indeed, upon the feelings and mental exercises of the penitent than upon a change of conduct and obedience to the plain teachings of the Word of God; indeed, it was by no means uncommon to hear the Word of God spoken of as powerless and inefficient; but any unusual agitation of the feelings was regarded as the direct influence of the Holy Spirit upon the sinner's heart. Dreams and visions of a grand or gloomy nature were thought to indicate the anger or favor of God, and to persons of warm and lively imaginations these were seldom wanting; and those who could relate the most wonderful stories in regard to the soul's enjoyments or conflicts were regarded as favorites of heaven, while the equally earnest and sincere, yet more sober-minded, were thought to be in a far less hopeful condition.

Were we to regard as true many of the religious experiences of those times we should have frequently to admit the appearance of Christ to earnest seekers, speaking to them words of comfort and blessing, as when he was here in the flesh, or be horrified by their encounters and conflicts with the Prince of

Darkness, which, however, generally ended in his defeat and flight. Much of this, doubtless, is to be attributed to the fact that John Bunyan was more read by a certain class than John the Evangelist, and was by many Baptists regarded as a kind of patron saint; and the nearer their experiences resembled those of the "Wonderful Dreamer" the safer did they feel, and the sounder were they in the faith.

A few of the visions and experiences of the famous author of the "Pilgrim's Progress" will show where the type of much of the supernatural in the religion of these times is to be found. Once he dreamed he saw the face of the heavens, as it were, all on fire, the firmament crackling and shivering as with the noise of mighty thunders, and an archangel flew in the midst of heaven sounding a trumpet, and a glorious throne was seated in the east, whereon sat one in brightness like the morning-star; upon which he, thinking it was the end of the world, fell upon his knees, and, with uplifted hands toward heaven, cried: "O Lord God, have mercy upon me! what shall I do? the day of judgment is come, and I am not prepared!" when immediately he heard a voice behind him exceeding loud, saying, "Repent!" and upon this he awoke, and found it but a dream. At another time he dreamed that he was in a pleasant place, jovial and rioting, banqueting and feasting his senses, when immediately a mighty earthquake rent the earth, and made a wide gap, out of which came bloody flames, and the figures of men tossed up in globes of fire, and falling down again with horrible cries, shrieks, and execrations, while some devils that were with them laughed aloud at their torment; and while he

stood trembling at this sight, he thought the earth sunk under him, and a circle of flame inclosed him; but when he fancied he was just at the point to perish, one in white shining raiment descended and plucked him out of that dreadful place, while devils cried after him to leave him with them to take the just punishment his sins had deserved, yet he escaped the danger, and leaped for joy, when he awoke and found it but a dream. Again, when playing ball on the Sabbath, a voice suddenly came from heaven into his soul, which said, " Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" Greatly amazed, he says: "I looked up to heaven and was as if I had with the eyes of my understanding seen the Lord Jesus looking clown upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for my ungodly practices."

At one time he would regard himself as having committed a similar sin to that of Peter when he denied his Lord, and at another time his sin was no less than that of Judas. He saw Christ on the cross, and his soul was in an agony of sorrow and love at the sight. He met Satan both as a roaring lion and an angel of light, but sent him howling away or eluded the snares he had set for his soul. These and a thousand other kindred instances had much to do with shaping the religious sentiment of the days of which we write, and those who were not under the influence of them, to a greater or less degree, were fewer far than those who were. Men even of education and more than ordinary natural ability were known, after seeking the path to God by reading the

record he had given to men, to ask in prayer a sign or token of their acceptance; and many, feeling that God had denied to them what he seemed to have granted so lavishly to others, gave up the search in hopeless despair. One of the most common and at the same time one of the most hopeful experiences was a conviction of sin so deep and pungent that the penitent was willing to suffer the pains of eternal death for the glory of God. It was comparatively easy for the sinner to believe and say that he deserved eternal damnation, but only the grace of God, it was thought, was able to render him willing that such a fate should be his, that God might be glorified. As illustrative of these times we might mention the case of three brothers, two of whom still survive. They were all religiously disposed, and all brought up under the severe Calvinistic teaching then so common among the Baptists. One of them for years was desirous of the favor of God, but for years sought it in vain, and was consoled by being told that he must wait for God's good time and way; all the time of his waiting the difficulty was not on his part; he was willing and anxious to be saved, but, according to the doctrine, the Lord was not. It was a long season of doubt, of darkness, and only after years had passed was he able, after a long struggle and earnest prayer, to draw some comfort from the words of Scripture: "As thy clays, so shall thy strength be." The other brother seemed signally favored; he saw signs in the heavens and heard voices which he could not doubt were celestial; at one time he saw a coffin passing through the air, and heard at the same time a voice of solemn warning. An unusually violent thunder-

storm he deemed was sent as a special warning; and while his elder brother could scarcely, after years of seeking, find a ground of hope, he had many and wonderful proofs of the interest felt in his salvation, in the sights and sounds to which we have referred. The other brother was a calm, meditative man; heaven did not seem averse to his desires, as in the case of one of his brothers, nor was he favored with the sights and sounds which alarmed or assured the other. He carefully read the Scriptures and thought upon the mercies of God: this awoke gratitude in his heart, and he felt that the goodness of God should lead him to repentance, and by such motives was led to dedicate himself to the service of God. The wonderful experience, however, was generally regarded as the best, and sights that were never seen and voices that were never heard, which had no existence save in the imagination of the individual, were stronger proofs of the divine favor than a life and walk in accordance with the Word of God.

The preachers taught human inability, and the people generally gave full illustrations of their belief of the doctrine. "Wait and not work" seemed to be the favorite motto, and thousands under this delusion waited, alas, too long. There was, however, a vague impression that something was wrong, and a desire to find out that wrong and its remedy; and it was this feeling, doubtless, which led to the desire to have an evangelist in the field, which resulted in the unexpected selection of Walter Scott for the work, for which his success proved him to be eminently qualified.

## CHAPTER VI.

Favorable omens — Articles of Faith of the New Lisbon church—Scott begins his work—Preaches at New Lisbon—The Gospel offer accepted—Baptism for the remission of sins restored.

**I**N view of the state of things set forth in the preceding chapter, the field of labor for the newly-chosen evangelist was rather an unpromising one; but it must be remembered that he himself had for years been perplexed by the doctrinal difficulties prevailing among the people to whom he was sent, and therefore the better prepared to show the evils of a partisan theology, and to point out a more excellent way. Here and there, however, in the various churches of the Association, were to be found individuals dissatisfied with the popular orthodoxy of the times, who needed only a leader in order to throw oft the yoke of human creeds and to unite upon the one foundation on which the followers of Christ first stood. These were mainly the readers of the "Christian Baptist," by whose bold and startling articles a spirit of deep and earnest inquiry had been aroused. They were, though few in number, the thinkers, the earnest and honest-hearted of the various communities in which they were found, and their views, like leaven, were slowly and silently making their way. Indications of this appeared as early as the year 1823. In that year the church at Hubbard sent to

the Association the following question: "Is it the opinion of this Association that any church has the privilege, according to Scripture, of holding communion without an ordained elder, or to administer other gospel ordinances?" This was answered in the negative. In the same year the following was submitted by the Nelson church: "Is it an apostolic practice for churches to have confessions of faith, constitutions, or any thing of the like nature, except the Scriptures?" This was a blow aimed at the practice of every church in the Association. To answer the question in the affirmative would have made it necessary to prove what did not admit of proof; to have given a negative answer would have condemned what was universally practiced. Action upon it was, therefore, postponed until the next year, and even then it was deemed most politic to pass it by in silence. In 1824 the Nelson church had two more questions to propose for the consideration of the Association. They were: 1. "Will this Association hold in its connection a church which acknowledges no other rule of faith and practice than the Scriptures?" 2. "In what manner were members received into the churches that were set in order by the apostles?" Plain as these questions were, it was deemed best to postpone the answers until the next year, at which time the following replies were made. To the first: "Yes; on satisfactory evidence that they walk according to this rule." To the second: "Those who believed and were baptized were added to the church." These answers were condemnatory of the almost universal practice of the Baptist Churches at that time, as they did not recognize any



church unless it had articles of faith corresponding to their own; and such was the universal demand for an "experience," that persons who had been baptized on a simple profession of faith in the Lord Jesus were denied membership with them.

In the same year, from the New Lisbon church came the query: "Is it scriptural to license a brother to administer the Word and not the ordinances?" to which the answer was: "We have no such custom taught in the Scriptures." Also the following from the Nelson church: "Can Associations, in their present modifications, find their model in the New Testament?" to which the answer was: "Not exactly."

In 1825 the Youngstown church sent up to the Association the following: "Was the practice of the primitive church an exact pattern to succeeding ages; and is every practice to be receded from which was not the practice of the primitive saints in their peculiar circumstances?" The reply was: "It is the duty and privilege of every Christian church to aim at an exact conformity to the example of the churches set in order by the apostles, and to endeavor to imitate them in all things imitable by them."

From the occurrences just related it will be perceived that light was increasing, and the questions from the Nelson church especially indicate that there were within it the elements of reform; and that those who held the sentiments set forth in the queries noticed were desirous of throwing off the creed which they regarded as a yoke of bondage. But of all the churches in the Association, that at Hiram, Portage County, had taken the most advanced ground. This congregation at one time had its church covenant,

church articles, church constitution, and in addition to these held to the Philadelphia Confession of Faith; and it was not unusual to have all the three former read at a single church meeting. Of this dreary repetition the church clerk grew weary, and thought that the time could be better employed in reading the Scriptures. In this view several others shared; the matter was canvassed in nearly every family, and at length, at their monthly meeting, in August, 1824, it was proposed to renounce all—covenant, articles, constitution, and the Philadelphia Confession—and take the Word of God as the only rule of faith and practice. A few objected, on the ground that without their articles and church covenant they would be like a barrel without hoops, with nothing to keep them together, as without them they could neither receive nor exclude members. Two recent occurrences, however, favored those who advocated the rejection of the offensive documents in a practical way. A short time before, two members had been received without the laying on of hands after baptism, which had previously been regarded by some as much a gospel ordinance as baptism or the Lord's Supper; this was done in consequence of their minister, Rufus Freeman, refusing to lay hands on the converts, as he did not regard it as enjoined by the Scriptures; and so the articles of faith which made it necessary had the effect of making trouble instead of keeping it away. A refractory member had also been brought up for trial, but as the offense was one not specified in the church articles, and she beyond all question guilty and yet unwilling to confess her fault, she was excluded on scriptural ground.

An aged German brother, highly esteemed for his godly life, but who had never spoken in a church meeting before, arose, and after alluding to the above case, said: " Brethren, that trial was conducted without the use of the church articles; we have found that we can exclude disorderly members without them; if the Bible is a good rule by which to exclude evil-doers, it ought to be a good rule for right-doers to live by. I think we can do without the articles."

The longer the discussion continued the stronger grew the party which stood up for the Bible alone, and when the motion was put that all their church rules and standards save the Bible alone should be renounced, all save three voted in its favor. One of the three, a lady, rose and said she had not voted on the motion from the fact that she had never accepted the documents which had been rejected, and for that reason could not renounce them; another gave a similar reason, leaving only one in the opposition. But this was a rare case in those days; most of the churches stood by the creed, articles, and covenant, and their opposers were generally regarded as troublers of Israel.

As the articles of faith so often referred to expressed the views entertained at that time, and were given up with reluctance after a severe struggle, those held by the church at New Lisbon are given below, as generally expressive of the sentiments of the churches in the Mahoning Association:

ARTICLES OF FAITH held by the Baptist church at New Lisbon.  
Constituted

May 31, 1806:

ARTICLE I. We believe in one God, the Creator of all the worlds, the only living and true God; a being of in-

finite perfections, whose essence can not be comprehended by any but himself; a most pure Spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is infinite in all his perfections, and most holy in and of himself.

II. We believe that in this being of infinite perfections there are three subsistences or persons, the Father, Son, and Holy Spirit, of one substance, power, and eternity; each having the whole divine essence, yet the essence or nature undivided. The Father is of none neither begotten nor proceeding. The Son is eternally begotten of the Father. The Holy Spirit proceeding from the Father and Son, all infinite and without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several particular relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence on him.

III. We believe the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice in religious things.

IV. We believe in the eternal and particular election of men and angels to eternal glory.

V. We believe man to be a fallen creature and in a fallen state, and in his present state he is not able in and of himself to recover himself to a state of happiness.

VI. We believe in a particular redemption of a definite number of persons to eternal life by the death of Christ.

VII. We believe in a free justification by the righteousness of Christ imputed, and efficacious grace in regeneration, and the final perseverance of the saints in grace to the end.

VIII. We believe in the resurrection of the dead, both of the righteous and ungodly, and the general judgment

to come, and that the saints shall forever enjoy the glory of heaven, and that the unrighteous shall be sent to eternal misery to remain forever without hope or deliverance.

IX. We believe that baptism is an ordinance of the New Testament, and that believers are the only subjects of it, and that this ordinance ought to be administered by dipping the body all over in water.

X. We believe that laying on of the hands (on baptized believers as such) is an ordinance of the gospel.

XI. We believe that the Lord's Supper is an ordinance of the gospel church.

Some of the churches had more and some fewer articles than the above, but these will serve as a fair specimen of what all the Baptist churches in that region regarded as a necessity; and their fate was one which finally overtook them all.

When the principles of the Reformation had been imbibed by some members of that congregation; at one of their monthly meetings, after the reading of the articles, one of the brethren asked that the third article be read again, which was done; it reads as follows: "We believe the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice in religious things." He then asked: "Brethren, do we believe that article?" "Certainly, most certainly," was the reply from several. "What, then," he continued, "is the use of the rest if the article just read be true, and the Word of God is the only infallible rule of faith and practice?" Another brother who saw the point, rose and moved that the articles of faith be abandoned; some, however, insisted that time for reflection was needed, and were in favor of delaying the vote until the next

monthly meeting. The next meeting came, but the articles were not read as usual, nor was the matter called up then or ever after.

From this somewhat long but necessary digression it will be seen that, while there were many things calculated to discourage the most sanguine, there were at the same time some hopeful indications; the light was dawning, which soon brightened into a glorious day.

But to return to the newly-appointed evangelist. No one, perhaps, was as much surprised at his appointment as himself. He was at that time engaged in teaching an academy, and was making an arrangement to publish a new paper, to be called "The Millennial Herald;" he was preaching also for a small congregation in Steubenville: and wife and children demanded his care; but the call to the new field of labor so unexpected and providential he regarded as imperative, and dropping the bitterest tears he ever shed over his infant household, and abandoning all his other employments and projects, he threw himself heart and soul into the work before him.

And now we come to the most eventful period in the life of Walter Scott. He had studied the Word of God long, earnestly, faithfully, and prayerfully. He had drunk into its spirit, and had become so fully convinced of the weakness and inefficiency of modern systems, so sick of sectarian bigotry and party strife, that he resolved to try the bold and novel experiment of preaching the gospel according to the New Testament model, as set forth in the labors of the holy men to whom Jesus had given the message of salvation to be heralded to a perishing world. He

made his first efforts beyond the bounds of the Association, and though a nobler purpose was never formed, the very novelty of his course almost created, in his own mind, a doubt of its propriety; and the great issue at stake, and anxiety as to the result created at times misgivings and fears. To his hearers his preaching was like the proclamation of a new religion; so different did it seem from the orthodoxy of the day, that they regarded the preacher as an amiable, but deluded, enthusiast, and he excited wonder, pity, and even scorn. His efforts, however, were not wholly fruitless; with every discourse his own convictions became stronger, and he felt assured that he had found the true path; and instead of yielding to discouragement under what seemed to be failures, he said to himself, this way is of God, and ought to succeed, and with his help it shall; and his courage and zeal rose with the difficulties he encountered until his labors were crowned with success.

The scene of his first practical and successful exhibition of the gospel, as preached in primitive times, was at New Lisbon, Columbiana County, Ohio, the place at which he was appointed as traveling evangelist a few months before. The Baptist Church at that place had become acquainted with him at the Association, and received with pleasure an appointment from him for a series of discourses on the ancient gospel; and the citizens were glad to have a visit from the eloquent stranger. On the first Sunday after his arrival every seat in the meeting-house was filled at an early hour; soon every foot of standing room was occupied, and the doorway blocked up by an eager throng; and, inspired by the interest which

prevailed, the preacher began. His theme was the confession of Peter, Matt, xvi: 16: "Thou art the Christ, the Son of the living God," and the promise which grew out of it, that he should have intrusted to him the keys of the kingdom of heaven. The declaration of Peter was a theme upon which he had thought for years; it was a fact which he regarded the four gospels as written to establish; to which type and prophecy had pointed in all the ages gone by; which the Eternal Father had announced from heaven when Jesus came up from the waters of Jordan and the Spirit descended and abode upon him, and which was repeated again amid the awful grandeur and solemnity of the transfiguration scene. He then proceeded to show that the foundation truth of Christianity was the divine nature of the Lord Jesus—the central truth around which all others revolved, and from which they derived their efficacy and importance—and that the belief of it was calculated to produce such love in the heart of him who believed it as would lead him to true obedience to the object of his faith and love. To show how that faith and love were to be manifested, he quoted the language of the great commission, and called attention to the fact that Jesus had taught his apostles "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He then led his hearers to Jerusalem on the memorable Pentecost, and bade them listen to an authoritative announcement of the law of Christ, now to be made known for the first time, by the same Peter to whom Christ had promised to give the keys of the kingdom of heaven, which he represented as meaning



the conditions upon which the guilty might find pardon at the hands of the risen, ascended, and glorified Son of God, and enter his kingdom.

After a rapid yet graphic review of Peter's discourse, he pointed out its effect on those that heard him, and bade them mark the inquiry which a deep conviction of the truth they had heard forced from the lips of the heart-pierced multitudes, who, in their agony at the discovery that they had put to death the Son of God, their own long-expected Messiah, "cried out, Men and brethren, what shall we do?" and then, with flashing eye and impassioned manner, as if he fully realized that he was but re-echoing the words of one who spake as the Spirit gave him utterance, he gave the reply, "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 Spirit." He then, with great force and power, made his application; he insisted that the conditions were unchanged, that the Word of God meant what it said, and that to receive and obey it was to obey God and to imitate the example of those who, under the preaching of the apostles, gladly accepted the gospel message. His discourse was long, but his hearers marked not the flight of time; the Baptists forgot, in admiration of its scriptural beauty and simplicity, that it was contrary to much in their own teaching and practice; some of them who had been, in a measure, enlightened before, rejoiced in the truth the moment they perceived it; and to others, who had long been perplexed by the difficulties and contradictions of the discordant views of the day, it was like light to weary travelers long benighted and lost.

The man of all others, however, in that community who would most have delighted in and gladly accepted those views, so old and yet so new, was not there, although almost in hearing of the preacher, who, with such eloquence and power, was setting forth the primitive gospel. This was Wm. Amend, a pious, God-fearing man, a member of the Presbyterian Church, and regarded by his neighbors as an "Israelite indeed." He had for some time entertained the same views as those Mr. Scott was then preaching in that place for the first time, but was not aware that any one agreed with him. He was under the impression that all the churches—his own among the number—had departed from the plain teachings of the Word of God. He had discovered, some time before, that infant baptism was not taught in the Bible, and, consequently, that he was not a baptized man; the mode of baptism seemed also to him to have been changed, and he sought his pastor, and asked to be immersed. He endeavored to convince him that he was wrong, but finding that he could not be turned from his purpose, he proposed to immerse him privately, lest others of his flock might be unsettled in their minds by his doing so, and closed by saying that baptism was not essential to salvation. Mr. Amend regarded every thing that Christ had ordained as being essential, and replied that he should not immerse him at all; that he would wait until he found a man who believed the gospel, and who could, without any scruple, administer the ordinance as he conceived it to be taught in the New Testament.

He was invited a day or two before to hear Mr. Scott, but knowing nothing of his views, he supposed that

he preached much as others did, but agreed to go and hear him. It was near the close of the services when he reached the Baptist church and joined the crowd at the door, who were unable to get into the house. The first sentence he heard aroused and excited him; it sounded like that gospel which he had read with such interest at home, but never had heard from the pulpit before. He now felt a great anxiety to see the man who was speaking so much like the oracles of God, and pressed through the throng into the house. Mr. Dibble, the clerk of the church, saw him enter, and knowing that he had been seeking and longing to find a man who would preach as the Word of God read, thought within himself, "Had Mr. Amend been here during all this discourse I feel sure he would have found what he has so long sought in vain. I wish the preacher would repeat what he said before he came in." Greatly to his surprise the preacher did give a brief review of the various points of his discourse, insisting that the Word of God meant what it said, and urging his hearers to trust that Word implicitly. He rehearsed again the Jerusalem scene, called attention to the earnest, anxious cry of the multitude, and the comforting reply of the apostle, "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." He invited any one present who believed with all his heart, to yield to the terms proposed in the words of the apostle, and show by a willing obedience his trust in the Lord of life and glory. Mr. Amend pressed his way through the crowd to the preacher and made known his purpose; made a public declaration of his

belief in the Lord Jesus Christ and his willingness to obey him, and, on the same day, in a beautiful, clear stream which flows on the southern border of the town, in the presence of a great multitude, he was baptized in the name of Jesus Christ for the remission of sins.

This event, which forms an era in the religious history of the times, took place on the 18th of November, 1827, and Mr. Amend was, beyond all question, the first person in modern times who received the ordinance of baptism in perfect accordance with apostolic teaching and usage.

## CHAPTER VII.

Great excitement—Mr. Amend's letter—Assailed by preachers—Wesley's experience—Testimony of the church standards.

**T**HE baptism of Mr. Amend occasioned no small stir in the community. No one had ever seen any thing in all respects like it, and yet it seemed to correspond so perfectly with the teachings and practice of the apostles that few could fail to see the resemblance. . Mr. Scott continued his labors during the following week, and many others who had been unable to accept the popular teaching of the day had their attention arrested by a gospel which they, could understand, and with the conditions of which they could comply, and the result was, that by the next Lord's day fifteen others followed the example of Mr. Amend by publicly confessing their faith in Jesus as the Son of God and being immersed.

Of course, much opposition was aroused. One man went so far as to threaten to shoot Mr. Scott if he should baptize his mother, who had sought baptism at his hands; but threats and scoffs only served to increase the zeal of the preacher; and it was found, moreover, that all the converts were able to give such reasons for the course they had taken, that no one that admitted the Bible to be true could gainsay. Another very happy result was, that nearly the whole community began to search the Scriptures, many in

the spirit of the Bereans, to see whether these things were so; others with no higher object than to find objections to the new doctrine, and many of these were forced to the conclusion that if it were false the Bible could not be true, as the chief feature of the new doctrine was that the preacher could tell every honest inquirer his duty in the very language of Holy Writ.

It was a most fortunate circumstance, too, that the first one to come out in favor of *(he* new teaching was a man of undoubted integrity, and of more than ordinary intelligence and remarkable for his scriptural knowledge, which was far beyond that of most men in his condition of life. He had not hastily adopted the views of the preacher as soon as presented, but, on the contrary, he had reached the same conclusions before hearing him, from a careful study of the Word of God; and he knew not until he heard Mr. Scott that there was another man on earth who held views similar to his own. Indeed, he could not strictly be called a convert to the views of Mr. Scott; he had long held them, and was prepared for immediate obedience to the law of Christ as soon as the opportunity was given. With this humble, Godfearing man there is now connected an interest that is historic; he was the first to afford an example of strict conformity to the design of an ordinance of the church of Jesus, which had so long been lost sight of as to become almost meaningless. In him we see that ordinance restored to the place designed for it by its divine Author—restored, we can not doubt, beyond the possibility of ever being perverted or forgotten again.

Some years after this event, Mr. Scott was called upon to give the circumstances which attended this restoration of the ordinance of baptism to its primitive place; with rare wisdom he called upon Mr. Amend to relate the circumstances which led to his baptism. He introduces Mr. Amend's letter with the following remarks:

"DEAR SIR: The republication of the gospel in the style and terms of the apostles was attended with so extraordinary an excitement as to cause us to forget and sometimes overlook matters and things, which, on common occasions, would have been accounted very singular.

"It was thought, sir, it might minister to your pleasure to read a Utter from a person who first obeyed the faith as now preached in the Reformation. It is inserted here accordingly. After vexations not to be mentioned, it was resolved to make a draft upon the audience, that it might be known why the preacher spoke and wherefore they came to hear. Accordingly, bursting away from prejudices and feelings almost as strong as death, and thinking of nothing but the restoration of the gospel, it was proposed to ascertain immediately who would obey God and who would not. The confusion of all, the preacher not excepted, was indescribable. A person whom I had seen come into the meeting-house about fifteen minutes before the end of the discourse came forward. This, as often as I thought of it, had always appeared to me wholly unaccountable, for it was most certain the man could not have been converted to Christianity by any thing which he heard during the few minutes he was present. His letter explains the matter, and will enable you, sir, to judge whether this whole business, as well on the side of the hearer as on the side of the preacher, is not resolvable into the good providence

of our Heavenly Father, to whom be the glory through Jesus Christ:

"BELOVED BRO. SCOTT: I received your letter of the 21st, and was happy to hear you were well; myself and family are in good health at present, our youngest child excepted. I should be very happy to see you. You request me to write the time of my baptism, my feelings, and the causes why I accepted the invitation. In order to show these things aright, I must go back a piece. I was at that time a member of that strait sect called Presbyterians; taught many curious things, as election, fore-ordination, etc.; that belief in these matters was necessary; that this faith resulted from some secret impulse; and worse, that I could not believe; and finally, that I must hope and pray that God would have mercy upon me! In this wilderness I became wearied, turned about and came home to the Book of God; took it up as if it had dropped down from heaven, and read it for myself just one year.

"This inquiry led me to see that God so loved the world as to give his only begotten Son, that whosoever believed on him might not perish but have eternal life. I then inquired how I must believe. Paul said faith cometh by hearing, and hearing by the Word of God; also that faith was the substance of things hoped for—the evidence of things not seen. Peter spoke of election, saying, Save yourselves. Paul said I must be dead to sin and buried, and raised with Christ Jesus to newness of life. The Savior said I must be born again if I would enter the kingdom of God.

"Now, here it was I discovered myself to stand in the garden of nature and not in the kingdom of heaven, but I learned that of this kingdom Peter received the keys, and I was anxious to see what he would do with them. Jesus said proclaim the gospel to all the nations; he that believeth and is baptized shall be saved, etc. I then moved a little forward till I found these words: "Now when they heard this they were pricked to the heart; and said to



Peter and to the other apostles, Men and brethren, what shall we do? Peter said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. To this scripture I often resorted; I saw how Peter had opened the kingdom, and the door into it, but, to my great disappointment, I saw no man to introduce me, though I prayed much and often for it.

"Now, my brother, I will answer your questions. I was baptized on the 18th of Nov., 1827, and I will relate to you a circumstance which occurred a few days before that date. I had read the 2d of the Acts when I expressed myself to my wife as follows: "Oh, this is the gospel—this is the thing we wish—the remission of our sins! Oh, that I could hear the gospel in these same words—as Peter preached it! I hope I shall some day hear it; and the first man I meet who will preach the gospel thus, with him will I go." So, my brother, on the day you saw me come into the meeting-house, my heart was open to receive the Word of God, and when you cried, "The Scriptures no longer shall be a sealed book. God means what he says. Is there any man present who will take God at his word, and be baptized for remission of sins?"—at that moment my feelings were such that I could have cried out, "Glory to God! I have found the man whom I have long sought for." So I entered the kingdom where I readily laid hold of the hope set before me.

"Let us, then, dear brother, strive so to live as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ at his coming—there to join with the heavenly throng in a song of praise to God and to the Lamb forever and ever. Amen.

"I remain yours, etc.

WILLIAM AMEND."

It may interest the reader to know that Mr. Amend is still living at Hiawatha, Kansas, at the age of nearly fourscore; his mind is still clear and vigorous, and he

can read ordinary print without the aid of glasses. He has never for a moment swerved from the faith he professed some forty-five years ago, and in patience and hope he is waiting the Master's call.

Mr. Scott, after the events narrated above, paid a visit to several points on the Western Reserve, and in three weeks again returned to New Lisbon. He found the interest awakened by his first visit undiminished, and seven more were added to the number already baptized. His labors were now in great demand, calls from various quarters poured in upon him, and night and day found him engaged, wherever opportunity afforded, in the Master's work. He soon visited New Lisbon again, and over thirty more joyful and willing converts were made. The members of the Baptist Church received the Word gladly, and almost to a man accepted the truth which he presented with such force and clearness, and resolved that thenceforth the Word of God should be their only rule and guide. In this visit Elder Scott was accompanied by Joseph Gaston, a minister of the Christian connection, who had heartily embraced the truth, and who by his tender and pathetic exhortations greatly aided in promoting the success of the gospel.

The excitement consequent upon the great religious changes in New Lisbon soon spread through the county, and Scott and Gaston were urged to visit East Fairfield, a village some eight miles distant. The community was composed mainly of Quakers and Bible Christians, many of whom accepted the gospel as presented by the new preachers, and the result was, that after a meeting of three or four days a large congregation, including several of the most in-

fluent people in that locality, was established upon the foundation of the apostles and prophets.

Returning to New Lisbon, Elder Scott found the truth to be advancing, but as of old, also, some contradicting and almost blaspheming; the ordinance of baptism was ridiculed; opprobrious names were given to those who accepted the new doctrine, which was stigmatized as heresy, a Water Salvation, as worse than Romanism—the opposers, in their zeal, forgetting that faith, repentance, and a new life were as much insisted on by the Reformers as those who differed from them in other respects. Chief in the opposition were the Methodist and Presbyterian ministers who, during his absence at Fairfield, assailed both Scott and his teaching from their respective pulpits. Of this he was informed, and on the first evening after his return a large audience gathered to hear him. Just as he was beginning his discourse the two ministers came in, and as soon as they were seated Scott said: "There are two gentlemen in the house who, in my absence, made a man of straw and called it Scott; this they bitterly assailed; now if they have any thing to say the veritable Scott is here, and the opportunity is now theirs to make good what they have said elsewhere. Let us lay our views before the people and they shall decide who is right; for my part, I am willing at any time to exchange two errors for one truth. Come out, gentlemen, like men, and let us discuss the matters at issue." His reverend assailants showing no signs of accepting his invitation, he called them by name, and, addressing some young persons on the front seat, said: "Boys, make room there. Now, gentlemen, come forward." The

ministers, however, felt that the man and his teachings could be more safely assailed in his absence than in his presence; they therefore rose, and arm in arm left the house, leaving behind them the impression that they felt unable to make good their charges of heresy and false doctrine.

A report was also set on foot derogatory to the moral standing of Mr. Scott. This attack on his character called forth much sympathy in his behalf. A number of the citizens undertook the investigation of the matter, which resulted in covering his revilers with shame, and adding to his already great influence in the community. A handsome purse was also made up and presented to him by those who were indignant at the base and unfounded charges which had been made against him.

Not long after, another Methodist minister announced that he would review and expose the new doctrine. A large audience assembled to hear him, and among them Scott himself. The preacher addressed himself to his task in an unlovely spirit; introducing the services by reading the hymn:

“ Jesus, great Shepherd of the Sheep,  
To thee for help we fly;  
Thy little flock in safety keep,  
For oh! the *Wolf* is nigh;”

emphasizing the last line in such a way as to leave no doubt as to who was the *Wolf* that he had in his eye. He assailed Mr. Scott and his teachings in terms neither chaste nor select, grossly misrepresenting both the man and his doctrine. When he closed, Mr. Scott begged the liberty of correcting some of the statements which had been made, and did so in a

manner so kind and gentlemanly that the audience were as deeply impressed with the Christian spirit he exhibited as they had been disgusted with the coarseness and rudeness of his assailant, to whom they thought the epithet *wolf* belonged more properly, than to him it was intended to apply.

Such were some of the circumstances which attended the restoration of the ordinance of baptism to its proper place in the gospel scheme; and it is somewhat difficult in this day to realize how it could have caused such excitement and aroused such bitter opposition. The ordinance, beyond all doubt, had a design, and the setting forth that design in the language of Scripture, and making practical that which was misunderstood and useless before, constituted the great peculiarity of Mr. Scott's teaching upon this subject. In connecting it with the remission of sins, no thought of its possessing any merit or cleansing power entered into his mind. Christ was the Savior, and in him all saving power was centered, and baptism was but one of the conditions necessary to the enjoyment of the salvation which his death had made possible. On the part of the sinner believing on the Lord Jesus with all his heart, feeling his sinfulness and need of pardon, baptism was the open and public avowal of his state of mind and heart, and an acceptance of the offer made in the gospel to those who truly believe and heartily repent; and on the part of Christ it was; solemn assurance that his submission was accepted; that his past sins were forgiven; that he was received into the divine favor and adopted into the family of God.

Mr. Scott's opposers regarded him as substituting

baptism for faith in the Lord Jesus, and a change of heart; while he ever taught that faith in Christ and a changed heart brought the believing penitent to baptism as a solemn act of obedience, which proved the sincerity of his faith, and the reality of the change in his heart and affections. He regarded it as the instrument by which Christ gave assurance of pardon to those who by obedience entered into covenant with him; the act by which the transition was made from the kingdom of Satan into the kingdom of God's dear Son; the marriage ceremony, by which the believer was united to Christ; the law of naturalization, by which those who had been aliens and foreigners were made citizens of the kingdom of God. With him it was the point at which forgiveness was realized by actual submission to the law of Christ; for as forgiveness must be realized before peace and joy could take possession of the heart, and as forgiveness could take place only before obedience, or after obedience, or in obedience, it seemed more reasonable, as well as scriptural, that it should be found in obedience, rather than before it, or be delayed after obedience was rendered.

This view alone rendered the Scriptures intelligible. In the commission, as given by Mark, "He that believeth and is baptized shall be saved," in some way connected being "saved" with the conditions of belief and baptism. Christ had said before that, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." The language of Peter, Acts ii: 38, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," indicated

some connection between baptism and pardon. The language of Ananias to Saul, "Arise and be baptized, and wash away thy sins," seemed to point to the same thing. "As many of you as have been baptized into Christ have put on Christ," seemed to mark the entering into a new relation to Christ by baptism; and the language of 1 Peter iii: 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ," was in some way associated with being "saved" in some sense, and also with the obtaining a "good conscience."

These he felt it neither safe to ignore nor possible to explain away; to teach them was the only course that remained. This he did, but not to the neglect of any thing else enjoined in the word of God; and yet this was the head and front of his heresy. In teaching this he restored one of the long-neglected conditions of pardon to its proper place, and thus brought order out of confusion, and substituted light for the darkness upon this subject, which long had reigned.

Before the restoration of this neglected element of gospel obedience—this missing link—assurance of pardon was, by the great majority, made to depend upon the simple exercise of faith; that is, the proof or evidence that an individual was pardoned depended on his faith that such really was the case. But here was the difficulty; if an individual, who was conscious of being in an unpardoned state, was required to believe that he was pardoned in order that he might be, he was likely to reason as follows: "If

I believe I am pardoned now, am I not believing that which is not true? the pardon must be granted before I can believe it." It seems like teaching that all men are in a pardoned state, but all do not enjoy it because they do not believe it; it is like telling the sick man you are well if you only believe it, while he would feel like replying, "I can not believe I am well until such is really the case." Very many made their feelings the test of their standing in the sight of God, and, in striving after what they deemed the proper slate of feeling for pardoned persons, fell into many extravagancies. Dreams and visions and any unusual occurrences were regarded as tokens of God's favor; not a few could be found ready to testify that they had heard from above the words, "Thy sins be forgiven thee;" others, after having their minds filled with terror, and being brought very near to the pit of despair, would regard the calm which followed as the smiling of God's face; and still others would for years realize all the alternations of hope and despair, at times feeling assured of God's favor, at other times writhing under his frown.

No fixed and definite way of coming to God and receiving an assurance of his favor seemed to be known; each effort to that end was an experiment, and none knew whether it would result in joy or despair. Penitents earnest and sincere, for long periods sought pardon, but their prayers and tears seemed of no avail; in sorrow and anguish of spirit they were compelled to give up the search without finding heaven disposed to be gracious to their souls. We know not how to better illustrate this state of things



than by giving the experience of John Wesley upon this very point of assurance of acceptance with God. One of his biographers thus writes:

"John Wesley is now thirty-five years of age. Thirteen years have passed since he began to seek the salvation of his soul by trying to keep the law of God. These years have been spent in such earnest work as few men ever perform. His eye has been steadfastly fixed on the grand object of his pursuit. He has, with rare force of will, made every thing in and about him subserve his high purpose. Though uncertain of divine favor, he has heroically persisted in doing the divine will, so far as he has understood it. He meets with a good Moravian brother, named Peter Bohler. They talk of religion with burning hearts. Peter soon discovers that his learned friend is prevented from enjoying peace of mind, because of certain errors of opinion; and looking very tenderly into his serious face, he says, feelingly: 'My brother! my brother! that philosophy of yours must be purged away.'

"They part. Wesley thinks deeply on the questions raised by Peter, until going to Oxford some days later to see his brother Charles, who was supposed to be dying, he meets Peter Bohler again. Their conversation is renewed, until Wesley, with genuine humility, confesses: 'I am clearly convinced of unbelief, of the want of that faith whereby alone we are saved.' Then his highly-sensitive conscience smites him, and presses this question upon him: 'You must leave off preaching. How can you preach to others, who, like you, have not faith?' This inquiry troubled him, and, with his wonted openness, he stated it to Peter, and asks: 'Should I leave off preaching or not?' With sound good sense, Peter rejoins: 'By no means.' 'But what can I preach?' urges the distressed Wesley. 'Preach faith *till* you have it, and then *because* you have it, you will preach faith.'

“They separate. But meeting Bohler again, he is told that 'Dominion over sin, and constant peace from a sense of forgiveness, attend the exercise of saving faith.' He is amazed at this statement. He has never supposed that *a sense of forgiveness* was his privilege. But he promises to search for the doctrine in his Greek Testament. He does this with much prayer. Light breaks in upon his mind, and when he meets Peter, a month later, he confesses to have found the blessed doctrine in the sacred Word, very much to his friend's satisfaction, and to the increase of his own hopes. And now Peter renews his astonishment, by declaring that the blessing of pardon and of a new heart is graciously given to a penitent *the moment he trusts in Christ!* 'Impossible!' cries the still incredulous Wesley. 'Search the Scriptures and see,' replies Bohler. Again is our scholar confounded by the simple word of God. He finds scarcely any other than *instantaneous* conversions recorded in the sacred page.

It is now the 24th of May, 1738. At five in the morning he opens his Greek Testament, and these words meet his eye: 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.'

"This encourages him. On going out he opens his Testament again, and is comforted by the words, 'Thou art not far from the kingdom of God.' In the afternoon he attends divine service at St. Paul's, where the anthem encourages his hopes. In the evening he goes to a little society meeting, in Aldersgate Street. Behold him seated, with sad expression, among a few poor, earnest seekers of his Lord, listening to a man reading Luther's preface to the Epistle to the Romans! About a quarter before nine, the speaker describes the change which God works in the heart through faith. In a moment his heart is 'strangely warmed,' and sends up a spontaneous prayer for his

enemies—the first gush of the love begotten in him by the Holy Spirit.

“Very soon the speaker stops. Wesley rises, his face radiant with heavenly light, and says: 'I now, for the first time, feel in my heart that I trust in Christ, Christ alone, for salvation. I have an assurance that he has taken away *my* sins, even *mine*, and saved *me* from the law of sin and death!'"

This is, doubtless, a true but a sad picture of an earnest soul seeking after God—willing to be saved, yet seeking God's favor in vain for thirteen long years. Was Wesley insincere or God unwilling to save? Neither; Wesley was seeking without any clear apprehension of the plan of salvation, at one time seeking the advice of a friend who was a blind leader of the blind, learning after years of mental suffering that a "*sense of forgiveness was his privilege?*"

Opening his Testament at random; looking for what he needs now in an anthem; again at a little society meeting; and when the assurance does come, it is a marvelous if not miraculous affair, and totally unlike any of the cases reported in the Word of God. Has God taught men to seek thus without telling them where they may find? did the gospel offer, point out no path by which peace and pardon might be found?

Every case of conversion after the gospel was first proclaimed on Pentecost shows that obedience was always followed by the joy of pardon. One of the great elements restored by Scott was, that all who felt as did the multitude who on Pentecost cried out, "Men and brethren, what shall we do?" by obe-

dience to the instructions there given in the words "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 Spirit," might, like them, "gladly receive the Word," and feel an assurance that the promise was fulfilled to the joy of their hearts.

It is true that Wesley's case was before the times of which we write, but myriads of cases, more or less like his, were to be found at that time, and to them it was the greatest joy their hearts had ever known to be pointed to Pentecost as the model for all time.

It is worthy of note that Wesley himself afterwards, whether he perceived the precise relation of baptism to the forgiveness of sins or not, expressed himself as if he both understood and believed it. His language is: "Baptism, administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this (pardon) on any unless through this means." Indeed, it is a somewhat remarkable fact, that nearly all the creeds of the various religious parties at that time associated the remission of sins with baptism, and yet they all united in casting Scott's name out as evil because he taught and practiced in accordance with their own creeds, which in this instance were not at variance with the Word of God.

As proof of this, we give quotations from the creeds of some of the largest and most popular denominations. The Episcopal Prayer-book uses the words "washing away of sins," and teaches that "God will grant *them* remission of their sins" who come to the ordinance of baptism in faith, truly

repenting. The Methodist Discipline uses similar language. The Presbyterian Confession says: "Baptism is a sacrament of the *New Testament*, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a *sign* and *seal* of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world." The Baptist creed says: "Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection, of his being ingrafted into him, of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life." The Roman Catholic and Greek Church say: "We believe in one baptism for the remission of sins." Calvin, the great Reformer, says "Baptism resembles a legal instrument, properly attested, by which he assures us that all our sins are canceled, effaced, and obliterated, so that they will never appear in his sight or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of sins."

“Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism, which is that we

ought to receive it with this promise:" "He that believeth and is baptized shall be saved;" and, indeed, there is no single item of religious faith and practice in regard to which the various church standards give such a united and uniform testimony as baptism for the remission of sins, yet with almost equal unanimity the various parties deny and discard what those standards so unequivocally affirm. Scott's plea, then, was a strong one, and one, moreover, that could not be treated as a new and unheard of view of the case, and one which he could present in the very words of Holy Scripture.

## CHAPTER VIII.

Visits Warren—Cold reception—John Tait's conversion—Sketch of Elder Bentley.

**I**N order to be nearer the field of his labors, Mr. Scott now removed to Canfield, on the Reserve; and, elated by the remarkable success which had attended his labors at New Lisbon, and not doubting but that the divine blessing would accompany the Word when faithfully proclaimed, he paid a visit to Warren, on the Western Reserve, at which place was the largest and strongest church within the bounds of the Association. This congregation had enjoyed for many years the labors of Adamson Bentley, to whose ministry, in a great measure, its prosperity was due. No Baptist minister was better known or more highly esteemed than he in all that region. He sympathized with Mr. Campbell in his views as set forth in the "Christian Baptist," and had, in a great measure, under these enlarged views of Bible truth, outgrown the limits of the narrow creed of the religious body with which he was identified, and had, moreover, expressed in public the same views in regard to the design of baptism as had recently been turned to such practical account by Mr. Scott.

Some months before this time, in company with Jacob Osborne, a minister of great promise, he had

gone to Braceville to hold a meeting, and during its progress, while speaking with regard to baptism, he slated that it was designed to be a pledge of the remission of sins. After meeting, on their way home, Mr. Osborne said: "Well, Bro. Bentley, you have christened baptism to-day." "How so?" said Mr. Bentley. "You termed it a remitting institution." "Well," rejoined Mr. Bentley, "I do not see how this conclusion is to be avoided with the Scriptures before us." "It is the truth," said Mr. Osborne, who was a great student of the Bible, "and I have for some time thought that the waters of baptism must stand in the same position to us that the blood of sacrifices did to the Jews. The blood of bulls and of goats could never take away sins, as Paul declares, yet when offered at the altar by the sinner, he had the divine assurance that his sins were forgiven him. This blood was merely typical of the blood of Christ, the true sin-offering to which it pointed prospectively; and it seems to me that the water in baptism, which has no power in itself to wash away sins, now refers retrospectively to the purifying power of the blood of the Lamb of God."

Mr. Scott, not long after, fell in with them, and all three went to Howland together; the discourse of Bentley at Braceville came up, in course of conversation, and Scott expressed his agreement with the view he had taken of the subject. Mr. Osborne preached at Howland, and in his remarks advanced the idea that no one had the promise of the Holy Spirit until after baptism. The remark seemed to strike Mr. Scott with surprise, and after meeting he said to Mr. Osborne: "You are a man of great cour-



age;" and, turning to Mr. Bentley, he added: "Do you not think so, Bro. Bentley?" "Why?" said Mr. Bentley. "Because," said he, "he ventured to assert to-day that no one had a right to expect the Holy Spirit until after baptism."

These events took place before the occurrences at New Lisbon, and, doubtless, being fresh in the mind of Scott, he naturally expected not only a warm welcome from the church in Warren, but also the earnest co-operation of its pastor, Elder Bentley, and Mr. Osborne, who was teaching an academy there, as they both held the views which he had been so ably and successfully advocating. In this, as far as Elder Bentley was concerned, he was at first disappointed; the views which he had expressed at Braceville, with regard to the design of baptism, were his views still, but he never had thought of making them practical or operative, as they recently had been made by Mr. Scott, the report of whose doings at New Lisbon had preceded him to Warren, and had made the impression on the mind of Bentley that his course was one differing widely and dangerously from Baptist usage, and indeed from the practice of all other churches, and in consequence he could not but regard him with suspicion.

Immediately after his arrival, having met with Elder Bentley, Scott asked concerning the condition of the church, and was told in reply that it was getting on much as usual; whereupon Scott intimated that he was pursuing a course very different from that usually taken, but, as he thought, in perfect accordance with the teaching of the New Testament and the practice of the apostles. He, moreover,

frankly told him that the views he entertained were such as would unsettle the minds of the brethren, and if adopted would lead to the giving up of many things which they as Baptists held dear, but that the result would be a purer and more useful church. "I have," said he, "got the saw by the handle, and I expect to saw you all asunder"—meaning by this, that their creed and church articles must give way before the truth of God, which he proposed to insist upon as the only rule and guide for the church.

Bentley did not enter into the spirit nor catch the enthusiasm of the ardent evangelist; the course proposed seemed to him revolutionary—one in which there might be great danger, and for which he did not feel prepared, and when Scott urged that an appointment be given out for him to preach that evening in the Baptist church, he intimated that he thought it best for him not to begin his labors just then—wishing, no doubt, to learn more of the course he expected to pursue before he gave it his help and approval. Scott felt, however, that the King's business required haste, and insisted that an appointment should be made, and, after they parted, sent a note to Jacob Osborne, then engaged in teaching, requesting him to give notice through his pupils that there would be preaching that night at the Baptist church, which was done. On learning this. Elder Bentley gave orders that the meeting-house should not be opened that night, in consequence of which Scott procured the use of the court-house, and had the people notified that he would address them there. An audience, mainly of young people, assembled, and he addressed them in such a manner as to make a

most favorable impression, and at the close of his discourse he requested them to make it known that on the next night he would tell all who might favor him with their presence something they had never heard before. This, of course, was the means of letting every one in the town and vicinity know that something out of the usual order might be expected.

The next day Scott met with Bentley and Osborne, and Bentley withdrew his opposition, and agreed that the meeting should be held that night in the church instead of the court-house. A large audience gathered, and the zeal and eloquence of the preacher carried his hearers by storm. He presented Christianity in virgin robes of truth and purity, as when she descended from her native skies—and sectarianism in every form suffered by the contrast. The religion of the New Testament, in all its beauty and simplicity, stripped of the difficulties with which human teaching had encumbered and disfigured it, was shown to be perfectly adapted to human wants and woes, and the fullness and freeness of the salvation which it offered, contrasted with the narrow partialism of the prevailing Calvinism of the times, made it seem like a gospel indeed—glad tidings of great joy to all people. The next night brought a still larger audience and an increased interest. The prejudices of Bentley gave way under the luminous exhibitions of the gospel, and he soon embraced heartily the truth which Scott presented with fidelity and power. With some of these views, as we have seen, he had for some time been familiar, but until now he had never realized their practical significance, nor had they ever brought

such joy to his heart before. Soon, too, the unconverted portion of the audience began to yield to the claims of the gospel; and as they inquired anxiously, "Men and brethren, what shall we do?" they were met with the same answer which was given to the same question in the days of old. Baptism on a simple confession of faith in Jesus as the Son of God speedily followed, the newly baptized were added to the church, and what was said of Samaria after the preaching of Philip was true of Warren—"there was great joy in that city."

Scott spent eight days in all at that visit, during which time twenty-nine persons were baptized, and the entire Baptist Church, with one or two exceptions, accepted the new order of things, which had so long been forgotten.

The work, however, did not stop on the departure of the preacher—the truth wrought mightily in the community, the Bible was read and searched as never before, members of other churches were led to examine the new doctrine, as it was called, and this led them to see the weakness of partyism, and resulted in the conviction that it was true, and led them to abandon their old and long-cherished associations and unite with those who had taken the Word of God alone as their guide. Among the converts during the first visit of Scott, was John Tait, a man of great stature and strong will; he was a Presbyterian, warmly attached to the faith of his fathers, and when his wife, who had attended on Scott's preaching, resolved to confess Christ and be baptized, he opposed her bitterly, and even went so far as to threaten violence to the preacher if he should baptize her.

The preacher, not in the least intimidated, gave him to understand that, if his wife wished to be baptized, he would baptize her even if he, her husband, should stand with a drawn sword to prevent it. The wife, fully convinced that it was her duty to render this act of obedience to her Lord, notwithstanding the violent opposition of her husband, was determined to be baptized. Almost frantic with excitement, he called on Scott, and found him in company with several preachers who were attending the meeting, and forbade the baptism of his wife. Scott and Bentley attempted, but in vain, for a time to reason with him, urging that his wife was acting in accordance with her convictions of duty as set forth in the Word of God, and that in a matter of such moment she ought to be allowed to decide for herself. It was long before he could be calmed sufficiently to reason upon the subject, but the mildness and gentleness with which Scott treated him caused him in a measure to relent and listen to what the Word of God, for which he professed a deep reverence, had to say upon the matter. As the examination of the Scriptures proceeded, and the light began to dawn upon his mind, his manner and feelings underwent a great change, and, deeply moved, he said to Mr. Scott, "Will you pray for me?" "No, sir," said he, "I will not pray for a man who will so rudely oppose his wife in her desire to do the will of God, but perhaps this brother will pray for you." The brother named did so, with great earnestness and fervor, and Tait was so melted during the prayer that, when they rose from their knees, he, in a very humble manner, asked to be baptized. His request was granted, and among the new con-

verts there was none happier or more earnest than John Tait. Not long after his baptism Mr. Tait met with his former pastor, and entered into conversation with him with regard to the change in his views and church relationship. The Scriptures were appealed to, and Tait urged upon him that he should, in accordance with their teaching, be baptized for the remission of sins. "What!" said the minister, "would you have me to be baptized contrary to my conscience?" "Yes," said Tait. "Were you, Mr. Tait," he replied, "baptized contrary to your conscience?" "Yes," was the reply, "I was. My conscience told me that sprinkling in infancy would do, but the Word of God said: 'Be baptized for the remission of sins,' and I thought it better to tear my conscience than to tear a leaf out of the Bible."

This interview made a deep impression upon the minister. The more he looked at the Bible in regard to the matter, the more he doubted his former teaching on the subject, and he soon abandoned his pulpit; he felt that he could no longer preach as before, but he lacked the courage to say that he had been preaching a human theory, and to preach thenceforth only what was taught in the Word of God.

The interest awakened by Scott's first visit did not prove to be a short-lived one; on the contrary, it continued to deepen and widen; the entire community was stirred and aroused. Many of the congregations in the adjacent towns partook of the prevalent spirit, and the entire winter was characterized by a religious zeal and success such as never had been known in that region before. All the new converts had to defend the faith they had embraced, and, with

the Bible in their hands, they fully proved their ability to do so, and numerous additions were made to the church at Warren.

Bentley and Osborne followed up the work which Scott had begun with great zeal and success. The return of Scott on several occasions within a brief period, added to the prevailing interest, and in five months the membership at Warren was doubled, the additions amounting to one hundred and seventeen. The most important result of Mr. Scott's visit to Warren was the enlistment of Elder Bentley in the adoption and advocacy of his views of the ancient gospel. His untiring and successful labors rendered him one of the most useful men of the time, and no one contributed more than he to the spread of the Reformation over the Western Reserve, and also by means of his numerous converts through the Great West. No permanent record with regard to him has been given to the world, and this seems a fitting place to give some connected account of his life and labors.

Adamson Bentley was born on the 4th of July, 1785, in Allegheny County, Pennsylvania, and early in life removed to the Western Reserve, at that time almost an unbroken forest. Of course his advantages were but limited, as is the case in all new settlements; yet he, in a measure, made up for the lack of schools and teachers by private study, and thus qualified himself for the useful and honorable positions which he occupied so long and so well. When but a youth his thoughts were attracted to the subject of religion, and he was not slow to carry out his convictions of duty. He became a member of the Baptist Church,

and his zeal and piety, as well as his gifts, soon marked him out as one well fitted for the responsible position of a preacher of the faith which his life adorned. He began to speak in public when about nineteen years of age, and some five years after was ordained to the ministry of the Word. In about one year after this he was called to the pastoral care of the church at Warren, which, under his labors, soon became the strongest church in that portion of the State. To an easy and polished delivery was added a fine personal appearance and most engaging manners; he was by nature a gentleman—manly, graceful and dignified, the peer of the best, and yet so affable and kind as to win the esteem of the very humblest. The religious system which he adopted was that of rigid Calvinism, as taught in the Philadelphia Confession of Faith, which, at that time, was the generally received symbol of the Baptist body. It was hard for a frank, generous, benevolent nature like his to accommodate itself to such a harsh and narrow creed; nay, it was impossible for him to be thus cramped; hence, though he held in theory the doctrine of particular election and a limited atonement in practice, his heart full of the love of Christ and perishing sinners, led him often so to present the mercy of Christ through the gospel as to bring many to repentance. At that period of his life he did not doubt the doctrine of his creed, and often made the common yet unsuccessful effort to reconcile the "decrees" with free agency; yet he loved to make the offers of mercy to lost men in the terms he found in the Bible, his feelings and practice thus often getting the better of his theology.



Some of his mental exercises at this time were of a most painful character; and years after, when describing how he came to be emancipated from his chilling creed, he thus refers to them: "I used," said he, "to take my little children on my knee, and to look upon them as they played in harmless innocence about me, and wonder which of them was to be finally and forever lost!" "It can not be," he continued, "that God has been so good to me as to elect all my children, before time began, to be saved, and to dwell with him in love forever! No, no! I am myself a miracle of mercy, and it can not be that God has been kinder to me than to all other parents. Some of these little ones are, then, of the non-elect, and to be finally banished from God and all good. And now (and his paternal heart swelling with unutterable emotions), if I only knew which of my children were to dwell in everlasting burnings, Oh how kind and tender would I be to them, knowing that all the comfort they would ever experience would be here in this world! But now I see the gospel admits all to salvation! Now I can have hope of every one for eternal happiness! Now I can pray and labor for them in hope!"

His prayers were heard, his labors blessed. Years before his departure he enjoyed that greatest bliss of a pious parent's heart—he saw all his children walking in the truth.

He was present at the formation of the Mahoning Association, and his ability as a preacher, and tact and dignity as a presiding officer, rendered him one of its most prominent members during its entire existence. His name appears on the records of every meeting; he was often chosen Moderator, and deliv-

ered the opening sermon at its meeting at New Lisbon, in August, 1827, when Walter Scott was chosen and sent out on what proved to be such an important mission. Owing to the fact that he soon came to have clearer views of the plan of salvation than most of the Baptist preachers in that region, as a consequence his public labors were attended with greater success. At one of the meetings one hundred and three conversions were reported in the bounds of the Association, and of these, fifty-six, or more than half the entire number, were reported by the Concord church at Warren, of which he was at that time pastor. When perfectly free from the shackles of a gloomy and depressing system, he labored with far greater freedom and more abundant success. It was to him a great deliverance to be able to offer, without any misgiving, the gospel of life and peace to all; and how earnestly and effectually he did so thousands can tell. He waited not for opportunities to preach this now no longer terrible but glad, gospel; but burning with zeal, sought and made them—in school-houses, barns, and private dwellings; or, as was frequently the case, in the forest shades, with a wagon-bed for a pulpit, and an audience swelling at times to thousands, with all the simplicity and earnestness of the men of Galilee, he preached the same message which they first heralded to the world. "As a preacher, like all men who leave their impression on society, he was like no one else, and no one resembled him. He usually began slowly, with simple and plain statements of his subject, rambling not (infrequently, till, warming in his subject, he broke the shackles of logic, and swept on like a swelling tide, bearing his

audience away with the pathos and vehemence of his earnest and commanding oratory. On such occasions his voice became full, sonorous, and powerful. When the shower was passed, the people not caring to analyze the sermon, or to trace their emotions to logical sources, were delighted and edified, and departed with marked and decided respect for the preacher, and a far higher reverence for the adorable Son of God, whom he preached and whom he served. He never trifled in the pulpit. His message was solemn, and seriously and earnestly did he urge it." But it was not in the pulpit alone that his influence was felt; his spotless integrity and pure walk in life gave force to his public ministrations, for his audience knew that they were listening to an upright and good man. We need not here mention the various places at which he labored, nor the results by which those labors were attended, as these will appear in the course of the narrative.

His powers suffered no sad eclipse, but his sun came to a golden setting; his erect form bent but slightly when on the verge of fourscore, and to the same extreme old age he was able to preach with clearness and vigor. Nearly his last words were, "I rely not on myself; my full and only hope and trust is in the Rock, Christ Jesus, which was cleft for me I"

## CHAPTER IX.

Meeting at Austintown—A. S. Hayden a convert—Church organized—  
John Henry—Death of Joseph Gaston.

**T**HE year 1827-28 proved to be a year of battle and of victory. Great success in one field was the harbinger of triumph in the next, and after the successful issue of the meeting at Warren, Scott was so well assured of the power of the primitive gospel to subdue the heart, that wherever he went he now preached without the least misgiving, and boldly called on his hearers to submit to the claims of Christ the Lord. He had by this time also several true and earnest fellow-laborers, who entered into the work with all the zeal of new converts, and wherever these preachers of the ancient faith appeared, the truth ran through the community like fire through dry stubble. Chief among these helpers was Elder Bentley, of whom an extended notice was given in the preceding chapter. He was a tower of strength to the infant cause; the weight of his character, in addition to his fine pulpit talent, rendered his presence greatly desirable wherever the leaven of the new doctrine was beginning to work, especially in Baptist communities, where he was well and favorably known, and who were anxious to learn from his own lips the reasons which had led him to give up the cherished convictions of a lifetime.

Scott was a stranger; his fiery zeal to some seemed wild enthusiasm, and his entire absorption in his theme made him at times eccentric; but the Baptists had ever looked on Bentley as their safest and best man; no one imagined that he could be turned hither and thither by every wind of doctrine: and hence, from his known integrity and soundness of judgment, he was heard without that prejudice with which Scott, as a stranger, had every where to contend. The visits of Bentley would most admirably prepare for the coming of Scott; and when the former had disarmed them of all prejudice, the latter would join him and take entire communities by storm. Thus it was at Austintown. Bentley sent an appointment in the latter part of February to preach at a school-house there, in which Wm. Hayden, who . afterwards became so famous, was then teaching. At the close of his first discourse a young man presented himself for baptism, which created quite a stir. As the school-house was occupied during the day, preaching was announced for the next day at a private house in the neighborhood. A large number assembled, and nine converts were made, among whom was one who soon became a successful advocate of the truth which he that day received. This was John Henry. His wife was baptized at the same time.

Such a favorable opening having been made, it was thought best to follow it up, and Scott therefore sent an appointment for March the 19th—which was about the middle of the week. The preacher came, and was greeted by a fine audience; and at the close of the discourse—which was in the day-time— five persons came forward for baptism, among them the now well-

known and much beloved A. S. Hayden, and an elder brother. The discourse, as yet well remembered by Bro. Hayden, was a highly practical one; the speaker knew that he had some fine material before him, and he drove right at the hearts of his hearers. His chief points were, that God was ready to receive sinners; that he had ever been willing, and that this willingness was made known through the gospel, which was fully proclaimed on the day of Pentecost, and that the door was there opened which none can shut. He urged instant obedience, declaring that God was ready and willing to meet and receive the sinner the moment he was ready to accept his offered grace. He preached again at night, and the house was densely crowded; he called the young converts—five in number—to the front seat, and addressed them earnestly and tenderly with reference to the obligations they were about to assume in making a profession of religion and entering upon the duties of a new life. The next day, with heart all aflame, he again preached, if possible, with increased zeal and energy, invited others to obedience, and immersed twelve persons. The interest grew and increased; many converts were made; some opposition was excited, but the meetings were continued for a week or more, and the results of those days and nights of faithful and earnest toil no tongue can tell. The youthful Hayden, who was one of its first-fruits, soon began to point others to the Savior. Scores and hundreds have been won to Christ by his earnest and faithful labor; and though more than forty years have fled since then, he is still effectively pointing sinners to the Lamb of God.

About the middle of June of the same year, Elders Scott and Bentley returned, and from the material gathered in by their previous labors, and the Baptists who were willing to take the Bible as the only guide, they constituted the church at Austintown. The whole number was one hundred and ten, of whom about two-thirds were new converts. The exercises at the organization were marked by great impressiveness and primitive simplicity. Under the bright June skies, with the green of earth under them, and the blue of heaven above, this company of true and happy believers, taking each other by the hand, formed a large circle, in an opening of which of about ten feet stood the preachers, under whose labors they had been brought to the knowledge and obedience of the truth, who counseled and exhorted them, as they had received Christ to walk in him; and while the converts gave themselves to the Lord and to one another, with prayers and tears, the preachers commended the infant church to God and to the word of his grace.

Sweet were the songs of that day; earnest and tender the exhortations; fervent and soul-moving the prayers: and dear memories of it yet linger in the minds of those who formed that company, and their hearts were never more glad than then.

Under the teaching of Wm. Hayden the congregation grew and prospered, and in a short time one of the early converts developed powers which soon ripened into a life of glorious toil and usefulness. This was John Henry, whose name is to this day a household word all over the Western Reserve. He was a Pennsylvania!! by birth, having been born in

Washington County, in that State, in 1797. He was brought up under Presbyterian training, but never realized the power and beauty of Christ's gospel until he heard it presented by Elder Bentley; his heart was won by it at once, and it never ceased to exercise its power over him until his end came in peace.

He was at the time of his conversion a plain, industrious farmer; distinguished, however, by a ready natural wit and a musical talent, which was truly wonderful. On wind and stringed instruments he was a ready player, and sang with fine taste and feeling; and even composed music with ease. When the Bible was substituted for creed and catechism, he eagerly devoted himself to its study, and with such success that few men ever became more familiar with its language. His knowledge of it was so full and accurate that he was said to have committed the whole inspired volume to memory, and was commonly spoken of as the Bible with a tongue in it, or the Walking Bible; one thing, however, is certain, he could quote, without the least hesitancy or mistake, all the passages upon any given subject, at the same time giving chapter and verse, and could recite at will chapters from the Old or New Testament, from the Gospels, Epistles, Prophets, or Psalms, with the greatest facility; and, in addition to this, he seemed to have a clear conception of the scope and meaning of the whole. He was quick at repartee, and the object of it had never to weary himself to find the point of the retort—that was always felt.

On one occasion some rude fellows made a disturbance at a baptism when he was present, and he



felt impelled to reprove them, which he did with such force and vigor, that many who were present discovered in him the elements of a successful public speaker; the result was, that he was called upon to speak at the meetings of the church, and in a short time his success exceeded the most sanguine hopes of his friends. He did not seem to have thought himself possessed of any such ability; but as soon as it became evident, he lost no opportunity of usefulness. He supported himself by the labor of his hands; and when his labors were demanded in the gospel field, he only required that a man should be put in his place to do the customary work on the farm, and he, in the meantime, would labor quite as faithfully in the pulpit and from house to house.

His utterance was exceeding rapid, and yet at the same time perfectly distinct; and the great power of his oratory was the clearness with which he set forth his views, and the deep and unaffected earnestness of his manners. He was well acquainted with the various religious systems of the day, and in his exposure of departures from the Word of God and the substitution of human inventions, he often reminded his hearers of the prophets who reproved the Israelites for their departures from the law of their God. His powers rapidly developed with exercise, and his services were demanded to an extent beyond his utmost exertions—he was obliged, in a measure, to give up his farm life and devote himself to sowing the good seed of the Kingdom, which he did so successfully that many in whose hearts the good seed fell, to this day thank God for his faithful and earnest labors.

In person he was tall, spare of flesh, and angular, but possessed of wonderful powers of endurance; his garb was always of the very plainest, suggestive, indeed, of apostolic simplicity; he was untiring in his labors, quick to decide, and prompt to act; his influence on the church and community was very decided; and even now, though he has gone to his rest nearly thirty years ago, the surviving members of the church at Austintown still say, when special counsel and action are needed, "Oh! how we miss John Henry!"

He showed eminent ability in his conduct of the big meetings over which he at times was called to preside; under his management an audience of from five to eight thousand would be kept in perfect order: a general could not have held his forces better in hand than he did the masses that would gather on those occasions. Nothing was omitted, nothing was forgotten: preserving order, singing, preaching, exhorting, filling appointments in every available place in a circle of ten or fifteen miles—all was dispatched with ease. He spoke, and it was a word of command, and seldom failed in eliciting cheerful obedience.

Time was precious; no opportunity was given for apology or excuse. At one of these meetings, when thirty or forty preachers were present, and it was desirable to have a few words from as many as possible, one who was called on began by saying, "Well, brethren, I do not know that I have any thing to say." "Very well," said Henry, "take your seat, brother," and called out for another, who was careful to avoid the rock of apology on which the other was wrecked.

In preaching, he had a rare and happy command

of his resources; he could generalize rapidly; and this power, with his astonishing memory, enabled him to bring together from the various parts of Scripture, all that was said on a particular topic: and, indeed, his discourses often consisted almost exclusively of Scripture, in which the various passages were brought together in such a way as to produce a very striking effect. He made the Bible its own interpreter; and if he needed an illustration, the same volume furnished him with one admirably suited to the case in hand.

On several occasions he took part in public debates, in which he was very skillful and successful—his success was doubtless brought about by the fact that he arrayed before his hearers all the Scripture evidence on the point in dispute—leaving nothing more to be said; as to dispute his positions, would be to deny the sacred record. His mental and moral traits were all positive; the sincerity of his profession was proved by his sterling integrity and purity of life. Among the common people, of whom he always regarded himself as one, he was held in the highest esteem; they delighted to hear a man from their own ranks speak to them of the soul's interests in a manner plain, simple, and earnest, and which was the more powerful from the fact that he lived continually under the influence of those truths which he so earnestly urged upon them. He died in his prime, in the midst of his usefulness, there being but an interval of a few days between his active and efficient labors in the cause of his Master on earth and his rest and reward above.

From this period for some time to come, it will be impossible to preserve the strict order of time in con-

sequence of the many changes in fields of labor, which were often as varied as the passing clay. Morning often found the tireless Scott at one point, and evening at another, miles away. It was not uncommon for him to occupy the court-house or school-house in the morning at the county seat, address a large assembly in some great grove in the afternoon, and have the private dwelling, which gave him shelter, crowded with neighbors at night, to hear him before he sought his needed rest. Sometimes the interest would be continued until midnight; and in those stirring times it was not unusual for those who, on such occasions, felt the power of the truth, to be baptized before the morning dawned. For months together nearly every clay witnessed new converts to the truth; several ministers of various denominations fell in with the views which he presented with such force and clearness, and these in turn excited their influence over their former flocks, and led them to embrace the views which had brought such comfort and peace to their own souls.

While preaching at Hiram, Portage County, a Revolutionary colonel, eighty-four years of age, rose up in the midst of the congregation, and pointing with his finger to the parable of the laborers in the vineyard, said to Mr. Scott: "Sir, shall I receive a penny? it is the eleventh hour." "Yes," was the reply, "the Lord commands it, and you shall receive a penny." The audience was greatly affected, and the venerable soldier was forthwith enrolled in the army of the faith.

Another gentleman, still living, whom the writer met but a short time since, says, that though a

Bible-reader, he had sought in vain for a church that taught as his Bible read. But riding along the public road one day, he saw a number of horses tied in the woods, a great crowd gathered and some one addressing them. Without being aware of the character of the meeting, curiosity led him to turn aside and see; when he came nearer he found that it was a religious meeting, and that the preacher was setting forth the gospel just as it had ever seemed to him in his readings; and before the speaker, who was none other than Walter Scott, had closed, he determined that that people should be his people, and their God his God, and to that resolve he has been true more than forty years.

In several of his meetings about this time, Scott was helped by the presence and labors of Joseph Gaston, a preacher of the Christian connection, who was present at the Association the previous summer, and gave his voice in favor of the appointment of Scott as general evangelist. He was a young man, quite tall, with dark hair and eyes, and agreeable features, with a heart full of sympathy and a voice of great power. He and Scott were mutually attracted to each other, and their acquaintance resulted in a deep and strong attachment, which was only broken too soon by his early death. He was gentle and retiring in his manners, yet bold and earnest in setting forth the claims of his Master. He was highly gifted in exhortation, and his prayers seemed to be the natural outpouring of a warm and pious heart. Differing in his religious views from Scott when they first met, he soon learned to regard the teaching of the Scriptures in the same light as his gifted friend,

who excelled most men of his time in a knowledge of and reverence for the sacred record. The beauty and order of the arrangement of its truths were made clearer than ever before; and this new light he gladly accepted and rejoiced in the truth.

Scott's acquaintance with Gaston often brought him into contact with the religious body of which he was a member; and great numbers of them, sometimes nearly entire congregations, at once accepted his views, for which they were already prepared by an abandonment of creeds, the rejection of all party names, and the adoption of the name Christian as expressive of their allegiance to Christ. This religious body, it may be well to state, was not an offshoot of any one of the various religious parties of the day, but one composed, originally, of those who had broken off from the Methodists, Presbyterians, and Baptists, and united under the one name Christians, by which the followers of Jesus were anciently known. The acquaintance of these two men proved a great blessing and furtherance to the cause, but it was not of long continuance; the career of Gaston proved to be a short one, but the end was in great peace. Elder Scott, after hearing of his death, thus wrote of him:

"Joseph Gaston was a very remarkable man on several accounts. His innocence and sweet disposition endeared him to all his acquaintances; and his strong faith and excellent talents made him a most acceptable minister in the church when his health permitted the exercise of his various gifts, for he had the gifts of teaching and exhorting in an eminent degree; and was, until he was seized with hemorrhage at the lungs, a very good singer.

“When he opened the Evangelists or Epistles and

poured himself out on their sacred pages, no man of equal education excelled him; but exhortation was his forte, and in this I never knew any man who equaled him. He exercised the most powerful influence over the congregation when he remonstrated, and with much variety of thought his exhortations were distinguished for unity in their subject.

"He accompanied me in 1827, soon after the restoration of the true gospel, and shared with me for about three weeks in the labors and difficulties of the onerous business of introducing to public notice the gospel of Christ as now held by this Reformation.

"The circumstances which made him acquainted with the ancient gospel at that time are a little singular and worth relating. He visited Carthage about two years ago, and entertained Bro. Rogers' family one evening with a recital of his conversion to it, and brought again to mind things that had almost escaped recollection.

"I had appointed a certain day in which to break bread with the Baptist Church at Salem. Bro. Gaston was a resident of Columbiana County, and was at that time in the vicinity of Salem. The Baptist brethren regarded him as a good man and a true disciple; but he was a Christian or Newlight, and contended for open communion—things which they greatly disliked. Before meeting, the principal brethren requested me to converse with him on the subject, saying they were sure I could convert him.

"Accordingly I took him out in presence of them all; but he gave me no time, being as impatient and undoubting on open communion as they were then on close communion. I told him, however, that the brethren had commissioned me to convert him to their opinions, and smiled. He said he had come to convert me to his.

"I then set before him the terms of the ancient gospel as I had arranged them, and told him that their dispute about communion was silly and unprofitable. He heard

me with delight. I appealed to the Scriptures, and he smiled; and soon, with a laugh, he exclaimed, 'It is all true! and I believe every word of it, and will take you to a Christian brother who will receive it in a moment!'

"After meeting I accompanied him to the house of said brother, living a mile and a half from the village; and the man and his wife hearing it, and examining the Scriptures, received it with all readiness that same night; so that on that day were brought over to the side of the gospel two excellent men, both laborers among the 'Christians.'

"Bro. Gaston accompanied me to New Lisbon, and two or three other place; but his health failed him at the end of about three weeks, and his place was supplied by James Mitchel, who accompanied me to Warren, where the gospel greatly succeeded.

"Thus Bro. Gaston was the very first Christian minister who received the gospel after its restoration, and who argued for the remission of sins by baptism. His enfeebled health, however, never permitted him to labor much. He was immersed for remission at a general meeting held at Austintown two years after. He now rests with all the just until the resurrection. His life was righteous; his death was glorious."

The closing scene of this good man is thus described by one who was present:

"BELOVED BRO. SCOTT: Few persons will hear the circumstance which I am about to relate with emotions such as you must feel. I grieve for a departed brother in the Lord; you for a companion and fellow-laborer in the gospel, one who stood by you under circumstances the most trying and impressive, at a time when you alone, amidst all opposition, faced a frowning world. I allude to Bro. Joseph Gaston—he sleeps in peace—his sorrows are no more!



"Being aware of his approaching dissolution, he requested me to inform you of it. The sensations which his departure produced in me and all present can not be imparted to others, nor can they ever be forgotten. It was, indeed, singularly impressive.

"He was, as you know, predisposed to hemorrhage from the lungs; his last illness commenced in this way. I was with him from Thursday, 4th, until his death, which occurred on Saturday.

"Before day I was called to his bedside. His glazed eye, cold extremities, laborious breathing, and feeble pulse, assured me that the lamp of life was nearly extinguished. He lay in this situation a length of time unable to speak, or lift his hands. While we expected every breath to be his last, suddenly, to the astonishment of all present, his countenance lighted up by a placid smile; he began to raise his cold and lifeless hands to heaven, and exclaimed: 'Glory to God! O my Savior, thou hast delivered me!' His eyes, which were set in death, sparkled with joy, and beamed with an expression which language can not describe. After continuing these exclamations a few minutes his breathing became free, and his voice shrill and loud. He then addressed us thus: 'My friends, a dying man could not do as I am doing; this strength is not my own; the hand of the Lord is in this matter: he has enabled me in this last extremity to bear testimony to the truth. The devil tempted me and tried me, but the Lord vanquished him and gave me the victory. This night I'll be with Jesus. Some people have called me a mud-dabbler, but that matters not to me; judgment belongs to the Lord: he will recompense them. I plead for baptism—for the remission of sins in my lifetime, and *I plead for it in death.*

"O sinners! tremble for that which awaits you if you do not obey the Lord! Let not tradition deceive you. I

tried it, but found it to be a delusion. My eyes were opened by reading the Word of God. It means what it says; believe and obey it, for nothing else will save you. *A' pent and be immersed* in the name of Jesus Christ for the remission of sins, or God will sweep you off with the besom of destruction. Young people, tell your parents these things, and parents tell them to your children; tell the neighborhood; tell the territory.' He then exhorted us to try, by some means, to get the people out to hear the gospel. He continued his speech in a loud and clear voice, during twenty minutes, using his hands with freedom, and speaking with more animation than ever I heard him do in his usual state of health. When he ceased, his children were brought to him, whom he embraced affectionately. His hands fell powerless by his side, his breathing became laborious as before, and he expired in ten minutes."

## CHAPTER X.

Scott's views misunderstood—Bishop Hobart's views of baptism—Thomas Campbell visits the scene of Scott's labors—Meeting at Sharon, and results.

**A**S might have been expected, the labors and success of Scott aroused great inquiry and opposition, and the wildest rumors were circulated with regard to the course he pursued, the great peculiarity of which was, that it differed widely from that which had hitherto been the rule in all attempts at conversion. Many supposed that, in connecting baptism in some way with the remission of sins, that he attributed to water a virtue kindred to the blood of Christ, and therefore concluded that all the sinner had to do was to be immersed, while he really regarded it as an act of obedience expressive of perfect trust in Christ for pardon, as an acceptance of the offer made in the gospel to all who truly believed and turned away from their sins.

The Anxious-seat of the Presbyterians, the Mourning-bench of the Methodists, and the Experience of the Baptists, all had the same object in view, and had usurped the place, in a great measure, of Christian baptism. This was admitted very near the times of which we write, by the Rev. Dr. Finney, an eminent Congregationalist, in urging the necessity of the anxious-seat to bring the mind up to the acting point, in the following language: "The Church has always

felt it necessary to have something of this kind to answer this purpose. In the days of the apostles baptism answered this purpose. The gospel was preached to the people, and then all who were willing to be on the side of Christ were called on to be baptized. It held the precise place that the anxious-seat does now, as a public manifestation of their determination to be Christians." The Rev. Doctor, with singular unconsciousness of the destructive nature of his argument, condemns those who would stand up, or lean their heads on the pew before them, to signify their willingness to be Christians, as attempting to evade their duty by substituting these acts for that of coming to the anxious-seat, forgetting that he had made the admission, virtually, that coming to the anxious-seat was an evasion of baptism, which was required under the teachings of the apostles.

Elder Scott, some time after this, explained his views of the nature of baptism in some remarks made on the following extract from Bishop Hobart, of New York, in regard to this matter. The words of the Bishop are:

"In this church the body which derives life, strength, and salvation from Christ its head, baptism was instituted as the sacred rite of admission. In this regenerating ordinance, fallen man is born again from a state of condemnation to a state of grace. He obtains a title to the presence of the Holy Spirit; to the forgiveness of sins; to all those precious and immortal blessings which the blood of Christ purchased.

“Wherever the gospel is promulgated, the only mode by which we can be admitted into covenant with God;

the only mode through which we can obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the church, is the sacrament of baptism. Repentance, faith, and obedience, will not of themselves be effectual to our salvation. We may sincerely repent of our sins, heartily believe the gospel; we may walk in the path of holy obedience, but until we enter into covenant with God by baptism, and ratify our vows of allegiance and duty at the holy sacrament of the Supper—commemorate the mysterious sacrifice of Christ—we can not assert any claim to salvation."

Upon which Scott comments as follows:

"The excellent Bishop makes baptism the rite of admission to the Christian church, regeneration, a title to remission and the Holy Spirit, and to all the precious things of Christ. He says it is the *only mode* of covenanting with God; the *only mode* of obtaining Christian blessings and privileges, without which we can not assert *any claim* to salvation. Now, in all this where is it that the Bishop is at fault? Is not baptism the rite of admission? Or are men in the Christian church antecedently to their baptism? Does not the Son of the Eternal protest that, unless we are 'born of water and spirit' we can not enter into his kingdom? And is this regeneration which the Bishop speaks of a higher and more sacred mystery in the Christian institute than 'being born again?' Or are they not the same thing? Surely they are the very same thing.. Does any one know any other mode appointed for poor sinful, fallen man, to covenant with his God, and obtain a right to the privileges of Christianity? We know none; and believe that, when preceded *by faith and repentance*, baptism is all that the Bishop says it is; and with the bishop we also believe, that without it *faith and repentance* do not warrant a man in the presence of God 'to assert

any claim to salvation.' Moreover, we believe that *baptism* without *faith* and *repentance* is just as unavailing and useless as *faith* and *repentance* are without it. These three things God has joined together, and no man may put asunder or disorder them."

And yet for teaching what the great majority of the Christian world admit, in theory at least, and what is taught in the Word of God most clearly, he was represented as the author of an hitherto unheard-of and soul-destroying heresy. These rumors reached the ears of his friend and fellow-laborer in the cause of religious reform, Alexander Campbell, who fearing that Mr. Scott might have been carried by his enthusiastic nature beyond the bounds of prudence, sent his father, a man of rare wisdom and judgment, to find out the true state of the case. This venerable and pious man visited the scene of Scott's labors in the spring of 1828, and, after carefully observing the course he pursued, sent the following account of it to his son:

"I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait, too; and quite another thing to handle them dexterously when thrown into the water, so as to make it take. We have long known the former (the theory), and have spoken and published many things *correctly concerning* the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the *direct exhibition* and *application* of it for that blessed purpose, I am at present for the

first time upon the ground where the thing has appeared to be *practically exhibited* to the proper purpose. 'Compel them to come in,' saith our Lord, 'that my house may be filled.'"

With regard to Scott's mode of obtaining and separating disciples, he added:

"Mr. Scott has made a bold push to accomplish this object, by simply and boldly stating the ancient gospel, and insisting upon it; and then by putting the question generally and particularly to males and females, old and young. Will you come to Christ and be baptized for the remission of your sins and the gift of the Holy Spirit? Don't you believe this blessed gospel? Then come away. This elicits a personal conversation; some confess faith in the testimony, beg time to think; others consent, give their hands to be baptized as soon as convenient; others debate the matter friendly; some go straight to the water, be it day or night, and upon the whole none appear offended."

Fully approving all that he heard and saw, the elder Campbell spent several months in Scott's field of labor, and most heartily co-operated with him, and contributed much to his success, as will appear in the sequel.

The next scene of the evangelical labors of Elder Scott was at Sharon, a small village in Mercer County, Pennsylvania, situated on the Shenango River, and almost on the line between that State and the portion of Ohio in which the principles of the Reformation had lately spread so rapidly. The Baptist Churches at Warren and Hubbard, only a few miles distant, had embraced the new views almost in

a body, so generally, indeed, that both houses of worship passed quietly into the hands of the Disciples; and in the case of Warren, as previously noted, not only the greater part of the congregation, but the preacher also accepted the truth so ably and eloquently urged by Scott, and became himself an earnest and successful advocate of the same. Some of the Sharon Baptists had heard of the great change which had taken place in the two sister churches; some of the members had even gone so far as to visit them, and could find no well-founded objections to what they had heard stigmatized as heresy; nay, it seemed to them strangely like gospel truth; and some of them went so far as to sit clown at the Lord's Table with those self-same heretics.

Prominent among these was John McCleary, at that time verging upon three-score and ten. He had been a member of the church at Tubermore, Ireland, which so long had enjoyed the labors of the widely-known Alexander Carson, as was also his son George, who was accustomed to teach the Scriptures publicly. His son Hugh, a clear-headed and honest thinker, had united with the Baptists in this country, but held views greatly in advance of theirs. Such an element in the church of course soon made itself felt. The Scriptures were closely searched, and the light began to spread. Suspicion was aroused—was the hated heresy about to break out among them and destroy their peace? The McClearys, father and son, with several others, were soon marked men; the views they held were assailed and loudly condemned under the odious name of Campbellism, when some one suggested that, as it was not the custom to con-



demn without a hearing in ancient times, they had better send for the public advocates of the new doctrine and learn the best or worst at once. This counsel prevailed. It was decided to invite Scott and Bentley to preach at Sharon, and as soon as it was decided, Hugh McCleary mounted his horse and rode to Warren to deliver the invitation and to urge its acceptance. The preachers came; in a clay or two Bentley returned, leaving Scott to continue the meeting, who preached every night for three weeks. Curiosity was aroused, but soon a deeper interest began to prevail. Some of his hearers having the Word of God presented more clearly than they had ever heard it before, began to inquire, "Men and brethren, what shall we do?" The inspired answer was given, and, in response to the gospel invitation faithfully and affectionately given, several persons presented themselves and were immediately, on the simple profession of their faith in Jesus as the Son of God, immersed in the Shenango River.

This was a new and unprecedented course for that place and time; and yet the preaching, which was mainly from the Acts of the Apostles, seemed so much like the reading of that book, and the practice of Elder Scott in immersing forthwith those who confessed their faith in the Savior, was so accordant with the examples found in the inspired volume, that no one seemed to think strange of what the Word of God seemed so clearly to warrant.

After Elder Scott had left, the church made the discovery that the converts immersed by him, although they had obeyed the express teachings of Scripture, had failed to conform to the usages of the Baptist

Church; they had not appeared before a church-meeting; they had given in no experience, and it was decided that they could not be received into the church.

But there was another serious trouble that could not be so easily disposed of. They could keep out the new converts, who had never been formally admitted to the church; but what was to be done with those already in the church, who had received with gladness the preaching of Bro. Scott as the truth of God. Some of these were the most influential members, and, moreover, were tolerant of the views held by the church. As they had formerly held the same, they desired, of course, that the rest should see as they did; but they did not attempt to force their views upon the church; they desired to be permitted to hold them in peace, however, but at the same time did not want to be bound by the creed and church articles. The truth had made them free, and it was impossible to submit to such yokes of bondage. All this class sympathized with the new converts, who had been refused admission into the church. In their view, if the Lord, as they believed, had received them, why should the church reject whom he had accepted?

Those who were still attached to Baptist views were of a different spirit; those who had embraced the new views, which, in their esteem, were rank heresy, must either yield them or depart: the same church could not be the home of those who differed so widely. This seemed to them a bitter alternative; and, while they were in doubt what course they were to pursue, measures were taken to drive them to the

course they were anxious to avoid. As a last resort, it was determined to send for Elder Thomas Campbell, whose age, experience, and truly Christian spirit, it was hoped, would be of great service in allaying the troubles by which the church was distracted. He came a week or two before the meeting of the Association, or the June meeting, as it was called. With apostolic zeal, tenderness, and affection, this godly man labored for peace, urging the reception of the new converts, who had deemed they were obeying God when they had yielded to his truth, and pleading with the church to let the Word of God, and not the Articles of Faith, be the bond of union. For three weeks he expostulated, besought, and prayed them to be reconciled, but all in vain.

On the Thursday on which the June meeting began, a number of preachers, mostly opposed to the views held by Scott and his fellow-laborers, were present, at a church-meeting, for the purpose of deciding all the matters at issue. The case of the new converts was brought up, and it was decided not to receive them; and then followed the case of those who had favored the new teaching. Among these, George Bentley, brother of the pastor of the Baptist Church at Warren, who, with most of his flock, had discarded the creed and church articles and come over to the Bible ground, and the younger McCleary, were most prominent, and the propriety of excluding them was discussed.

The elder McCleary was mentioned as having identified himself with the obnoxious party, but it was concluded to spare him on account of his age and the influence he possessed in the community, as all

parties regarded him as a good man. They said: " Father McCleary, we regard you as a good Christian man; and though you have, in a measure, adopted the views, and even broken bread with those who have departed from the Baptist faith, we regard you as leaving been led away by your son and some younger men; but we want you to stay with us: we have confidence in you yet." The old man arose, and said, with great emotion: "Brethren, I can not accept your offer; if you reject my brethren I must go with them, for they are better men than I am."

On Friday they met again, the venerable Thomas Campbell urging them to bury their differences and live together in peace, but the breach could not be healed; and on the next morning all who went to the church saw over the door the inscription, "Let no Campbellite put his foot over this threshold!" and all felt now that the crisis had come. Those for whom the notice was intended wisely forbore to enter, as that would only be to inflame those who were already too much excited; and yet to be thus rudely thrust out of the house in which they had worshiped for years, was hard to bear; but they remembered that it was all because they had stood up meekly, yet firmly, for the Word of God in its purity, and they were comforted.

In the meantime Elders Scott and Bentley had arrived, and, as their friends had been virtually excluded from the house of worship, they felt that it would be imprudent for them to intrude. .

The matter soon was noised abroad in the community, the greater portion of which sympathized

with those who had been so rudely treated; and this "sympathy soon assumed a definite form.

Mr. Daniel Budd, not a member of any church, had a large barn which he fitted up and seated on Saturday, and offered for the use of Scott and Bentley. On the following day a large concourse of people gathered to hear them, and the circumstances by which they were surrounded inspired the preachers with even more than wonted zeal and earnestness.

They met again on the following day, and a new congregation was organized, consisting of seventeen or eighteen persons, who had been members of the Baptist Church, and of the new converts who had been baptized by Scott at his first visit—in all, making nearly thirty. To these, additions were made rapidly, so that in a very short time the new church had a membership of one hundred; so that the persecution which they had endured turned out to the advancement of the gospel.

No sooner, however, had they effected an organization than the Baptist Church formally excluded all who, from among them, had entered into the new interest. After the separation the bitterness of the Baptists increased, and they exercised a jealous watchfulness over their members lest any of them should become tainted with the new doctrine. They were not long in finding occasion for the exhibition of their intolerant and persecuting spirit.

Benjamin Reno and James Morford were among the most prominent members they had left, the former a deacon, the latter the clerk of the church. The wives of both of these had met with the Disciples at Hubbard, and had participated with them in the

Lord's Supper. This was too grievous to be borne, and at the next church-meeting the case of the offending parties was brought up. Such a flagrant departure from Baptist usages and views admitted of no excuse, and a resolution was passed to exclude from their fellowship all who should commune with the Disciples. James Morford, the clerk of the church, threw clown his pen and declared that he would make record of no such ungodly act; and the deacon, Benjamin Reno, arose and declared that he could no longer remain with them after such a wicked and unchristian course, and left them and united with the Disciples, who received him on the ground of his well-known character and well-ordered life.

James Morford, however, remained, determined, if possible, to obtain a letter of dismissal from the church; but when they found that he, too, was resolved to leave them, they not only refused him a "letter, but excluded him from their fellowship. This threw him into great trouble, as he regarded it as a great disgrace to be excluded from the church, and feared, moreover, that his exclusion would prove a barrier to his uniting with the Disciples. As he was on his way home, greatly dejected at the turn which matters had taken, he was passing the farm of James McCleary, one of the Disciples, who was at work near the road, and hailed him, and desired to know what had been done at the church-meeting. He told his story, and the injurious treatment he had received at the hands of his former brethren; but as soon as he came to his exclusion, McCleary cried out, "James Morford, fall down on your knees and give thanks to God that you are set free from such a

people!" He found his exclusion to be no barrier in the way of his reception by the Disciples, as his character was known to be blameless, and his exclusion to be the result of religious bigotry.

The new church continued to grow in the favor of God and the people, who knew that they had been called to suffer for the truth's sake. They continued to meet for some time, like the ancient church, from house to house, the Lord adding frequently to their number. Elder Scott, who had been with them in the day of their trouble, visited them in their prosperity, and greatly strengthened them by his earnest and efficient labors, and was himself greatly encouraged to see their growth in numbers and the fear of the Lord, so that he could adopt the saying of the beloved apostle, "I have no greater joy than to see my children walk in truth!" Nor was the effect of his labors a transient one, for though his voice has long ceased to be heard on the banks of the Shenango, and many of those whom he called into the kingdom of Christ have departed in glorious hope, the cause he pleaded is still alive and flourishing.

Before his death a commodious and substantial brick chapel was erected by the congregation which he aided to organize in the barn of a non-professor. Very many of its members have removed to the West, as many as fifty having left in a single season; but they have carried with them the truth and planted it wherever they have gone: and even now some of its members are faithfully and successfully advocating the claims of the religion of Jesus, and bringing many into the fold of the Good Shepherd!

## CHAPTER XI.

Deerfield—Scott's visit—Amos Allerton the skeptic—Conversion of Ayllette Raines.

**D**EERFIELD, Portage County, was noted for the spirit of earnest religious inquiry which prevailed there for years before Scott visited that place and gathered so rich a harvest. This was the home of Jonas Hartzell and many others, who afterwards aided so much to spread the truth in that region.

As the result of the investigation of religious matters in that community, a little society was formed for the express purpose of examining the Scriptures, and, if possible, arriving at something like common ground. This little band was composed of Cornelius P. Finch, who was a Methodist preacher, and his wife; Ephraim P. Hubbard, an active Methodist, and his wife, who was a Baptist; Samuel McGowan, a Baptist, and his wife, who was a Presbyterian; Peter Hartzell, a Presbyterian, and his wife, a Baptist; Jonas Hartzell, a Presbyterian, and his wife, a Methodist; and Gideon Hoadly, an active and venerable member of the Methodist Church, and a few others. Differing, as they did, scarcely any two of the same family being of the same religious faith, they all agreed that the New Testament was right, and that it was safe to receive whatever was recorded there. The sadly divided state in which they at first found themselves was soon discovered to be the effect of partyism, and



the measurable unity which they soon attained from an honest examination of the Word of God, they attributed rightly to the power of the truth.

The questions examined by this little company were of vital importance—such as the intelligibility of the Scriptures, their all-sufficiency for the purposes of enlightenment, the government of the church, the conversion of the sinner, and the perfection of the saint. They soon reached the conclusion that the Scriptures were intelligible, for they could not conceive how they could be a revelation from God unless they were adapted to the common intelligence of mankind; and, if thus adapted to man's wants and capabilities, they felt that in them they had an infallible and all-sufficient guide. Having settled upon this, they were soon able rightly to decide other questions of importance growing out of the divided state of the religious world, such as, "How does faith come?" "Which is first in order, faith or repentance?" "Can the sinner believe and obey the gospel without supernatural aid?" "Is the Mosaic dispensation still in force?" "Who is a proper subject, and what the mode and design of baptism?" "Should the sinner be baptized on a confession of his faith in Christ, or an approved experience?" These were questions of grave import, when the different and conflicting teachings under which they had severally been brought up, are taken into the account; but the old chart led them to a safe, quiet harbor.

In the various families composing this little band, Finch and his wife were the only ones who agreed; but when the "old paths" were found, it was easy for all to walk and dwell together in peace and unity

One of the members—Ephraim Hubbard—had stipulated, on uniting with the Methodist Church years before, that he should not be bound by the Book of Discipline; but baptism by immersion had been denied him by several ministers, on the ground that it would amount to a denial of sprinkling, to which he had been subjected in infancy. Hearing that a baptism was to take place some miles distant by what he deemed to be the only scriptural mode, he took a change of clothing and started for the appointed place; on reaching it he found his brother, who was a Methodist preacher, there, and informed him of his purpose; his brother said, "You can not be more dissatisfied with your baptism than I am with mine; and if I had a change of clothing I would go with you." That want was soon supplied, and when the invitation was given for the candidates to present themselves, the two brothers were the first to do so.

He still retained his membership in the Methodist Church, but the change which was continually going on in his mind in consequence of increasing light, soon led the preacher who was over the small charge of which he was a member, to declare that Hubbard and all those who agreed with him were not Methodists, as they acknowledged no other rule of faith and practice save the Holy Scriptures; and when his congregation—about eighteen in number—were present, he drew the line between those who sympathized with him and the church and those who had adopted the views entertained by Hubbard by asking all who were Methodists to rise; five did so, and thirteen stood up for the Word of God.

These, of course, had the sympathy of all in the community who had become dissatisfied with the teaching of the various religious parties with which they were associated; and the way having been prepared by the meetings previously described, and the discussions and investigations which had taken place among them, they met to see if some way could not be devised by which they all could be united in a New Testament church. The chief difficulty was that they had no model among them that they could safely imitate; but having heard that there was a church at Braceville on a strictly Bible foundation, Hubbard and Finch paid a visit to the church there, and, to their great joy, found that it was true.

They invited Marcus Bosworth, who was the teacher of the congregation, to visit and preach to them; he came, bringing with him Adamson Bentley, who, with his congregation at Warren, had but a short time before accepted New Testament views, and abandoned all human creeds; and, under the teaching of these godly men, all who had not been immersed received that ordinance and were organized into a gospel church; and Finch, who had preached among the Methodists, was formally set apart to the work of the ministry.

This little band grew and prospered rapidly. Nearly all the men became public speakers; among them was Jonas Hartzell, who became a most zealous and efficient public laborer both with tongue and pen; and it was a current saying through the Western Reserve that all the male members of the Deerfield church were preachers.

The visit of Elders Bentley and Bosworth opened

the way for a visit from Scott, which was attended with great success and permanent results.

More than forty years after that visit these lines were penned at the scene of these labors amid those who never will forget him, who threw so much light on their pathway, and who expect, at no distant day, to meet him in the better land.

A sister Allerton had been at Canton, Stark. County, for some time for medical treatment, and on her return home was informed by her sister of the religious changes which had taken place during her absence. She told of the few disciples who had begun to meet there, and said: "I have been to hear them, and O sister! they reminded me of the twelve who followed our Lord when on earth'; they are plain, pious men; they talk just as the Bible reads: they surely are the people of God!"

One of the most prominent persons in the community was Amos Allerton, a natural ruler of men, tall, erect, sinewy, of strong mind and clear judgment, which, in a measure, compensated for lack of educational advantages; a man of noble impulses, kind and helpful, yet severely just. In religious matters he was skeptical, rendered so by the discords and conflicting views of the various religious bodies; he could not imagine how a system could be divine which abounded in contradictions; how God could send men, as was then claimed, to preach doctrines subversive of each other: he supposed that the Bible must teach what the preachers of various denominations claimed that it did, and hence rejected the Bible. He had attempted to be religious according to the popular theories of the day, but they did not

satisfy either his mind or heart; he could not endure to walk in doubt or darkness, or rest his hopes upon transient feeling or a peradventure; he desired to feel the rock under his feet; but the human theories to which he was directed were as uncertain and unsafe as the desert sands.

It was noised abroad that Walter Scott would preach at a private house in the vicinity, and, as his fame had preceded him, a large concourse assembled to hear him; among the throng was Amos Allerton, not at all favorably impressed by what he heard of the preacher and his new doctrine, but on the contrary, disposed to criticize and cavil. He had been told that Scott preached a water salvation (as his views of baptism for the remission of sins were termed), and on that bright morning on his way to hear the strange preacher, he had stopped at a clear brook to quench his thirst, and as he did so, he said in scorn and disdain: "Can this element wash away sins?" Reaching the appointed place, he found in the preacher not a glib and noisy religious polemic, but a meek, earnest, and gifted advocate of the pure and simple gospel of Jesus Christ, which he unfolded with a clearness, tenderness, and earnestness that he had never witnessed before. His skepticism yielded before the array of truth which was presented, and his heart was touched with the love of Him who came to save a lost world. He saw that the gospel call was not to baptism only, but to an abandonment of sin to an earnest, true, and pure life. He listened for hours, which scarcely seemed more than minutes, every sentence convincing his judgment and appealing to his heart. The preacher closed with an appeal to those

who believed the truth to avow their faith publicly in the Son of God.

Allerton started forward; Ephraim Hubbard, a faithful and earnest disciple, saw the movement and trembled, thinking that he was advancing to make some disturbance; but as he came nearer, he saw eyes not flashing with the light of rebuke and controversy, but melted to tenderness and tears, and with a shout of joy he welcomed him gladly. With profound earnestness he confessed his faith in the Savior of mankind, and was the same day buried with Christ by baptism; and the sun on that day set on few happier men than Amos Allerton. Nor was this change a transient one, but a change of the entire current of his thoughts and life; he soon began to teach others to walk in the way upon which he himself had entered. His rare, clear sense and spotless integrity soon made his influence felt, and a little practice sufficed to enable him to present his thoughts with a vigorous, common sense, and an earnestness that it was difficult to resist.

Grateful for his own escape from the dominion of doubt and chilling unbelief, he began to point out the way of emancipation to others. The cross and its bleeding Victim to move the heart, and the teachings of Jesus to direct the life, were used with wonderful power. His fame spread; large audiences gathered to hear the plain farmer, so suddenly transformed into a preacher of righteousness; and the curiosity which brought them to hear was, in many cases, changed into a deep and abiding interest in the great themes he presented; and scores and hundreds were, through his labors, brought to a knowledge of the

way of life. Though destitute of the aids of learning, he was a vigorous and original thinker. His Bible was his theological library; and from nature and society he drew illustrations which all could understand; while his zeal, his earnestness, and his life, all rendered his teaching searching, impressive, and convincing.

Living yet in a vigorous old age, the moisture will gather in his eye, and his voice tremble with emotion as he speaks of Scott, who, nearly half a century since, helped him out of the perils of infidelity, and pointed out the true pathway on which the true light shineth, even the light of God.

Another incident connected with Scott's first visit to Deerfield is worthy of a place here. He presented himself first at the residence of E. Hubbard and offered to preach if a suitable place could be procured. He immediately went to consult Finch, who was not in favor of Scott's preaching, saying it would ruin them. This was in consequence of the rumors that were afloat with regard to his eccentricities and the misrepresentations of his teachings. Hubbard insisted, however, that Scott must preach, and the Methodist church was procured. Finch was present, and Scott had not completed his discourse before he was convinced that he could sit at his feet in matters pertaining to a knowledge of New Testament Christianity. Hubbard himself soon became a public teacher; and so prudent and careful was he, that a Lutheran minister of fine abilities and education, after listening to him, said: "Mr. Hubbard, I came here to criticize you and point out your errors." "Why do you not do so then?" he asked. "Be-

cause," he replied, "you have said nothing but that which I feel compelled warmly to approve." And it was not very long after that this same minister gave up his place as pastor of a large congregation, his salary, reputation, and all that could bind a man to a powerful and influential religious party, to receive baptism at the hands of a plain farmer, who, with the Bible in his hands, could teach Christianity as it came from the apostles of the Lamb.

Hubbard, after a long, honorable, and useful career, still lives at the age of fourscore, the clays of his active usefulness past, but waiting patiently for his change in glorious hope, trusting to say with his latest breath, "Thanks be to God that giveth us the victory!"

Daniel Hayden, now living at Deerfield, traveled much with Scott in those stirring times, retains many vivid and pleasant recollections of him. When he first saw him, though entirely ignorant as to who he was, he set him down as one who could make good a claim to greatness. Scott was a rapid rider, and when remonstrated with on the matter justified himself by the plea that the King's business required haste. As they rode along one day, he said: "Bro. Hayden, I was a grown man before I ever saw a full-grown forest tree. I was brought up in the great city of Edinburgh and knew nothing of the country and forest, and the various kinds of trees; and now, brother, I want you to tell me the name of that noble tree by the roadside." "That," said Hayden, "is a white-oak." "Hold my horse," said Scott—and, leaping to the ground, ran to the tree, and in a little while marked all its peculiarities, plucked one of its leaves,



imprinted its form on his memory, and that species was known forever after. This was frequently repeated when he saw a tree with the name of which he was unacquainted, and as Hayden was an expert woodsman he made rapid progress, and was soon as able to distinguish and name the different growths as his instructor.

In the freedom of their social intercourse, Hayden once ventured the remark that his charity was too profuse for one of his limited means, and that it should never be carried to the extent of causing inconvenience to his own household. At this he winced a little, for it was true—his kindness of heart was apt to make him forget all considerations of prudence; for, though no man could love his family more tenderly than did he, yet he could not help giving whatever he had to the nearest needy object, leaving himself often in as great need as the object of his benevolence lately had been. In a word, the needs of others ever seemed to him greater than his own. It was not in his nature to say no when he had a dollar in his purse or a garment beyond what he had on, when others needed one or the other or both. Well knowing this weakness, if weakness it were, Hayden said: "Bro. Scott, you ought not to handle a dollar; whatever means you have ought to be in the hands of some one with less sympathy and more judgment than yourself, to manage for you, and see that your own are well cared for before others are helped. Instead of becoming offended, he replied pleasantly; "Bro. Hayden, I believe you are right; you are a good manager, a man of thrift and prudence—will you do me this service?" "I will," was

the reply. "You are the very man for the work," said Scott, "and I will hold you to it."

While Scott was on a visit to Father Hayden's, near Youngstown, it was announced that Lawrence Greatrake, a Baptist preacher, notorious for his opposition to the Disciples, would preach in the vicinity. Scott determined to go and hear him, but fearing that he might be provoked to a reply by a man who was coarse and rude in his assaults, the family persuaded him not to go. He started off, but at parting told them to be sure to go and hear the Great Rake. After going some distance he changed his mind, rode to the place of meeting, and instead of going in went to an open window in the rear of the building, close to the pulpit. The preacher took the pulpit, and in his prayer, as preparatory to his meditated onslaught on the Disciples, said: "O Lord, do thou restrain or remove those wolves who are going about in sheep's clothing, scattering the flock and destroying the lambs." At this point Scott, in a voice that could be heard by all present, uttered a hearty "amen," which so disconcerted the preacher that it was with difficulty that he could finish his prayer.

It was in the early part of the year 1828 that Aylette Raines, a Universalist preacher, a young man of fine abilities, formed an acquaintance with Scott, the result of which was the abandonment of his former views and embracing and successfully advocating those set forth by his new and gifted friend. Raines had heard of the new preacher, and also the current but distorted rumors with regard to his teaching, and his curiosity being aroused he sought an opportunity of hearing him, intending, if possible, to draw

him into a discussion, supposing the views of Scott to be as vulnerable as those of other religious bodies, which, on account of their partial, one-sided, and even contradictory nature, he found but little difficulty in overthrowing.

The first discourse he heard from Scott was in his best vein, clear, convincing, scriptural—so much so that Raines saw in it much to admire and nothing to condemn; and when at the close, as was his custom, he invited any one present to make any remarks he might think proper, Raines arose and expressed his great pleasure and warm approval of all that he had heard. After this he went to hear Scott frequently, not to cavil but to learn, for he soon perceived that he had no particular system of religious philosophy to advance, but set forth Bible truth with a vigor and simplicity that was entirely new.

The system advocated by Raines did not deny the future punishment of the wicked, but set forth that it would be limited in duration, and that the subjects of it would finally be made holy and happy. This view Scott described as a gospel to get people out of hell, and that which he preached as designed to prevent them from going there—the one adapted to this world; the other, even if true, adapted only to the world to come, and consequently that it was useless to preach it here.

Soon the views of Raines underwent a marked change, and he sought his friend Ebenezer Williams, the ablest advocate of Universalism in that region, and laid before him the change which had taken place in his mind and the reasons for it. These

were heard and carefully canvassed. The two friends spent many of the hours usually devoted to sleep in an earnest and candid examination of the Scriptures, and the result was that Williams was soon as firmly convinced of the truth of the views held by his amiable and gifted young friend, which he had learned from the lips of Scott, as he was himself; and together they went down to a small lake near at hand and mutually baptized each other in its clear waters. They then threw themselves with the utmost energy into the work of preaching the gospel as distinguished from human systems, and with great success.

The first fruits of the labors of Raines alone, within a few weeks after his baptism, was the conversion of about fifty persons, including three Universalist preachers. Hundreds have been turned from their sins by their united and earnest labors, and Universalism has never received heavier or deadlier blows than those dealt with the sword of the Spirit in the hands of Ebenezer Williams and Aylette Raines. Nearly half a century has passed, and each succeeding year has only proved that they abandoned destructive error for saving truth. Williams not long ago departed to his rest; Raines still lingers on the shores of time, his work nearly done, his reward not distant.

## CHAPTER XII.

Changes wrought—Anecdotes—Toad sky-high—Neither for God nor devil  
—Meeting of the Association—Scott re-appointed—William Hayden  
given as fellow-laborer.

**F**OR months the scenes at New Lisbon, Warren, Deerfield, and other points already noted, were repeated with but slight variation at various other places. Such a change as took place within the bounds of the Mahoning Association under the labors of Scott has seldom been equaled. Apathy and indifference vanished, the dry bones in the Mahoning Valley were clothed with flesh and blood and stood upright, professors were roused to a new and unwonted zeal, and every where sinners became deeply concerned. The Bible was read with new interest, for the people had learned that it was not a dead letter, but the living word of the living God. The new views were canvassed in every village and almost every dwelling. Men from forest, field, and workshop gladly heard and willingly obeyed a gospel which was but a republication of that first preached in Judea; and many of these, in turn, told to others the story that had won their hearts by its sweetness and simplicity.

The beautiful Mahoning became a second Jordan, and Scott another John calling on the people to prepare the way of the Lord. Every where among the

new converts arose men earnest and bold as the Galilean fishermen, telling, too, the same story, calling their neighbors to repentance, and baptizing them in its clear waters. The small lakes within the same district became distinguished for baptismal scenes; and frequently by the blaze of torches or the moon's pale beams individuals and families, like that of the Philippian jailer, were baptized at the same hour of the night.

Those scenes had a strange significance, and looked so much like those described in the Word of God, that the simple administration was more powerful than argument to convince bystanders that this was the true gospel baptism.

The changed lives of the converts, their love for each other, their zeal for the welfare of their neighbors, and the signal ability with which ignorant and unlearned men, armed with the truth of God alone, could silence opposers who had all the advantages of libraries and learning, made upon those who saw and heard a deep and lasting impression.

The strange captivating eloquence of Scott drew crowds whenever it was known that he would preach, and he was not slow to make, as well as to embrace, opportunities. In the groves, which have been well called God's first temples, he would discourse with rare eloquence and power during the day, and at night in barn, school-house, or private dwelling he would discourse to smaller but still more deeply interested audiences, consisting not of those who were drawn together from mere curiosity or from admiration of his wonderful powers, but of those upon whose hearts the truth had made an impression, earnest

searchers after the right ways of God, who followed and listened, and sought not in vain.

Alone at first he labored, but soon he found earnest and faithful helpers, not only among those who had been teaching the way of the Lord yet imperfectly, and who gladly accepted the truth as he presented it; but, in addition to these, many of his converts to whom the popular theories were contradictory and distasteful, as soon as the truth, harmony, and consistency of the gospel was presented, received it gladly, and with great plainness and power urged upon their neighbors that which had brought such comfort and blessing to their own souls.

Nor were instances rare of skeptics abandoning their skepticism and becoming the advocates, not of modern but New Testament Christianity. Men eminent in various professions saw a truth and beauty in the simple gospel and yielded to its charms, and even many who had publicly opposed it from the pulpit not only ceased their opposition but became its advocates. Nearly every convert became a preacher either in public or private; the New Testament was studied by day and meditated upon by night; scarcely a Disciple could be found without a small copy of the Sacred Oracles in his pocket as his daily companion; numbers had their minds so stored with its truths that they could readily quote from memory whatever the occasion demanded—so much so that they were known as book men, the men of one book, and in a few cases as "walking Bibles."

Wholly absorbed, as Elder Scott was, in making known the truths which to him and thousands who heard him possessed the charm almost of a new rev-

elation, it is not a matter of wonder that such unwonted zeal and devotion should lead him into what to cold and undemonstrative natures seemed as enthusiasm and eccentricity. This, indeed, took place in many instances when the preacher could say with truth, "I speak the words of truth and soberness"—and his fire, and zeal, and earnestness were regarded as eccentricity only because they were so unusual.

He realized the danger of his fellow-men more vividly than they did themselves, and the torpor and indifference of professed Christians led him often to such a course as was well calculated to alarm and arouse those that were at ease in Zion. His enthusiasm was always an enlightened one, and his frequent singularity of manner never led into extravagancies that involved the substitution of mere human appliances for the teaching of the Word of God; indeed, his eccentricities arose from the fact that he possessed a deeper sense of the importance of the truth he had in charge than most men of his time. Many instances illustrative of this peculiarity are current. One of the most notable is the following:

Riding into a village near the close of the day, he addressed himself to the school children who were returning home from school, in such a way that he soon had quite a circle of them gathered round him. He then said to them: "Children, hold up your left hands." They all did so, anticipating some sport. "Now," said he, "beginning with your thumb repeat what I say to you: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit—that takes up all your fingers. Now, again: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit.



Now, again, faster, altogether: Faith, repentance, baptism, remission of sins, gift of the Holy Spirit—and thus he continued until they all could repeat it in concert, like a column of the multiplication table. They were all intensely amused, thinking that he was a harmless, crazy man. He then said: "Children, now run home—don't forget what is on your fingers, and tell your parents that a man will preach the gospel to-night at the school-house, as you have it on the five fingers of your hands." Away went the children, in great glee, repeating as they went, "Faith, repentance, baptism, remission of sins, gift of the Holy Spirit"—and soon the story was rehearsed in nearly every house of the village and neighborhood; and long before the hour of meeting the house was thronged, and, of course, not a few of the children were there, all expecting to have great sport with the crazy man.

The preacher rose, opened his meeting, and entered upon a plain and simple presentation of the gospel. But, alas! most of his hearers were Baptists of the ultra Calvinistic school, who would much rather have heard a discourse upon total depravity or unconditional election than the theme in which the speaker was endeavoring to interest them. They, perhaps, like the children, had anticipated some sport, but, whether it was from indifference or disappointment, they paid but little attention, and many of them fell asleep.

Sad, too, was the disappointment of the little people who had crowded to the front seats to enjoy the anticipated sport, for they discovered that he was not a crazy man after all. They were getting tired, too, and, like the older ones who were awake, wished that the speaker would close.

But soon the scene changed. Addressing himself abruptly to the little boys, who were getting restless, he said: "Boys, did you ever play toad sky-high?" They all brightened up in a moment. Now, they thought, the fun is coming at last. "Well, boys," he proceeded, "I'll tell you how we used to play it in Scotland. First, we caught a toad, and went out into a clear open place, and got a log or a big stone, and across this we laid a plank or board, one end of which rested on the ground and the other stuck up in the air. We then placed the toad on the lower end, and took a big stick and struck the upper part of the board with all our might. The other end flew up, and away went the toad sky-high." At this the boys all laughed, and the sleepers rubbed their eyes and looked round to see what was the matter—and the speaker went on: "But, boys, that was not right; that toad was one of God's creatures, and could feel pain as well as any of you. It was a poor, harmless thing, and it was wicked for us boys to send it thus flying through the air, for in most cases, when the toad came down the poor thing would be dead—and, boys, we felt very badly when we saw the blood staining its brown skin and its body bruised and its limbs broken, and lying motionless upon the grass through which it had hopped so merrily a few minutes before."

The boys began to feel very serious at this; but when he went on and described the enormity of such thoughtless wickedness, which ended in taking a life which could not be restored, many of them were moved to tears at the sad fate of the poor toad. Then turning to his audience, who had become aroused and

interested, he burst upon them with words of bitter and scorching rebuke, asking what they, professed Christians, thought of themselves, going to sleep under the story of a Savior's death and a Savior's love, while the hearts of the children were melted, and their tears flowing at the recital of the sufferings of a poor toad.

Soon his hearers were as much interested as the children lately had been; and though the preacher remained for quite a season in their midst, he never again addressed a listless and sleepy audience; the interest increased with every evening, and many had reason to be grateful to God that they had ever heard the preacher, who made the children circulate his appointment by sending them home with the gospel on their fingers.

On another occasion he was requested to preach one evening in a school-house near Warren, and, judging from the nature of the invitation, he fully expected to meet a good audience; but on reaching the place he found but few assembled, and concluded that he would not preach. After waiting until it was evident that no more would come, he rose and remarked that being a stranger to them, and they strangers to him, he had not sufficient knowledge of their views, feelings, and wants, to adapt his address to them without some further information. He then asked all who were present who were on the Lord's side to arise. As he anticipated, no one got up. He then asked all who were in favor of the devil to rise, but no one responded to the invitation. After looking at them for a few moments, he said that he had never seen such an audience before; if they had stood up

either for God or the devil he would have known how to address them: as the matter stood, he would have to study their case, and try, if possible, to meet it, and that he would be back the next evening at the same hour to give them the result of his reflections. He then took his hat and departed

The next evening, as might have been expected, the house was not large enough for the audience, for all who were present on the previous evening spread abroad the appointment, and thus excited the curiosity of the entire community; nor did the meeting close until curiosity yielded to a deeper feeling, and the truth achieved a victory.

In such labors as these the months went by until August, the appointed time for the meeting of the Association, which this year met at Warren, and proved to be a most interesting and joyful occasion. For years before the attendance had not been large, and chilling reports of the want of success had saddened the hearts of its members. The increase of numbers by conversion scarcely replaced the ravages by death and vacancies by reason of apostasy and exclusion; but now a great and delightful change had taken place—the number of converts far exceeded that of the entire membership of the Association at the beginning of the year when Scott entered upon his labors; some of the churches had doubled their numbers; new churches had been formed; the converts were distinguished by unusual zeal and activity, and many of them were present to add to the gladness which prevailed and to partake of the joy. Not far from one thousand new converts had been made, and a new life had been infused into the churches,

and, as a consequence, great joy prevailed, and the routine of business for a season gave way to mutual congratulations on the success of the gospel, to prayer and praise.

Among the converts were those from different religious bodies, and also several preachers who had abandoned their various creeds, and it now became a serious question whether all those various elements could be harmonized and unite upon the common basis of the Word of God.

It was well known that Aylette Raines, who had heretofore been a zealous Universalist, still retained his opinions with regard to the final restoration of the entire race to the favor of God, and it was feared that it would work injuriously were he not required to make a public recantation of the obnoxious sentiments, and quite a number of the members of the Association were unwilling to receive him unless he should do so.

When it is remembered that nearly all present had been reared under one or the other of the various party creeds, and that the Association had been long committed to the doctrines set forth in the Philadelphia Confession of Faith, this will not be wondered at—the wonder will be rather that they were able to rise above the influences of early teaching and long-confirmed habits of thought, and to take the advanced scriptural ground which they finally did.

When the case of Raines was formally brought before the Association, the Campbells—father and son—both advocated his reception as a Christian brother; the former, on the ground that Mr. Raines' Restorationism, like his own Calvinism, was a relig-

ious speculation or theory; the latter, on the ground that Mr. Raines' view on the final restoration of the wicked, was merely an opinion or inference which was nowhere set forth in the Word of God, and insisted that unity in matters of faith, plainly taught in the Scriptures, was necessary, and not perfect agreement in matters of mere opinion concerning which they were silent. All he thought to be necessary in the matter was for Mr. Raines to preach the gospel as it was delivered to us by the apostles, and retain his opinions on the subject in question as private property, and not attempt to make them binding upon others. Were he to pursue this course he did not doubt but that the truth would soon deliver him from his philosophy, by making him see that, to base salvation on acceptance of the gospel offer was the safer ground, and that his theory would be useless to all that did so.

With the sentiments advanced by these brethren, Walter Scott, who had struggled long and hard with difficulties growing out of his own early religious education, perfectly agreed, as matters derived from creed and catechism, once held dear, had faded from his own mind under the increasing light of truth, so he doubted not it would be with Mr. Raines, his son in the gospel.

As views and opinions cherished for years can not be renounced by an effort of the will, Mr. Raines could not in a moment abjure what he had long cherished, yet he cheerfully pledged himself to preach nothing beyond what he found clearly set forth in the Word of God, and, as he had for some time preached no doubtful matters or opinions, but the gospel in its

ancient simplicity, by a large majority he was accepted as a Christian brother. This course demonstrated the feasibility of Christian union, on the broad ground of agreement with regard to matters universally held to be clearly revealed, and mutual toleration in regard to those things for which there was no scriptural authority.

The principle thus settled was one of immense importance and of great practical value, as it led to the abandonment of all the human elements in the conflicting party creeds, and brought thousands together upon the foundation of the apostles and prophets, and united and harmonized them as the truth only can.

The result in the case of Mr. Raines was such as was foreseen, and in about two years after he thus wrote to Mr. Campbell in regard to the change which had taken place:

"I wish to inform you that my 'restorationist' sentiments have been slowly and imperceptibly erased from my mind by the ministry of Paul and Peter, and some other illustrious preachers, with whose discourses and writings, I need not tell you, you seem to be intimately acquainted. After my immersion I brought my mind, as much as I possibly could, like a blank surface, to the ministry of the New Institution, and by this means, I think, many characters of truth have been imprinted in my mind which did not formerly exist there. \* \* \* I hope, during the remainder of my days, to devote my energies, not to the building up of sectarian systems, but to the teaching of the *Word*."

This purpose Mr. Raines has fully accomplished in a faithful and most efficient ministry of more than

forty years, and recently he thus refers to the cherished remembrance of "the great kindness and magnanimity with which," says he, "the Campbells and Walter Scott treated me after my baptism, and before I was convinced of the erroneousness of my restorationist philosophy. They used to say to me: 'It is a mere philosophy, like Calvinism and Arminianism, and no part of the gospel.' They made these *isms* of but little value, and therefore not worth contending for, and they did not put themselves in conflict with my philosophy, but rather urged me to preach the gospel in matter and form as did the apostles. This all appeared to me to be reasonable, and I did it, and one of the consequences was, that the philosophy within me became extinct, having no longer the coals of contention by which to warm, or the crumbs of sectarian righteousness upon which to feed." The result of Elder Scott's labors did not leave the matter of his re-appointment in the least doubtful. The judgment of all was that he should be continued in the position for which he had shown such admirable fitness. The work, however, had become too great for the labors of any one man, and he therefore requested that a helper should be appointed for the succeeding year, and, as William Hayden had shown great zeal and ability for some months past, he asked that he should be his companion in toil. This proposal met with general approval, and was followed by some discussion as to the bounds of their labors, some thinking that they should be confined within the bounds of the Association, and others, that the evangelists should be free to go wherever a favorable opening should present itself.



Scott's spirit was stirred within him, and with that grace and earnestness by which he was distinguished, he rose and said: "Brethren, give me my Bible, my head, and Bro. William Hayden, and we will go forth and convert the world!" A minister rose and moved that his request be granted, and the motion was passed with enthusiasm, and forth they went into a field white for the harvest, ready for the reaper's gathering hand. Well and faithfully did they toil, rich and abundant were the sheaves which rewarded their labors; nor shall they be forgotten when the Lord of the harvest shall come!

## CHAPTER XIII.

Sketch of William Hayden—Early doubts—Meets with Scott—Musical talent—Education in the Saddle—Specimen of his style— Extent of his labors.

**V**ERY fortunate was Scott in having such a man as William Hayden for a fellow-laborer; companionship in his work he long had needed, and in him he found one ready to share in his toils and worthy to share his success. Their lives were long blended in sweetest unison, their abundant labors created no jealousy, but mutually endeared them to each other; and, though, in after years, Scott had other helpers amid other scenes—men whose talents, virtues, zeal, and sacrifices will never be forgotten—yet none of them ever reached that degree of intimacy, or found a place so near his heart as did William Hayden.

He was born in Westmoreland County, Pennsylvania, on the 30th of June, 1799. Four years after, his father, Samuel Hayden, removed to Youngstown, Ohio, then almost an unbroken wilderness, and William grew up among the hardships and privations of a frontier life. He was an unusually reflective boy, grappling, even in childhood, with the highest problems of human duty and destiny. Before reaching his twelfth year he had passed through the various phases of unbelief, from the mildest form of skepticism to absolute atheism. Having reached the deepest

darkness a reaction took place—the struggle back to light. He came to the conclusion: "That if nothing had eternally, or rather, primarily existed, nothing could have arisen, or been originated; hence, a cause uncaused is self-evident." He then reasoned that if God made us we are not too insignificant for him to govern and judge, and he became a believer in Divine Revelation. In his seventeenth year he made a public profession of religion, being baptized by Elder Joshua Woodworth, and united with the Baptist church, of which his parents were members, on the 19th of May, 18)6. For one of his original and independent turn of mind the limits of the creed of the Baptist church were too narrow, the deep and broad foundations of the Bible alone satisfying the craving of his mind and heart; hence, when the plea for a return to the Word of God was advocated in the "Christian Baptist," he accepted it as the expression of the conviction he had long cherished. As yet, however, he had only admitted it as a principle by which it was safe to be guided, not knowing whither it would lead; but that principle became the pole star of his life, which increased in lustre until its close. He was not quick and impulsive, but rather bold, and yet cautious—cautious in examining any thing new that was offered, but bold to adopt and advocate it when satisfied that it was true.

Up to the year 1827 he was greatly cramped by the prevalent Calvinistic views which were everywhere taught among the Baptists, and when he first heard Walter Scott calling sinners to repentance and instant obedience, it was so contrary to the teaching and practice in which he had been educated, that he

was disposed to regard it as a modern innovation, and as such, to be opposed, rather than a return to the purity and simplicity of the primitive age.

Hearing that Walter Scott was to preach near Canfield, he rode eight miles to hear him; the school-house where the appointment had been made was thronged when he reached there, and the first words which fell from the lips of the preacher had a most startling effect. The words were: "There is not a man in this house who believes that God means what he says." To a Bible man like Hayden, this had the air of arrogance, and he felt like rising up and saying, as he truly felt, "there is, sir, at least one man here who does believe that God means what he says," but there was something in the manner of the speaker which lead him to retain his seat and listen to the proof of the daring statement. Scott then proceeded to show that various and conflicting theories of religion were taught, as all present well knew, and that the advocates of each made the Bible bend to their own peculiar system; that they could not express their views in the language of Holy Scripture without submitting it to some unseemly mutilation; and that men really believed their own version or interpretation of the Scriptures which was different from and even contradictory to the Word of God. He maintained that Bible questions admitted of Bible answers, and showed that modern preachers gave answers to Bible questions greatly differing from those given to the same questions by the apostles of Jesus Christ, and that if men believed that God meant what he said they would believe and act upon what they admitted to be the Word of God. This admitted

neither of doubt nor reply, and the sincere and honest hearted Hayden felt that he had not heretofore believed "that God meant what he said," but he resolved that he would do so from that hour. He realized now, for the first time, that the human theory which he had been preaching was not only useless but dangerous; that it made those who believed it feel that their lot was fixed for weal or woe before they ever came into the world, and, therefore, if true, useless, as no change was possible; and if false, dangerous in the extreme by leading men to inaction when life and salvation depended on action. He felt that the gospel he had been preaching was a false alarm, trying to make the elect feel in danger when there was no danger, and that the offer to the non-elect was a mockery, as no provision had been made for their rescue. He saw now that the gospel was no false alarm, that men were in danger of perishing; he saw, too, that the gospel offer was not a pretense but a reality, made in good faith to all who would obey the glad message and live. The scales fell from his eyes, he understood the Bible no longer by the light of tradition and usage, but as its own interpreter, bidding all to come and take of the water of life freely. From that clay his spiritual horizon was greatly enlarged, and though he had not learned all the truth, he had learned that the Word of God was the great treasure-house of saving truth, and from its rich stores he largely and freely drew. An offer of salvation to all, now meant all, and when a trembling sinner or believing penitent came with the earnest cry "What shall I do?" he directed them not to a church committee, or the judgment of their fellow-men, but

to the answer which was given to the Philippian jailer, or that which Peter on Pentecost gave to the heart-stricken Jews. With great point and simplicity he gives an account of his spiritual growth both before and after the period to which we have alluded above, and we give it in his own words.

“At a meeting of the preachers of the Mahoning Baptist Association, got up for mutual improvement, I was quite startled by the following saying: 'The true disciple of Christ is he who will follow the truth wheresoever it leads.' Thought I, a bold idea. Is it a safe one? Where will it lead? Shall I adopt it? It might make me something else than a Baptist, and thought it would not be my choice. But, thought I again, follow the truth; where can it lead but to God in heaven? Dare I follow any thing else? In a moment it was resolved to subscribe the principle with all my heart. Now, said I to myself, what is truth? During the same meeting, the same individual, who uttered the former sentiment, expressed the following: 'You will find, by reading the Apostles' preaching, as contained in the book of 'The Acts,' that in preaching the gospel, they never preached the doctrine of Election.' From this point the affair progressed until I became alarmed for my old Calvinistic creed, and my own salvation too. I concluded, however, not to abandon Christ nor the Bible. But our old-fashioned, sectarian way of reading the Bible was now found a great hindrance to our progress in search of truth. At New Lisbon, at a similar meeting, the chief subject up was, the true principles of interpretation of the Scriptures. It was easily perceived the book was to be read like other books, *i. e.*, first, find who speaks, who it is spoken to, what is the subject, what is the object and what is the context. Then every passage and every word in it has but one meaning, and the classical

meaning is the theological meaning. We thus found the Bible was a self-interpreter, and every diligent student of it could be a self-taught disciple. From that time the Bible was studied as a new book, and oh, what a change it made! It is better remembered and felt than told. "Having learned the distinction between the Old Testament and the New—that Judaism and Christianity are not identical; that while the Jewish scriptures contained the religion of symbols and types, and the prophecies, the Christian Scriptures contained the facts, the substance, the fulfillment—the gospel. We set about learning what the gospel is, and its efficacy. It was, by and by, found that the 'gospel' is the power of God unto salvation to every one that believes it; that it is the word or ministry of reconciliation, the ministration of righteous men. It was found that the Holy Spirit is not to be expected to convert nor sanctify any person but by the gospel. This led to inquire what the gospel is, and what it is not. It was discovered that the clergy were in the habit of preaching the traditions, speculations, and opinions of former times, contained in creeds and bodies of so-called divinity, for the gospel of Christ. These things, sometimes by themselves, sometimes mingled with more or less of the facts, precepts, and promises of the gospel, or, perchance, of the Jewish religion, were taught as Christianity; not relied on, however, to convert men, but invoking the Divine Spirit to enter the sinner's heart, to change it and give him a new motive, that he might understand the heterogeneous mass of sectarian and blind theology. Thus, it was not uncommon to find thousands of honest people bewildered and in painful suspense, waiting for they knew not what—some mystic power that they might be converted, not knowing where to go, whom to believe, or what to do. Thousands, discouraged, disgusted, and turned into infidelity, and perishing for lack of knowledge; while the Christian com-

munity was divided into factions and full of strife and fierce contentions and rivalries. Oh, sad sight indeed!

"The need of reform was manifest to all who had eyes to see and a heart to feel for a guilty and perishing world for whom the Savior died and rose again.

"Arduous was the work in which the brethren had engaged, and wind and tide against them. Misrepresentations and unkindness in a thousand forms, and from those who ought to have been friends and fellow helpers, together with much self-denial and sacrifice, had to be endured.

"Still the work went on. God had put them on the trace. They had the infallible directory of Heaven, and the true key of knowledge, and an immortal crown to cheer them on."

In choosing Hayden as his fellow-laborer Scott was influenced not only by his preaching ability but also by his fine musical powers; said he, "there is not a man in the Association that can sing like him." He had a voice of great depth and compass, at one time sweet and melodious as the south wind's sigh, at another, swelling out into tempest tones. He instructed his hearers by his speech, but he melted and moved them by his songs, and all who knew him remembered him as the sweet singer.

Thrown into the field of labor with such a gifted spirit as Scott, he made rapid improvement in preaching, which became his life work. His educational opportunities had been limited; books were then comparatively rare, and he found it of immense advantage to be in the society and enjoy the instruction of Scott, who was at that time one of the most accomplished scholars in the West, and who was delighted with a pupil of such parts and promise. Except



when preaching, almost all the time in the saddle, visiting the various points at which their labors were needed, they enjoyed fine opportunities for conversation in those rides which else had been long and tedious; and when the place of labor was reached the pupil had a fine opportunity for studying the rich and admirable style of the tutor, while he in turn, with equal pleasure, had the opportunity to mark the improvement of his beloved pupil.

Their intercourse was respectful, tender, and affectionate, and at the same time free and unrestrained. Scott's learning and genius was not chilling and awe-inspiring, but as a father instructing a son who delighted to learn, so he instructed his younger companion, whom he affectionately called "Willy." Hayden would sometimes spend so much time on his introduction as to shorten his discourse so much as to throw it out of proportion and symmetry, which Scott would correct the next day as they rode together to another appointment, by saying, "Willy, did you ever know a fish to be all head?" followed by instructions that were never forgotten. Occasionally, too, he would be impelled by his feelings to exhort his hearers at the opening of his discourse, and the result would be that the sermon would all run to exhortation, of which Scott would playfully remind him, on the first suitable occasion, by saying, "Willy, did you ever see a fish all tail?" Hayden was an apt pupil, seldom were the same instructions needed twice, and his admirable good sense, and strong, though somewhat uncultivated, powers, soon gave him a mastery over an audience which but few have been able to attain. Being in almost constant

communion they exchanged thoughts on all matters connected with their work. The inquisitive turn of Hayden, his quick insight and profound penetration, was a fine stimulus to the richly-stored mind and glowing fancy of Scott, while he in turn was benefitted by the solid judgment and keen native good sense of his younger companion. Together they traversed the Reserve, performing an amount of labor that now seems incredible, often, too, amid reproach and opposition, but always with most cheering success; and, though, in after years, welcome and glad greetings hailed them in the scenes of their early and arduous labors, the days of toil and conflict were sweet to remember.

After two or three years of such intercourse as we have attempted to describe, Scott left the Reserve for other fields of labor, but Hayden, who had become by that time a man of acknowledged power, remained and carried on to greater perfection the work which they together had begun. Each year for more than twenty found him a stronger man than the year before, and he never visited a place in which he could not find a warm welcome whenever he returned. No preacher was ever more widely or favorably known within the bounds of the Western Reserve than he; for thirty-five years he there labored zealously and faithfully for the glory of God and the welfare of his fellow-men, and many, very many, will be the stars in his crown of rejoicing.

After their separation they seldom met, but no estrangement grew out of long absence; the teacher never forgot his beloved pupil, and the pupil never ceased to cherish the warmest affection for his

teacher. In different parts of the vineyard they labored for the same Lord, bearing the same burden and heat of the day; partners in toil here, they are partners now in the rest that remaineth for the people of God.

In stature, Hayden was not over medium height, but well knit and capable of great labor and endurance. His eyes were gray, complexion dark, and rendered more so than was natural by almost constant exposure; a warm heart within gave a kindly expression to his features, and when before his audience there was that in his face that impressed his hearers with the thought that they were in the presence of an earnest, honest man; and his faithfulness in pointing out their duty and danger only served to deepen the conviction which his appearance suggested.

His discourses were severely thought out; he was a safe preacher, never speaking at random; his views were reached by careful examination and seldom needed a change; he was, moreover, a natural logician, with the rare power of moving to action, by his exhortations, those whom his arguments had convinced.

He seldom committed his thoughts to paper, and when he did so, much of the inspiration of his spoken discourses was wanting; the sentiment, however, was always pure; and the following", we doubt not, will be prized by those who knew and loved him.

"And there was a strife also among them, which of them should be accounted the greatest.' Luke xxii: 24.

"False ambition has, perhaps, been productive of more

evil to the human race, than any other cause. It is nothing else than supreme selfishness. It sometimes assumes very specious names and appearances. When it strives for the mastery in the political world, it styles itself patriotism. Then you hear the demagogue eloquently pleading the interests of the 'dear people,' the honor of his country, while denouncing his competitors as enemies to both. When it seeks for pre-eminence in the church, it shows itself in zeal for orthodoxy, for long established usages. Or, perchance, it grows dissatisfied with all these, and would throw society into a ferment and proclaim 'reform,' 'progress with the spirit of the age,' placing itself at the head of parties, armies, and nations, or if disappointed in this, turning misanthrope, finds fault with every thing and complains of the ingratitude of mankind. In the church, the individual no longer able to endure, or fellowship the corruption and hypocrisy of brethren, leaves the church and concludes he can best serve his God (*i. e.*), his own pride and envy alone.' Such persons are very zealous Christians so long as they can be put forward and have things in their own way. If an individual is suspected of possessing more of the confidence and esteem of the brethren than himself, he can never hear without pain, such brother commended; but to ease his mind with as good a grace as may be, he will admit there are some good qualities in the brother, 'but' he has certain faults, which ought to be known in order to form a just estimate of his character.

"Doubtless many deceive themselves into a notion that their motives are pure, that it is the glory of God, and the interest of his cause they have at heart, when pride, envy, and jealousy lie at the bottom of all they say and do. Even the pure in heart will have enough to do to keep themselves pure. The religion and morals of Paganism were quite consistent with, nay encouraged and patronized this love of pre-eminence, insomuch that 'a strife for the mastery,' in all their games and pursuits in peace and war, was

most manifest. Their historians and poets, their painters and sculptors, published and extolled, celebrated and gave a sort of immortality to the successful aspirant, which in turn inflamed the ardor and fired the ambition of others. The consequences were, that pride and all the warring passions of their nature were let loose and stimulated to the utmost; the very gods were, indeed, supposed to be delighted with the contest, insomuch that envy, rage, malevolence,' with all their consequences, filled the world.

"The world could not possibly be reformed without a religion essentially different, which should cut off the very root of all. those principles of action and institute others, which should implant, cherish, and cultivate to perfection the opposite of the lust of the flesh, and the lust of the eye, and the pride or ambition of the world.

"Christianity is the only system of religion and morals that can bless the human race. Instead of pride, humility; instead of envy, esteem for others; instead of hatred and revenge, gentleness, brotherly kindness, and benevolence. The gospel reveals to us the true state and condition of mankind, *all* guilty before God. With all their boasted attainments, discoveries, and improvements, their wisdom, learning, arts, pleasures, and religion, *all wrong*, ignorant, false, vain, destructive to man, offensive to God, without God, without hope, lost. At the same time, the compassion of the everlasting God, his truth, justice, and mercy revealed in the sacrificing for our sins his only begotten Son, the humbling, repenting, and submitting of ourselves to him, the infallible assurance of forgiveness, of resurrection and eternal life, and the eternal condemnation of all who neglect the gospel, the whole sustained by miracles, signs, wonders, and prophecies, addressed to the senses and reason of mankind, calling for immediate submission. Such a proclamation honestly heeded, could not fail to reform the human race. Nothing else could do it. Hence the gospel, and nothing but the gospel, is 'the power of

God to the salvation of all who *really* believe it.' 'Tis this and only this that makes man to know himself—his origin, destiny, nature, relation, wants, wounds, sorrows, and remedies. The value his Maker sets upon him, the variety of the world and all its ambition and pomp, how empty and foolish its pleasures, how good and gracious is the Lord, how kind and gentle the Savior, how dignified, majestic, powerful, rich, and glorious, till his heart delighted, and his soul enraptured with the love and philanthropy of the God and Father of our Lord Jesus Christ, he is reconciled in feeling, and obeys from the heart the gospel; being then free from sin, he is a child of God, an heir of glory; his spirit is full of joy, abounding in all compassion to man his fellow.

“True Christianity makes true Christians, corrupt Christianity makes at best imperfect Christians. In the latter case, however sincere, partyism and all its attendant evils, will more or less prevail; in the former, union, humility, love, peace, and good will, and all moral excellence, must be the fruit.

“The first thing Christ said, in his sermon on the mount, was, 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven.' Instead of extolling pride, ambition, and turbulence, which have filled the earth with carnage, crimes, and tears, he condemns them all, and inculcates those principles which, however, despised by heroes, poets, orators, statesmen, are the only principles, that can promote 'Glory to God in the highest, peace on earth, and good will among men.'

“But alas! How slow to learn, how slow to practice the pure religion, the Holy Gospel of the Redeemer! And the disciples making their boasts of the Bible alone, how *far* from appreciating, honoring, and exhibiting pure Christianity. Have we not seen envy and strife, insubordination, jealousy, rivalry, and recklessness? 'Which of us shall be accounted the greatest.' I am not sure that

this demon has not pursued at times persons of all stations, the most obscure and private disciples, deacons, overseers, preachers, exhorters, editors. 'My sacred honor' is too often mistaken for the honor of Christ and his cause. It is true, while we are clothed with mortality we shall be liable to faults and imperfections of character. We see such things every where, even in 'the twelve,' before they received power from on high. It is also to be lamented that men of the world choose rather to look at the imperfections of Christians, than at the perfections of Christianity and its glorious author. But we can not prevent it; they will not look at the religion of Christ, but through its advocates; and, therefore, the Savior said, 'Let your light so shine before men, that others seeing your good works shall glorify your Father which is in heaven.' And an apostle said, 'So is the will of God that with *well doing* you put to silence the ignorance of foolish men.' And in no other way can we open the way to the human heart. Therefore, how pertinent all the exhortations of the apostles to purity, humility, peace, and love.

“I would not be understood, however, to say there is no ambition to be cherished by the gospel, or that there is no true greatness to be aimed at by the Christian. Far from it. But the ambition and greatness here is free from envy, and is compatible with the most pure and sincere esteem for all, even those who excel us. Christ said whoever wishes to be great must be servant. Now suppose a brother superior for talent, education, or property. That brother is not haughty nor over-bearing; but gentle, kind, condescending, full of liberality, and all goodness; affects no superiority in apparel, style, or manners; seeks not applause; rather diffident than assuming; delighting in the happiness of others; taking pleasure in doing all he can to happy all around him, in his family, neighborhood, the church, and the world abroad. *Who can* envy him? A man whose only superiority con-

sists in goodness, can not be envied by any man, saint or sinner, scarcely by a hypocrite.

"Goodness, supreme goodness, no man can hate. No matter how much worth, talent, learning, or fame be connected with it, if these be subordinate to goodness, and directed by wisdom, they *will* command the admiration and affection of the human heart. Therefore, it is that we love God. Therefore, it is that certain men will have an influence in society beyond others and are not envied but beloved.

"So, also, *the good man* can not envy any one. He can not envy the rich brother while himself is poor, if the rich one is governed by goodness. And if the rich, or learned, or talented be he not a good man, though he be famed and admired, and have an influence beyond what moral worth gives him, still his fame and influence must have an end, and his pride will have a fall; consequently, he is not to be envied.

"The greatest man in the world, then, is he who is most like the Savior of men; who lays all his honors, gifts, or attainments at the feet of Jesus, and gives him all the glory. It is he who abounds in all goodness, purity, and godly fear. It is he whose soul is moved at the wretchedness of mankind, and is only concerned to see men redeemed and God glorified through Jesus Christ. It is he who has the least taste, and is least attracted by the things admired and pursued by the giddy, gay, ungodly world of mankind, while he glories in the Lord."

As already stated, he was chosen by Scott himself as a fellow-laborer, and the choice was confirmed by the unanimous vote of the Association, in August, 1828, and in October, of the same year, he was formally ordained to the gospel ministry by Elders Scott and Bentley. "From the time of his selection and or-



dination, preaching the gospel was his chief business. During his ministry .of near thirty five years, he traveled nearly ninety thousand miles, full sixty thousand of which he made on horseback; that is, by this latter mode of travel, more than twice around the world! These travels extended from Syracuse, New York, on the east, to the Mississippi River on the west, and from the Provinces of Canada to Virginia. Yet his labors were mostly performed on the Western Reserve and its borders, in north-eastern Ohio, where he planted many churches. The baptisms by his own hands were twelve hundred and seven, about seven hundred of whom were females. He preached over nine thousand sermons, which is two hundred and sixty-one discourses per annum for every year of his public life. He once preached fifty sermons in the month of November alone. Besides all these pulpit services his private labors were abundant and incessant. The people gathered about him for the instruction and edification of his conversation; few excelled him in this kind of power. He had a peculiar turn for winning attention, and imparting instruction in the social circle, mingling the humor that charms with the experience that imparts information. Few could relate or relish an anecdote better, or apply one more appropriately for the purpose of illustration. Yet he never indulged in recitals of any in which the adorable Name, or any of the titles of the Most High, were even pi a) fully, much less irreverently, introduced; a practice against which he bore frequent and forcible testimony.

The mental powers of William Hayden were most rapid and energetic in action. His method of reason-

ing tended to generalization, embracing great variety in subject and method. Though not favored in early life with an extensive education, his taste, discernment, and industry very fully supplied this lack of opportunity, and stored his mind with much general information and critical historic learning. The master quality of his mind was his almost matchless memory—memory of history, incident, event, and chronology. In all his temporal business, of which he transacted considerable all life-long, he kept no book account. He made no memorandum of his sermons, and he could report at any time, promptly and accurately, the number of his sermons, baptisms, miles of travel, and multitudes of incidents connected with all these matters, and all without pen or pencil to aid him! It were vanity, perhaps, to assign him in this behalf a place with Macaulay or Johnson; but all who knew him, wondered at his power—a power which was at his command, with undiminished force, up to the hour of his death. In his character were chiefly discernible firmness, inflexibility, affection, and qualities eminently social and hospitable. His religion was conscience and reverence; his humanity, a tender and systematic benevolence." He gave largely for humane, religious, and educational purposes, and left behind him an example worthy of imitation.

## CHAPTER XIV.

A pleasing incident—Bentley and Bosworth appointed as helpers—Dissolution of the Mahoning Association—Scott's inflexibility of purpose—Campbell moved by his eloquence—Death in his family—Replies to Robert Dale Owen.

**T**HE year 1829 was very fruitful in results; wherever Scott and Hayden went large crowds assembled, and hundreds yielded to the truth and were gathered into the fold. Among the places visited were Palmyra, Deerfield, Windham, Mantua, Braceville, Bazetta, and, indeed, nearly every place of importance on the Reserve. During this, the first year of the joint labors of himself and William Hayden, an incident of great interest to Bio. Scott, and one deeply and intimately associated with the interests and success of the work in which he was engaged, occurred.

The reader will, doubtless, recall a favorite pupil of Mr. Scott's, while engaged in teaching in Pittsburg many years before, named Richardson, under the roof of whose father the teacher found a home. This pupil had now become a man, and was fulfilling the promise of his early youth; in addition to fine literary training, he added a course of medical study, and was now engaged in the practice of medicine near Pittsburg. He was, moreover, a deeply religious man, a member of the Episcopal church, and was confirmed by the Rev. William White, the venerable

Bishop of Pennsylvania; his pastor was the Rev. J. H. Hopkins, afterward Bishop of Vermont; and such were his attainments and piety that he was urged to enter the ministry of the church of which he was a member. It was a pleasant surprise to him when his old teacher, then living at Canfield, Ohio, who had never ceased to feel a deep interest in him, most unexpectedly paid him a visit. Mr. Scott, full of the theme which had for the last year or two fully occupied his mind, gave the doctor an account his labors on the Western Reserve, and the excitement which had been aroused and the success which had attended them; the doctor felt that he was a pupil still, and, with the deepest interest, listened to what he considered one of the most important matters that had ever engaged his attention. The following is a full account of the interview and its results, from the Memoirs of Alexander Campbell: "During the interview he related many interesting incidents connected with his labors on the Reserve, which excited much surprise on the part of the doctor, who had as yet remained quite uninformed in respect to the character of the religious movement in which Mr. Scott was now engaged, and was still a member of the Episcopal church, though at the time in communion with the Presbyterian church in his immediate neighborhood. The statement that the Christian institution was quite distinct from the Jewish, and had a definite origin on the day of Pentecost (Acts ii.), and that penitent believers were then commanded to be baptized for the remission of sins, seemed to him as a new revelation, accustomed as he had been

to the confused ideas of the different parties on these subjects.

"Upon searching out the import of the word *baptism*, after Mr. Scott's departure, he soon found it to be immersion, and perceived that, from trusting to human teachers, he had been previously deceived in regard to it. Resolving, therefore, from thenceforth to be directed by the Bible alone, he began a careful re-examination of it. Reflecting that whatever might be urged about 'apostolic succession,' there could be no flaw in the credentials of the *apostles themselves*, and that *they* at least knew how to preach the gospel, he was convinced that had he and the whole world been present when Peter said, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins,' all would have been equally bound to obey, and that the case was in nowise different now with those to whom this word of salvation came. There could be no danger of deception or mistake in trusting to the words of one who 'spoke as the Holy Spirit gave him utterance,' and he therefore felt it to be his duty to submit to the divine requirements. Setting out accordingly, he, after a three days' journey, found Mr. Scott holding a meeting at a barn in Shalersville, on the Reserve, which he reached about two o'clock on the Lord's day, just after the audience had been dismissed. Six persons had come forward, and were preparing for baptism at the farm-house, and the doctor, pressing through the crowd, greatly surprised and delighted Mr. Scott by informing him that he had come to be baptized. After the immersion the meeting was resumed, and William Hayden addressed the people, his

discourse being the first the doctor heard from any preacher in the Reformation; nor had he, before going down that day to the banks of the softly-flowing Cuyahoga, ever witnessed an immersion, having been led by the Word of God alone to take a solitary journey of one hundred and twenty miles in order to render the obedience which it demanded, and to find in that obedience the fulfillment of the Divine promises, and a happy relief from the illusive hopes and fears, based on frames and feelings, which for several years had constituted his religious experience."

The adoption of his views by one so capable of judging of their truth, and so able to defend them was, of course, highly gratifying to Mr. Scott, and the zeal and ability of the new convert soon showed that he was a more valuable accession than even his partial friend and tutor had supposed.

Soon after his baptism, his pastor, the Rev. Dr. Hopkins, addressed him a letter of remonstrance and regret at the course he had taken, which called forth a reply, which, in a striking manner, set forth the weakness of a religion with much of a human admixture, and the power of the simple and unadulterated truth; or the weakness of a creed in comparison with the plain teachings of the Word of God.

It was a happy circumstance that Mr. Richardson was so soon called upon to defend his faith, as it opened the way to a career of great usefulness; for, since that time his pen has been almost constantly engaged upon many of the most important religious questions of the day; and among all the writers who have used their pens in the advocacy of the "Reformation" he is not only the most voluminous, but the

most polished and graceful. He has been more closely identified with the movement set on foot by the joint labors of Campbell and Scott than any other man in our ranks, and will go down to posterity as the historian of one of the greatest religious movements of modern times. His whole life has been spent in literary, religious, and scientific research. For eighteen years he was Professor of Chemistry in Bethany College, and at the same time co-editor of the "Millennial Harbinger," one of the ablest exponents of modern religious thought. The doctor also aided in the organization of the University of Kentucky from 1859 to 1863, and now, in the retirement of Bethphage, over-looking Bethany, he is still actively and usefully employed, ever and anon giving to the religious world, through the press, his best thoughts on the best of themes. May he be spared yet many years, and may his sun come to a golden setting.

The report of Scott and Hayden to the Association of their labors during the year was highly encouraging; and, as the work was constantly growing, and demands for preaching far above their ability to meet, Adamson Bentley and Marcus Bosworth were appointed to aid in the work. The latter had been led into the truth by hearing Scott at Braceville in 1827 or 1828, and proved to be a very successful preacher. He was a man of true piety and deep feeling; the condition of lost sinners and the love of the Savior were themes that he could seldom touch without weeping, and, as a natural consequence, his unaffected tenderness would move his audience to tears. Of Elder Bentley we have already spoken at length

as a pure man and an able minister, and certainly, in modern times, no four men ever produced such a revolution in public sentiment as did these in the field of their labors.

The year passed by and the Association met, as it proved, for the last time as an ecclesiastical body, at Austintown. Over one thousand converts were reported; a wide-spread and earnest religious interest had been awakened; many of the new converts, full of love and zeal, were present, and all were full of joy and hope. Several Associations, especially those of Redstone and Beaver, had pursued a very arbitrary course, with regard to churches and individuals who could not accept fully all that was required by the Creed and Articles of Faith; and the members of the Mahoning Association, fearing that such bodies might work much evil, brought up the question as to the scripturally of such organizations. Mr. Campbell thought such meetings under proper limitations might be useful, although opposed to them as church tribunals, and as the churches of which the Mahoning Association was composed had been enlightened so far as to lay aside all human standards of faith and practice, he thought they were in no such danger as those who still retained them. A large majority, however, were opposed to the continuance of the Association; so much tyranny had been exercised recently by bodies bearing that name, that it was felt necessary to have some decisive action on the matter. John Henry, who had been among the first to enter the ranks of reform, and was already quite influential, moved "that the Mahoning Association, as an advisory council, or an ecclesiastical tribunal, should



cease to exist." This was in accordance with the general feeling, but Mr. Campbell thinking the course . proposed too precipitate, was on the point of rising to oppose the motion, when Walter Scott, seeing the strong current in favor of it, went up to him, and, placing a hand on each of his shoulders, begged him not to oppose the motion. He yielded; the motion passed unanimously; and it was then determined that, in the place of the Association, there should be an annual meeting for praise and worship, and to hear reports from laborers in the field of the progress of the good work. The first of these meetings was held at New Lisbon in the following year, and proved to be both pleasant and profitable, and they still continue with a like result.

The action taken at Austintown may be regarded as the formal separation from the Baptists; up to this time the Association was a Baptist body, and the members of it Baptists, although many of their peculiarities had been abandoned in consequence of a better understanding of the Scriptures. Those Baptists who had embraced the new views, together with the new converts made, were called Campbellites, and by many Scottites; but after the dissolution of the Association which was really brought about by the efforts of Scott, they were called Disciples.

The wisdom of the course pursued in this has been questioned by some since then; who thought, no doubt, that it would have been better to have remained with the Baptists, and leavened that body with their views; but Scott ever regarded it as the wisest course, and assumed whatever responsibility there might be in the matter, claiming that it was at

his instance that John Henry introduced the motion, and that his own personal appeal to Alexander Campbell, prevented him from using his influence in opposition to the action, which really made those who had accepted the primitive gospel a new and distinct people.

This was one of the marked eras in Elder Scott's career. His first step was to fix upon the divinity of Christ as the central and controlling thought of the New Testament, and which he afterwards demonstrated and illustrated with a strength and felicity that has never been surpassed. Next, he arranged the elements of the gospel in the simple and natural order of Faith, Repentance, Baptism, Remission of Sins, and Gift of the Holy Spirit; then made Baptism the practical acceptance of the gospel on the part of the penitent believer, as well as the pledge or assurance of pardon on the part of its author; and, in the course pursued at the last meeting of the Association at Austintown, freed the Disciples from the last vestige of human authority, and placed them under Christ, with his Word for their guide. In this we see one of the most remarkable traits of Elder Scott's character, namely, his inflexibility of purpose. In minor matters affecting only some passing interest he often seemed wavering and weak of purpose, but in matters involving the truth of God, the salvation of the sinner, or the perfection of the saint, he knew not what it was to yield his convictions, but pressed *on* to his purpose with a determination and perseverance that has seldom been equaled. One who knew him well—the amiable Challen—thus notices this peculiarity, to which the attention of the reader has

been directed: "In some things he was a perfect child, and again there was a loftiness and grandeur about him that struck the beholder with awe. He had, with a high-strung nervous temperament, as much moral courage as any man I have ever known; and, therefore, he often did what other men would not dare to do, and was rarely defeated or successfully baffled in his purposes. He had in him the spirit of the ancient prophets, and felt as if he had some great work to do in these latter times." The assaults of Luther upon the errors and corruptions of Rome were not more startling and bold than those of Scott upon the errors and evils of modern sectarianism; the opposition aroused was as wide-spread in the latter case as the former, and a few centuries earlier would have exposed him to no less danger than that which threatened the German monk. As it was, there was much with which he had to contend, the most unscrupulous misrepresentation and distortion both of his preaching and character. Communities were warned against him by ministers of all denominations, as if he were spreading the most destructive heresies, or madly endeavoring to destroy all faith in God and his Word, while really he was making Christ and him crucified his theme, and presenting to dying men not a dry, mouldy, and unsatisfying theology, but the bread of life as offered to men in the very terms used by those whom the Savior commissioned to bear his glad gospel to the world. This opposition, however, awakened no anger in his breast; it only served to increase his zeal and influence, and fire his tongue with a warmer and diviner eloquence. He remembered how the Master had suf-

ferred at the hands of those whom he came to enlighten and bless, and he felt sorrow and shed tears over those who were treating the servant as others had treated his Lord.

Never was man more thoroughly absorbed in his work than he at this period of his history; stimulated alike by wonderful success as well as by bitter and unrelenting opposition, he at times seemed almost transported to the heaven to which he was pointing his hearers. Not long since, the writer met an able and useful preacher, and asked him if he had ever seen and heard Walter Scott; with a shade of sadness in his manner, he said, "Yes." "What did you think of him?" I pursued. "Ah," said he, "for one hour and a half, I was nearer heaven than ever before or since."

R. R. Sloan, who was present at the time, relates the following: "Walter Scott, about 1829 or 1830, paid a visit to Western Virginia, and on one occasion preached in the woods between Wellsburg and Wheeling; the audience was large, the preacher more than usually animated by his theme; near him sat Alexander Campbell, usually calm and self-contained, but in this case more fully under the influence of the preacher's eloquence than he had ever been of mortal man before; his eye flashed and his face glowed as he heard him unfold the glories of redemption, the dignity and compassion of its author, and the honors that awaited those who would submit to his reign, until so filled with rapture and an admiration, not of the speaker, but of him who was his theme, that he cried out, 'Glory to God in the highest,' as the only way to relieve the intensity of his joy." Mr. Camp-

bell was naturally not very demonstrative, and this was perhaps the only case in which his feelings so completely carried him away.

Early in the next year, 1831, Elder Scott returned to Pittsburg, and, soon after his arrival there, death, for the first time, entered into his family and bore one of the little flock—now five in number—away. This was his fourth child, and second daughter, Sarah Jane, then in her fourth year; her loss was a great grief to her father, who was passionately fond of his children; but he was consoled by the thought that she was in the keeping of him who, when on earth, loved and blessed little children, and, though now seated on his throne of glory, loves them still.

In May of the same year he visited Cincinnati for the first time, and remained there three months, preaching to the congregation which up to that time had enjoyed the labors of Elder James Challen, under whose ministry it had greatly prospered. Although at this time in the prime of life, Elder Scott, in consequence of his severe and unremitting labors for the previous four years, almost broke down, being greatly afflicted with dyspepsia and its attendant, great depression of spirits. His pulpit efforts during his stay were very unequal and generally far below those with which he had stirred the multitudes all over the Western Reserve; the fame of these efforts had preceded him, and he failed in a great measure to meet the expectations which had been awakened; he lacked, too, the inspiration of the presence and songs of the hundreds of converts that were often at his meetings on the Reserve, and audiences which often swelled to thousands, and more than all, the success

which heretofore had attended his labors. Sometimes, when but few were present, he would give a discourse of startling and overwhelming power. This would lead those who were present to use such efforts as would bring the *elite* of the city to hear him, but, on such occasions, greatly to the mortification of those who had exerted themselves to get such an audience together, he would disappoint expectation, or wholly fail to do justice to himself or subject. Strange, however, as it may seem, these failures did not seem greatly to affect him. On one occasion an Elder of the church said to him, "How is it, Bro. Scott, that when we don't expect any thing from you, you go beyond yourself, but when our hopes and wishes are the highest, you fall so low?" "Oh," said he, "I don't know how it happens, but I feel that if I can not get it out of me at times, it is in me nevertheless." And this perfect consciousness of power seemed to satisfy him.

Elder Challen was then engaged in preaching in Louisiana, and up to that time had never met with his successor in the pulpit, and he was deeply affected on receiving from him an urgent and affectionate letter desiring him to return. "The flock," said he, "are sighing and pining for their former shepherd; you must come back, you alone can satisfy them. I can not and will not consent to remain with them as long as there is any hope or prospect of your return." Such courteous, Christian, and unselfish treatment won Challen back, and gained for Scott a firm and life-long friend.

The evidences of power which he now and then gave were not without results, and in the following

year he removed to Cincinnati, and remained there and in its immediate neighborhood for about fourteen years, and amply confirmed all the hopes that his most ardent friends had indulged with regard to him.

Being aware that the state of his health rendered his public ministrations quite variable, he determined to speak to the public through the medium of the press, knowing that in this way he could render permanently useful the great thoughts by which his heart was stirred, but which, when before an audience he could not always utter. Accordingly, he began the publication of his renowned monthly, the "Evangelist," in which was discussed and settled many of the religious questions of the day; many of the essays which appeared in its pages were republished, not only in this country, but also in the old world; and few writers have had the satisfaction of seeing their views so widely spread and so generally adopted as did he.

Soon after the issue of his first number of the "Evangelist," the celebrated socialist, philosopher, and skeptic, Robert Dale Owen, visited Cincinnati, and delivered two lectures, both of which Mr. Scott attended, and though he had but a few hours in which to prepare a reply to the carefully prepared addresses of Mr. Owen; he succeeded not only in rebuking his scoffs and sneers, but in a most masterly manner turned the tables upon him by directing his own arguments against himself. Mr. Campbell, but a short time before, had met Mr. Owen, Sen., in public debate, with signal success, and Mr. Scott now met the son, not, it is true, in a long-contested battle like that to which we have alluded, but it was,

nevertheless, a short and brilliant passage at arms, in which the Knight of Unbelief and Unreason went down at the first onset under the well-directed lance of the Red Cross Knight.

We give Mr. Scott's account of this meeting, which is as remarkable for the fair statement of his antagonist's views, as for the vigor of his own exposure of their fallacy. "On the evenings of the 5th and 6th of March, Robert Dale Owen read two discourses in the Court-house of this place to crowded audiences. The first on 'Free Inquiry,' the last on 'Religion.' We attended in the hope of hearing the great objects of human research, *nature*, *society*, and *religion*, set forth, separated, and defined after a manner suited to the title of his discourses; in this, however, we were completely disappointed. The second lecture was, in our estimation, at least, devoid of dignity, and consisted chiefly in vulgar raillery concerning those whom he styled the 'Reverend Clergy.' No line of demarkation at all was drawn between simple Christianity, as it came from the hands of its author, and the enormous corruptions to which, in the lapse of time, it has been subjected. Paul and the Pope were equally the objects of his rebuke, innuendo, and scorn. The excellent Watson, of Landaff, says, 'That a philosopher or inquirer after truth forfeits ail reputation with me when he introduces railing for reason, and vulgar and illiberal sarcasm in the room of argument.' As it was the season of 'Free Inquiry,' we could not help standing up, and reading a few things relative to the *logic* of some points of his first discourse; we intended to give a review of the whole of it, but lacked both time and opportunity of



doing so, the manuscript being left but a few hours in our hands. We read as follows: Mr. Owen, I was present last evening when you spoke on 'Free Enquiry.' I had then some observations in preparation, and should, perhaps, have spoken them, but such was the bustle excited by the draft you made on the national and religious feelings of certain individuals present that I deemed it most proper to be silent; I thought I perceived, too, an unwillingness among the 'Free Inquirers' to admit of free inquiry into the merits of what had been spoken. After you had finished, I took the liberty to introduce myself, and requested the favor of your manuscript; you very politely acceded to my wishes and gave me the discourse. I have written strictures on certain portions of it, which with your liberty and that of the audience, I shall now read. 'All inquiry, whether fettered or free, must terminate ultimately on *Nature, Society, and Religion*; but who are the great masters here? who have inquired most freely into Nature, into Society, into Religion? who are the great fathers of the philosophy of Matter—the philosophy of Mind—the philosophy of Religion? were they men who despised Religion, who sneered at the believer? Mr. Owen would have us believe there is virtue in great names. I ask again, then, who are those that have inquired most freely into Nature, Society, and Religion? Natural science claims as her peculiar ornaments, Sir Isaac Newton, Ferguson, Bacon, Boyle; Moral Science is adorned by the talents of Locke, Berkley, Reid, Stewart, and Brown; Religious Science claims the homage of all these,

and more, too: Milton, Young, Cowper, Spencer, Johnson, Rush, Berkley, Mead, and Warburton.'

"The following, in the conclusion of Mr. Owen's speech, was peculiarly emphasized: 'And be one thing remembered, when men talk of the heartlessness and demoralizing tendency of skepticism; when they cry out about the licentious influence of unbelief; when, in sweeping phrase, they denounce all heretics as profligates, mischief-makers, disorganizes, and wicked men; then, then, in the hour of assault and abuse, be it boldly said, be it faithfully remembered, that Jefferson, that Franklin, that Adams, that Monroe, that Washington, were all skeptics, heretics, infidels, whichever of the meaningless terms Orthodoxy may be pleased to select; and that when honest dissenters from popular creeds are thus denounced as the children of the Devil, Americans, the Revolutionary Fathers! her best, her bravest, her noblest, are expressly included in the denunciation!' It is a poor rule that does not work both ways. In humble imitation of the rhetoric of Mr. Owen, then, allow me, of your clemency, my fellow-countrymen, to say, Be one thing remembered, when men, as he does, talk of the heartlessness and demoralizing tendency of religion; when they cry out about the licentious influence of belief; when, in sweeping phrase, they denounce all such as profligates, mischief-makers, enemies to free inquiry, and wicked men! then, then, in the hour of assault and abuse, be it boldly said, be it faithfully remembered, that Newton, that Locke, that Boyle, that Bacon, were believers, Christians, orthodox priests, or whatever of the meaningless terms skepticism may be pleased to select; and that when honest

dissenters from the skeptic's creed are thus denounced as the children of the devil; that is, the skeptic's devil, Americans, the fathers, of mankind, the fathers of all true light in Nature, Society, and Religion, are expressly included in the denunciation.

"Mr. Owen observes, 'That *simple* argument is the means, and the *only* means, which one man *ever* ought or *ever* need to use, to correct the sentiments of another. Truth disclaims every support.'

"Now, Mr. Owen's discourse is entitled 'FREE INQUIRY;' I would ask, then, what *simple* argument calculated to correct the sentiment of a believer who knows any thing of proof and proposition; what argument related even to his. own proposition is there in his dastardly appeals from all manhood to manlessness; from the great and honorable virtues of reverence and veneration for the Maker of the heavens and earth, to a blind, bending, beggarly oblation of all reason and common sense, which he would insinuate is the indissoluble concomitant of religious belief? To be led by *some* one is to man perfectly natural, and skeptics know it, too; it is a part of the constitution of things under which man makes his entrance upon the stage of time. We first have fathers and mothers, sisters and brothers, relatives, friends, acquaintances, fellow-citizens, and fellow-men; then come our school teachers, also, for skepticism has led some of them as far away from his *works*, as it has led others from his *word*; then come the remoter and higher relations of general government for the full-grown man; so that there is nothing in our natural and social constitution of things to render the idea of a guide or instructor abhorrent to

us. It never startled me to hear of instructors in *Nature*, *Society*, and *Religion*. Nature led me strongly to desire such aids, and I sought them greedily; but, mark me, fellow-citizens, the man who solicits my attention now; the personage to whom I shall now give my hand, or head, or heart, for tutorage, must be of grave consideration; not a boy, not a raw youth—a true man, who, by his labors in nature, society, and religion, has demonstrated to my fellow-men, and to me, that he understands himself what he affects to teach others; not one neither, who shall anticipate with a sneer my 'free inquiries' into any of these high matters; not one who shall take for granted what he ought first to prove, and follow me, like the man with the birch in his hand, brandishing over my unenlightened reason the terrors of a contemptible *petitio principio*. Listen to what follows:

“And it [inquiry] must be fearless. The disciple of free inquiry works not out his salvation in fear and trembling, but in boldness and self possession. Fear may be the friend of orthodoxy; it is the foe of truth. Before the throne of heaven we may kneel, our eyes closed and our reason prostrated; before the throne of truth we must stand erect, our eyes open and our judgments awake. As believers, we may tremble and submit; as inquirers, we must arise and examine! ’

“What a worse than trembling, what a painful and oppressive apprehension is communicated here of that religion whose very first essay on the heart is to fill it with that love of God and man which casteth out fear! truly the interpretation is one of a thousand! And so Locke, and Bacon, and Newton, did but bow

to God in the absence of light, and reason, and boldness, and self-possession, and all other virtues which attach to man! The apostle censuring some of the believers for entertaining too little respect for their fellows, and for a confident and, perhaps, pharisaical feeling (for believers, like unbelievers, can be pharisaical), tells such to work out their salvation with reverence and trembling; gentlemen, ought we not to reverence the rights and characters of one another; ought we untremblingly to arrogate superiority over our fellow-men and despise them? I think not; surely *you* think not; and the *Bible* says not! and the weak and unworthy attitude which is here given to the apostle's words only demonstrate how nearly a prejudiced heart is associated with an unbelieving head.

“Mr. Owen says: 'It boots not curiously to inquire when and how man first sprung into being, or why he is destined thus faithfully, and gradually, to emerge from the night of error and ignorance; enough that he now exists.' *Enough, indeed.* What means this term enough? Enough of inquiry! This is strange, 'tis passing strange to me! Does Mr. Owen recollect Mount Athos; does he recollect the anecdote of Xerxes and the Hellespont; the story of Canute, his courtiers, and the ocean? if he docs, then let him also remember, that 'the mind is a Mount Athos, which no despot can hew down and cast into the sea, be it ever so audacious; it is a Hellespont, whose waves may be scourged, but can not be shackled or confined by chains; it is an ocean, whose tides rise irresistibly, whether the sovereign set his chair on the beach or not!' Christianity knows noth-

ing about 'enough' of inquiry. In this life man presents himself as a centre-point to all the relations of the past and future, and his very life and happiness lies in the contemplation of things that are behind and things that are before; the present is with him a mere stepping-stone from the first to the last, and from the last to the first, of these regions of thought. He likes not always to look before, he likes not always to look behind; but to both of them he will look, and to dare to cut him off from either is to do violence to human nature; it is to make a schism in the mind, and, in folly, can be equaled only by him who, by dividing and subdividing a board, would hope, finally, to obtain a rectangular figure, with one side, with one surface, What! prevent man from inquiring into the past with a reference to his origin? as well might you forbid him to look ahead to his final destiny. 'It boots not curiously to inquire when and how man first sprang into being, etc.;" be it so; but as well may Mr. Owen tell the lovers of science, 'It boots not curiously to inquire into the sources of the Nile; and with as fair prospects may he hope to see the time when men will sit down and take no care for the future, as to hope the time is at hand when men will forget to inquire, and to believe, and to rejoice, in the past as respects their own origin.'"

He then carried the war into the enemy's country, by showing what skepticism had clone for the world in ancient times by filling it with false gods, and pointed to its results in infidel France, when the guillotine did its fearful work, until the gutters of Paris ran red with the blood of its best citizens. He vindicated Christianity from the charge of persecution,

showing that the religion of Jesus taught its followers to suffer, and not inflict suffering—to be martyrs, and not to make them—and that it was free from the blood of all men.

After the discussion, Mr. Scott addressed a letter to Mr. Owen, asking the question, "Are not the maxims of our blessed Redeemer wholly at variance with the absurdities and abuses which you rebuked in your lectures?" To which he made the manly and honest reply: "To your question regarding Jesus' approval of priestly encroachment, I answer, without hesitation, that I conceive him to be as much opposed to it as any Reformer of the present day;" in substance, admitting that it was not Christianity, but its abuses that he was attacking; and to these abuses Mr. Scott was not less hostile than himself.

## CHAPTER XV.

Removes to Cartilage—The little Sunday-school girl—The village reprobate—Great success—A remarkable meeting.

**N**OT long after his removal to Cincinnati, Mr. Scott made another change to Carthage, about eight miles north of the city, where he remained for about thirteen years. He visited this village several times before his removal, and the success which attended his labors, doubtless, had much to do with making it his home. Although pleasantly situated, there was little about Carthage to make it agreeable as a residence; all the vices of the country village of forty or fifty years ago flourished there; drunkenness, profanity, idleness, and neglect of the public and private duties of religion were common, and the store and the groggery were the chief places of resort. Fishing and hunting were common on Sunday, as well as coarse jesting and unseemly merriment among those within the tavern or under the trees that shaded its door. The single redeeming feature was a Sunday-school, with which was connected an incident of interest that took place on Scott's first visit.

In one of the classes was a bright girl of about thirteen years of age, who, with others, had to find an answer to the question "What shall I do to be saved?" In searching the Bible she fell upon the case of the Jews on Pentecost, who, when pricked to the heart by the preaching of the gospel by Peter, cried



out, "Men and brethren what shall we do?" The answer given by the apostle to this inquiry seemed to this child the proper reply to the question to be answered at the Sunday-school. The clay came, the class was questioned, but none save she had any answer ready, and she, with a feeling of childish triumph, repeated the answer of the apostle: "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." Instead of a smile and words of approval from her teacher, she saw, from her cold manner and averted look, that in some way she had failed to give a satisfactory answer, and in her disappointment she covered her face with her hands and wept. Soon the lesson was over, and the superintendent began to ask questions, and, smiling through her tears, she thought she yet might be able to give the answer, and find the approval from him which she had, for some reason, failed to gain from her own teacher; and, sure enough, from his lips came the question, "What must a man do to be saved?" All were silent, and the time for her triumph had come; she rose and read the words of Scripture again, and again was doomed to disappointment; the superintendent gave a cold, unsympathizing look and turned away; and again the poor child wept, and wondered why her answer was not approved.

Just after this occurrence, Elder Scott preached in the village school-house, and the little Sunday-school scholar was among his hearers; to her surprise and delight he took for his text the very passage she had read in Sunday-school, and which had been so coldly received, and proposed to show from it how the sin-

ner must be saved. As he proceeded, she found that the strange preacher regarded the passage as she did, and was highly elated, and yet she could not but wonder why the passage should have produced such cold and averted looks, as it had done at the Sunday-school, when there it was in the Bible, and the preacher said that it meant what it said. At the close of the discourse he announced that he would return and preach again in four weeks; he did so, but he preached this time, not in the school-house, but in a barn; the audience in the barn was greater than it had been in the school-house, and among his hearers, more interested than ever, was the little Sunday-school girl. The truth, as it came from his lips, was so sweet and simple, and, withal, so much like her Bible, that when he urged his hearers to follow its teachings implicitly, she timidly arose, and, approaching the preacher, expressed her wish to be baptized. He asked her several questions which were answered with an intelligence beyond her years, and, feeling that she understood her duty, promised to baptize her at the close of the meeting. The meek spirit of obedience manifested by the child aroused him to press the claims of the gospel upon those of riper years, and six men arose and followed the example set by the sweet child, and with her were baptized on confession of their faith in the Lord Jesus.

These proved to be the first fruits of a great harvest that was soon gathered; many of the most influential people in the vicinity heard and obeyed the glad gospel; the reformation spread through the whole community, and Carthage soon became as famous for

temperance, zeal, and piety, as it had formerly been for their opposites.

Among the converts was one who had long held in the village an unenviable notoriety—a poor fellow, who was regarded as the most hopeless of an exceedingly irreligious and immoral population. He was a clever, dissipated good-for-nothing; the chief actor in every scene of fun, frolic, or mischief; so much so, that he has been thought worthy of a sketch at the hands of a fine word-painter, who pictures him to his readers as follows, under the name of Parker, and in connection with it gives a sketch of Elder Scott, then in his prime, under the name of Philip.

"If there was a cock-fight or a man-fight on the *tapis*, Parker was sure to be there, and took always an active part; and in the absence of one of the pugilists of the *genus homo*, he was ready to try *his* hand. And at a footrace, or a donkey-race, or a quarter nag, he was regarded as one of the most important personages in the village. And in the frequent routs and balls, which, in the winter season, were deemed indispensable to the rising generation, Parker was the chief actor. Or if a hen-roost was to be disturbed, or an old gobbler was to be uncrowned, or any other petty mischief to be done, he might be fully depended on. No mad-cap leader, even of a *coterie* of college lads, by acclamation, was ever admitted to this honor with readier will than Parker, and he was particularly proud of his 'bad eminence.' He could take a hand at any thing; he was good at a joke, could tell as long yarns as any of his neighbors, could set the 'table in a roar,' and could drink as much *stone-fence* as any other lover of this kind of geology. He was a good-natured, waggish, witty, ignorant, *knowing*, rampant fellow, the terror of all the good women and little chil-

dren of the neighborhood, and the scape-goat of all the sins of the villagers. But Parker was not without his good points and generous impulses. If any of his companions were in distress he was ready to help him; or sick, to nurse him; or dead, to lay him out, and make arrangements for the funeral; and if he was not the chief mourner, he, at least, was the grave-digger.

"It is worthy of remark that, even among the worst specimens of humanity there are some good points; none are sunk so low but that they might sink lower—none so depraved but that they might receive a still darker hue. The seeds of paradise still slumber in the clods, and the sunshine and the moisture will sometimes start them into a new life. It was thus with Parker; bad as he was he might have been worst.

"It was announced in the village in which Parker lived, that a strange preacher was soon to be there, and would hold a series of meetings, such as are common in the West, and which have resulted often in so much good in dissipating the worldliness which surrounds the people, and diffusing a purer, healthier atmosphere favorable to their spiritual improvement and growth. The meeting was held in an old brick school-house, dirty and dark; and when the interest increased, and the congregation became too large to be accommodated, it was moved to a barn fragrant with the odor of the new-mown hay.

"The preacher was a Scotchman, in the prime of life, about five feet seven inches high, with a thin face, high cheek bones, a large, projecting nose, and finely chiseled upper lip, and an eye of the eagle—sleepy when at rest, but filled with the beams of the sun when awakened. His hair was black as the wing of the raven, and as glossy, which hung rather carelessly upon his ample brow, revealing to the eye a forehead of singular beauty, on which wit and benevolence, reason and invention, sat enthroned. In all respects Philip, for that is the name we choose to call him,

was a great man. The writer has often heard him, and he can say that, at times, for the originality of his conceptions, the richness of his language, the variety of his thoughts, the sublimity of his imagery, and the lofty reach of his oratory, he has seldom or ever known him surpassed. He was not always equal to himself, but if he failed at any time—and who does not—he was consoled with the thought that the fire still burned deep in the Ætna of his mind, even though the smoke was not seen, or the flames did not shoot up portentously to the darkened heavens, or the lava pour from his lips. We hope that the reader will not think this a mere fancy sketch. It is drawn from life, though not to the life; for we regret that the preacher had not some one better able to draw out more fully the lineaments of his character. He was a speaker combining much of the genius of Edward Irving, with the Titan tread of Robert Hall, and the graphic powers of Sir Walter Scott; and sometimes, at the close of an address, he would give a burst of oratory, scattering gems as if the air was filled with the fragments of a globe of crystals, or as if the sun had looked out from a cloud, still shedding its rain-drops upon the moistened earth; he would then lift his audience into a sweet surprise, captivating every sense by the mellowness of his voice, the gentle grace of his motions, the scintillations of his wit, and the grandeur of his imagery.

"But we will not forget Parker, for the time had come when this uproarious and fun-loving hero of my story was about to feel the keen arrows of conviction, and the subduing influence of the gospel of Christ, at the meeting of which we have spoken. The preacher was almost wholly unknown to the community; a few had seen him, perhaps heard him. He had gathered laurels, however, on other fields, and he was now about to try his powers upon the little village of Carthage, but he knew that what had conquered such large masses to the truth elsewhere would not

fail, by the help of the Lord, to do something here, and he commenced his labors.

“We know not what impressions his first efforts had upon” the population, or what were the promises of success, but” the results were glorious. The village was converted, and the gospel sounded abroad in the neighborhood; and the fruit of his labors may be seen to this day. The whole population was leavened with the doctrine of eternal life, and the beautiful chapel, which still stands in the village, and the willing worshipers which crowd its gates, attest the wonders which he wrought, and the strength of the principles he advocated. Parker was enrolled among the saved. What induced him to attend the meeting we know not; perhaps mere curiosity, the novelty of the occasion, the reputed eloquence of the preacher, the love of excitement, or the number of converts which were being made. He took his seat far back in the crowded room; he listened as he had never done before; the recollections of his past misspent life came up before him; his conscience was quickened and enlightened; the truth penetrated like a sword into the depths of his heart; he saw his lost, he *felt* his undone condition, and welcomed the means of his recovery.

“The very first discourse stripped him of his armor, and left him shivering as a guilty culprit. He was ready to yield at once, but prudence, or, perhaps, shame forbade that he should publicly acknowledge it. But there was seen at home that night, at the early approach to his door, and the sober cast of his countenance, that some strange influences were at work upon him; and his wife, though she discovered the change, and probably knew the cause, and inwardly delighted in it, did not seem to notice it. The next morning Parker was up betimes, and busied himself about the house, and the garden, and wood-pile. He was particularly kind and gracious in his whole demeanor; and it was seen, with heartfelt satisfaction, that he did not visit

that morning the tap-room to get his accustomed dram—a thing unknown in the memory of the family. He did not associate during the day with his old companions, nor visit his favorite haunts, but was thoughtful, and serious, and taciturn. Unfortunately for him, he could not read, or he might have spent the day less tediously. His thoughts were busy until night with the new things he had heard; and the hidden principles of the gospel were struggling with the perverted affections of his soul, and achieving a victory over his wicked habits.

"Night came; again might you have seen the villagers, well-clad, pouring out from their houses—the rich and the poor—to the place of meeting. And from the country carriages and wagons, full to repletion, were gathering together, as at some great festival. Parker was in the crowd, and took his seat again at the far end of the house, and heard the discourse with marked attention, and, at the close of the sermon, he made his way through the dense mass, and stood before the preacher, who looked upon him with surprise and astonishment. No one was prepared for such an event, and as he passed through the congregation they gave way with singular promptitude to the 'publican and sinner.' If I recollect right, there were only two of the brethren willing to receive him, but the prejudices of the congregation were allayed by the cordiality with which he was received by them, and he was soon admitted among the converts, and proved to be an active, zealous, and faithful member.

"Many are the anecdotes told of him after his conversion, some of which are quite characteristic. He used to seek out his old companions in folly and crime, and pursue them to their miserable haunts, and urge them to reform, and become men. 'See,' said he, 'what Christianity has done for me; I was as great a sinner as any of you; a drunkard, a swearer, a gambler; poor, miserable, and wretched; but now I am redeemed from my former ways

and have become a man. I have learned to read—his wife taught him—I have plenty of work, and can feed and clothe my family decently, and have not only a good conscience and a blessed hope, but the best of society and the best of cheer. Try the value of the gospel. It is good for every thing—having promise of the life that now is, and also of that which is to come.' And his labor in this new field was not in vain. Once, after his conversion, he went out to the harvest-field—for he was a famous worker—and his old friends, who were waiting for his apostasy, and anxious for it, had supplied themselves with the accustomed quantity of the 'fire-water;' seeing Parker approaching, with a large jug swinging on his arm, they began to wink and chuckle among themselves, supposing that the temptation of the harvest-field on a hot day would be too strong for his new temperance habits. When he came nigh them, they hailed his approach, and each eyed with special pleasure his jug, and asked to share at . once its contents, supposing it filled with the choicest old *Monongahela*. 'I never have refused the call,' said Parker; 'it is at your service; come,' said he, 'and drink; but you must take it as I do, unmixed,' and by the word of mouth—'drink, gentlemen.' The first who took hold of the jug drank a large draught, but soon turned away from it as a 'guilty thing.' It was *buttermilk!*"

The cases just mentioned serve to show the versatility of Elder Scott's talent in thus bringing the gospel to the comprehension of a little child, and making its power to be felt by poor ignorant Parker, enslaved by his appetites and steeped in sin; and, oh! how tenderly he cared for them, and bore them up before the throne in earnest prayer; nor did they forget him and the lessons he taught. Parker was a faithful Christian man when last heard from, and the



little girl, now an aged Christian matron, after the lapse of nearly half a century, speaks tenderly of him who so lovingly and earnestly pointed her to the Lamb of God.

As intimated in the extract quoted, a large and prosperous church was established, the best families in the community were reached, and many have gone out from Carthage to bless other localities in the distant West. After the meeting above mentioned, the church, though happy and peaceful, did not grow as rapidly as Elder Scott desired; he had been accustomed for some years before to preach at a great many places in the course of a year, and scarcely a week passed without some being brought to Christ through his labors; and though he was doing a good work in teaching the Disciples, who had been gathered in Carthage, he felt the need of the stimulus of success to which he had been so long accustomed. In later life, he learned that it was as great a work to develop a true Christian life in the converts, as to persuade them to enter upon the Christian profession; but at that period of his history frequent conversions were necessary to his usefulness. To arouse the public mind, and secure the success so much desired, it was resolved, after a free consultation with the church, to have a meeting to continue for several days in succession, to which the ablest ministers among the Disciples were to be invited. L. H. Jameson, who was present, gives the following account of the meeting:

“It was appointed to take place in September. It was published in the 'Evangelist,' and when the time came,

there met John T. Johnson and Benjamin Finnell, from Kentucky, John O'Kane and L. H. Jameson, from Indiana, B. U. Watkins, and several others, from Ohio, whose names are not remembered now. Preaching was held in the grove during the day, and in the big school-house at night. Meetings were held three times a day. The preaching was by Johnson and O'Kane, the exhortations and singing by the young men and church. Bro. Scott presided over the movement, but took no very active part. The crowds were large, but the people seemed to be stupefied with surprise at what they saw and heard. There seemed to be no prospect for any fruit. Johnson preached at 10 A. M. in the grove; Ben. Finnell at 3 P. M., same place, but without results. The woods were literally full of people. On Lord's-day night, O'Kane preached in the school-house to a great crowd in-doors and out. Invitations were given, songs were sung, and earnest exhortations were offered, but not a soul moved. Bro. Scott then quietly arose and began to speak about as follows: 'My friends and dearly beloved, I have been living among you, and trying to preach the gospel to you, for sometime past. I have observed that, for some reason or other, my humble ministrations of the glorious gospel of Christ had ceased to be effective. I felt unable to divine the reason. It occurred to me, that it might be for the reason that you had some objections to the *man*. Under this impression, I determined to get out of the way; and so we appointed this meeting. We sent for faithful men to come and assist us. They have come, and they have preached and exhorted; they have sung and prayed, and entreated with tears, and all to no purpose. Not one of you has been moved. I have taken no part in the matter of preaching or exhorting myself, simply for the reason that I did not intend to be in the way. But now, after all that has been said and done, I have come to this conclusion, that your stupid indifference is not owing to any objections you have

to me, nor yet to the men who have been laboring before you, but solely to your own cruel hard-hearted ness. I am perfectly astonished at you! I am confounded! I don't know what to make of you! What can I say to you after all that has been said by these dear brethren? Are you not ashamed of yourselves? to sit here from day to day, and from night to night, listening to such reasonings, to such appeals, without being moved. What can be the matter with you? Is it because you are destitute of common intelligence? Or is it because you are utterly careless with regard to your own eternal interests? Have you no fear of the High and Lofty One who inhabits eternity? Are you not afraid that Jehovah may turn upon you in his wrath, and say, as he did to Israel of old: "If I lift up my hand to heaven, and say I live forever! If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." And, OH, MY FRIENDS, who will be able to bear the lighting down of his arm? Are you disposed to defy the Omnipotent to arms? To engage in fearful and unequal war with the Eternal? To hurl yourselves against the bosses of Jehovah's buckler, and so to meet certain and eternal overthrow? He calls in mercy to-night; how can you dare to refuse? He stretches out his hand; how can you disregard him? Are you not afraid to trifle with his grace? Are you not afraid that he will break forth upon you like a lion, and rend you to pieces? Do you not fear lest he might come suddenly forth out of his place and cut you asunder, and appoint you your portion with hypocrites and unbelievers? Oh, my friends, for God's sake, and for your own soul's salvation sake, be persuaded, be constrained, by the love of Christ, to be reconciled to God. Is it so, oh, my neighbors and friends, that the grace of God, and the love of Christ, all the sacrifices of Divine mercy, in your behalf, are to be in vain? Can you consent to trample the

heart's blood of Jesus under foot? Can you deliberately determine to do despite to the Spirit of Grace? Can you consent to fill the very heavens with lamentations, rather than joy on your account? "As I live, saith the Lord, I delight not in the death of the sinner, but rather that he would turn and live!" Turn you! turn you! Oh, my friends, for why will you die? The Father calls; the Son calls; the Spirit and the Bride call. Say, my friends, will you come? Brethren, we will afford these poor sinners one more opportunity before we part. Surely some of them will be constrained to obey. Sing, brethren!

"The effect of this appeal was wonderful. The entire audience was astir. The first notes of the song were scarcely uttered before some of the best citizens of the place presented themselves to make the confession. The brethren, who thought, while the speech was being delivered, that Bro. Scott was ruining every thing, that the people would be excited to madness against him, were all taken aback. From being crouched down in their seats with shame and chagrin, while he was speaking, they were on their feet, in a moment, when they saw the unexpected result, singing with faces covered all over with smiles and moistened with tears.

"It is now within a few months of forty years since that night meeting took place. Almost all that took part in it are in another world to-day. But I venture to affirm, that to the latest day of the life of the dead, as to the last hour of the life of the living who were there, Walter Scott's triumph was, and will be, remembered. Never before had we seen so vividly depicted the majesty, the Tearfulness, the glory, the love, the mercy, and the grace of the great God, and our Savior, Jesus Christ. Never before had sin been portrayed in so loathsome a garb, and those who persisted in it made to appear so mean. The manner of the speaker was all that the utterances required. Some-

times as gentle as an evening zephyr, in a moment a dark cloud, flaming with lightning, overshadowed the heavens, and the rushing storm was heard, leveling every thing in its course; then gentle, and tender, and inviting again. The speech was short, consequently, the transitions had to be quickly made. He did it, and he did it well."

The meeting was protracted for several days, and some thirty or forty additions made to the church. Nor was the feeling thus aroused a transient one, prosperity attended the labors of Scott, and in about two years after his first visit, the church which he had planted numbered two hundred souls.

## CHAPTER XVI.

Abundant labors—Hospitality—Liberality—Teaching the Scriptures in his family—Washes a brother's feet—Tribute to B. W. Stone—Thomas Campbell and Alexander Campbell—Treatment of young preachers—Good news from other fields.

**T**HE labors of Elder Scott at this period of his life were extremely arduous; calls for preaching at various points were incessant and urgent; and this portion of his work would have been sufficient for most men. In addition to this, was the preparation of material for his paper, the "Evangelist," which was steadily growing in public favor; a constant tide of visitors also claimed much of his time, and every mail brought letters of inquiry with regard to the great questions to which the new movement had given rise. His home was a very humble one, and his means extremely limited, yet to all comers there was extended a warm and generous hospitality—a hospitality which the thousands who partook of it will never forget. The fare, it is true, was often humble, but the hearty welcome, which never was wanting, made the simplest meal a rich banquet.

He seldom possessed any thing beyond what was needed for the present and pressing wants, any surplus was sure to go to those who were more needy than himself, and often the wants of such seemed to be more keenly felt than his own. More than once he returned home with an empty basket from the

market, having given the money with which it was to have been filled to some needy one, either a friend or stranger, which, it mattered not, provided only that the need was great. Once, and once only, he was the possessor of two cows, but this did not long continue, for a poor neighbor had none, but soon they were on an equality, having one each; and, as a gift he thought should be a good one, the neighbor got the best cow; but his children complained at this somewhat, not that he had given away a cow, but that he had given the one that wore the bell.

Amid all his cares and labors he was not unmindful of the spiritual needs of his own little flock, five in number—four sons and one daughter—knowing that they would be saved or condemned as they obeyed or disobeyed the truth. With the feeling and providence of a wise man and kind father, he was careful to have them instructed in the truth, knowing that a human being is incapable of either obeying, believing, or understanding the Scriptures unless pains be taken for that purpose. The course pursued in his family may be gathered from a single morning scene, which was not an unusual, but a customary one. While breakfast was in preparation, all the family, except those who attended to the victuals, including some guests that were present, were intensely busy in committing to memory the Holy Scriptures. After breakfast, the first to quit the table, and run from the breakfast-room to the parlor, was a child two years of age. The rest followed until the entire family were seated in the same apartment and here was displayed a scene as primitive, lovely, pure, and holy, as ever opened on mortal

eyes. The family being thus assembled for religious instruction, at a look from his father, the eldest son, ten years of age, with a steady, unfaltering voice, began the song which the children of Israel sung upon the shores of deliverance, when they had by the mercy of God passed the perils of the Red Sea; "I will sing unto the Lord, for he hath triumphed gloriously; the horse and rider hath he thrown into the sea; the Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him; the Lord is a man of war; the Lord is his name." Every heart was touched, when the father gave his son William, then six years old, a significant look, and the child, not the least abashed in consequence of frequent practice, began as follows: "And Naomi took the child and laid it in her bosom, and became nurse to it; and the women, her neighbors, gave it a name, saying, a child is born to Naomi, and they called his name Obed; he is the father of Jesse, the father of David." His daughter Emily, then eight years old, whose fancy was caught by what her brother had said, asked her father where she would find the story of little Obed. He answered, that the story was recorded in the book of Ruth, and added, a very pretty one it is, and, turning to the rest, said: "In the book of Ruth the simplicity of the early ages is very strikingly exhibited, and it seems to have been collected with other parts of the sacred canon of Scripture in order to supply the origin and pedigree of the royal family of David, of which it was promised that the Messiah, according to the flesh, should be born." Emily then repeated, with the



utmost accuracy, the whole of the Messiah's lineage from Adam to Abraham, and thence to David, and thence again to Jesus, ending with the latter part of the first chapter of Matthew, whose gospel she and her brothers were then in daily lessons committing to memory.

Elder B. U. Watkins, at that time a young man, was residing in the family for the purpose of improving his Christian knowledge, and between him and Elder Scott, a singular and interesting exercise took place; this was the repeating at first in alternate verses, and then in alternate chapters, a large portion of the Epistle to the Hebrews. The recitations were not only accurate, but great attention was paid to emphasis and pronunciation, which made it far more impressive than a mere formal reading would have been. Another young minister who was present repeated the fifth chapter of First Timothy, and Mrs. Scott added a passage from the gospel by Matthew. The exercise began with the song of Moses, and the father closed it by chanting, in rich, full tones, the song of the Lamb: "Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for thou wast slain for us, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us to our God kings and priests, and we shall reign on the earth." The whole family then joined in singing the hymn, "Lo, he comes with clouds descending," after which thanksgivings were offered for all the favors of life and religion, and the family separated for the duties of the day.

B. U. Watkins, to whom reference has been made, thus writes with regard to the course pursued while he was in the family:

"It was in the spring of 1833 that I began to study the Bible with Walter Scott. His residence, at that time, was about a quarter of a mile east of the village. Neither the house nor its surroundings were at all romantic; but yet we found it pleasant—very pleasant to study the Holy Scriptures. It was our habit to commit to memory a chapter from the New Testament before breakfast, each selecting different portions of the Scripture, which we recited at family worship, which came directly after eating. In this exercise every member of the family was expected to take part. His amiable wife and the children, who were then but small, seldom recited a whole chapter. There was something in this profound attention to the Bible that pleased me more than I can well describe. We soon began to commit the Scriptures systematically, paying special attention to the larger epistles—Romans and Hebrews. After morning worship, it was our custom to walk out together, and during the walk refresh our memories with what we had learned in the last week or month. This was done by reciting from memory, and prompting each other without the use of any book. Sometimes we repeated verse about, sometimes one recited till his memory failed, then the other began where he left off, and, thus the exercise was continued indefinitely, and on our return to the house, we again referred to the book if we were conscious of any defect of memory. In this way large portions of the New Testament were committed to memory, and made very effectually and, permanently our own. Over and above this memorizing, we studied together exegesis and criticism. But not one word, as now remembered, was said about what is popularly known as Theology—about

the philosophy of religion or the analogy of faith. The reason for this apparent oversight was very obvious to my mind. Both A. Campbell and Walter Scott had abjured all religious philosophy, and went directly to the Word of God, to hear what it would say, and to let simple faith supplant all human philosophy; and it was his custom then to submit, with the docility of a child, to a positive declaration of Scripture.

“These were pioneer days—days of great trials and great triumphs. Bro. Scott enjoyed the triumphs with a keen relish, and felt the crushing weight of pioneer privations and trials as only such natures as his could feel. He had embarked his all in his plea for the primitive gospel, and at that time there was no earthly compensation for such labor. He was poor, very poor; while I lived in his family it was not at all uncommon for them to be almost destitute of the common necessities of life. He was a great believer in prayer, and just at the point of greatest need help always came.”

And yet his life was far from being a sad one. Able ministers of the gospel—partners in his glorious toil—often called to see him, and cheer him with accounts of the success of the truth in their hands—Barton W. Stone, L. L. Pinkerton, Samuel Rogers, L. H. Jameson, his beloved pupil, Dr. Richardson, and many other earnest workers. And with such company all discomforts were forgotten; far into the night they were often engaged upon the theme dearest to their hearts, and when the time of parting came they mutually thanked God and took courage. His welcome was not reserved for the great and good men, such as we have named, alone—none were turned away; and the poorest disciple was sure of any kind-

ness he might need that it was in the power of Scott to bestow. He treated all who claimed to be the disciples of Jesus as his brethren—as his Father's children; the young and the timid soon felt at ease in his presence, and went away strengthened and encouraged. One who was a true disciple, and, who years ago, went to his reward, told a bosom friend the following incident:

"When quite a young man, a year or two after I had heard and embraced the gospel, I determined to pay a visit to Ohio and Virginia, with the purpose of visiting A. Campbell and Walter Scott, whom I regarded as the greatest spirits of the age. Reaching Carthage on a summer afternoon, I left my horse at the village inn, and directed my steps to the residence of Walter Scott. I found him on the porch reading, handed him my letter of introduction, after reading which he gave me a most cordial greeting and invited me into the house. After conversing a few minutes, he left the room and in a short time returned with a basin of water and a towel, and, in the kindest tones, said, 'My young brother, permit me, in the name of the Lord, to wash your feet,' and he immediately proceeded to do so; and while kneeling at his task kept me engaged in conversation until it was accomplished. Never did I realize till then what a lesson of humility such an act could convey, and the impression made upon my mind has never been effaced."

He had the highest regard for the abilities and feelings of his associates in the ministry, and knew not what it was either to envy, or desire to outshine them. A fine example of this is found in his recognition of the eminent abilities and devoted labors of the Campbells, father and son; and of B. W. Stone,

in one of his most brilliant essays, styled the "Parable of the Ships." He takes the reader with him to a lofty peak on the sea-beat shore, and represents, by the various vessels which deck the blue waters, the different churches of ancient and modern times. Among these he points out "The Christian," "The Church of God," and "The Restoration;" by the first of which he means the body of which Barton W. Stone was a prominent member; by the second, he intends those Independent Baptists who first laid aside all human creeds and strove to conform to the primitive model; and by the Restoration, those, who under the labors of himself and associates, had made still greater advances in the attempt to return to original ground. The allusion to Elder Thomas Campbell is particularly fine, and not more elegant and felicitous than true. For he, beyond all question, first settled upon the great principle—the seed-truth from which all that is valuable in the Reformation sprung—"That we must speak where the Scriptures speak, and be silent where they are silent;" or, in other words, make the Word of God the only rule of faith and practice. He, if ever man did, regarded the Word of God as the mariner does the polar star, and few purer lives have adorned and illustrated the religion of Jesus than did his. He makes a passing allusion at the close to himself, without which the sketch would have been imperfect, but it will be seen that he claims no "a higher, nay, scarcely an equal, place with the rest. He asks the reader:

"Do you see these three ships near to shore taking in numerous passengers, and bearing the several names of

'The Christian,' 'The Church of God,' and 'The Restoration?' I do. Well, then, in the first of them, viz.: 'The Christian,' you see, standing with his hand upon the helm, a man of patriarchal appearance, with a black coat and a broad-brimmed hat, do you not? I do. That, sir, is the man who for many years has guided with unvarying hand the stately vessel which you now look at, blameless, not self-willed, not soon angry, not given to wine; no striker, and not given to filthy lucre; he is a lover of hospitality, a lover of good men; sober, just, holy, temperate; and firm as a STONE he holdeth fast the faithful compass in the binnacle before him. After maintaining, through a long series of years, the high distinction of pilot to 'The Christian,' he is now ready, as he has shown, to resign his post to the person to whom the Great Captain of Salvation shall see meet to give it in charge. May he die in the midst of his brethren, with the words of peace on his lips, and glory in his soul.

“'The Church of God' is a vessel of original mould and bottom, but differing, in the first instance, from 'The Christian,' which, as originally fitted out, had more sail than ballast. 'The Church of God' had more ballast than sail, and so moved forward tardily till, meeting with 'The Restoration,' she hoisted an additional sail, and now the three ships are all along to Jerusalem in a league of peace and amity! But to 'The Restoration.' You must see, sir, that she is a vessel of the divinest and most peculiar mould. I do not refer to any display she makes, for she makes none; but look at the length, and strength, and sturdiness of her timbers! her keel and ribs are made as for eternity! and within her capacious walls may walk at *ease*, if they would walk in *the truth*, the whole world of mankind. Who is that apostolic-looking personage behind the binnacle, with heaven in his eye, and gazing full upon the northern and polar star? That, sir, is the man who laid her beams in the Bible. Mark the height and

capacity of his forehead! the depth, and strength, and color of the eye that coucheth underneath; the intellect and argument developed in the length and weight and mobility of his cheek; the massy ear, and the veneration of his silvery locks that now stream to the wintry winds like the bright radiations of light! and say, whether, as he stands, he does not realize to you all that you have imagined of the venerable Nestor, Nestor of Sandy Pylos! Holy, vigilant, and indefatigable, and avoiding questions which engender strife, like a true servant of God, he is gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God, peradventure, will grant them repentance unto the acknowledgment of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive at his will. The father of believing children, and ruling well his own house; a lover of hospitality, a lover of good men; his soul looketh forth from her clayey tenement toward heaven on high. He shall die the death of the righteous; his last end shall be his!

"And who is that with a strong hand upon the helm, eyeing the whole squadron of the Reformation, as if he would run them down? Names are odious, sir. The distinction and priority which he there enjoys has been well earned. Do you see his face? There is not a straight line in it! and Nature, as if she had determined there should be none, besides giving the nasal organ an elevation truly Roman, has slightly inclined the whole to one side—the right side! The lip, too, and the azure eye, edged with the fire of the bird of Jove, yield in the same direction; while the well-developed marble forehead, and the whole frontal region, give forth all the marks of the depth, the extent, the variety, and the fervor of which he has proved himself possessed. Why do so many keep gazing at him from the decks of the other vessels—"The Presbyterian,' 'The Seceder,' 'The Infidel,' and many

more? Mark, sir, the extraordinary development behind his car, and inquire no more; he has run the prow of the 'Restoration' into almost every ship of any size in the fleet, and these groups upon the decks are poor folks met to deplore the disasters; and yon chasm, in the hull of the Regular Baptist, which you have noticed, and which the men aboard are tinkering at, is the hole which he hammered out, and at which he and his associates leaped forth. Valiant for the truth in the earth, and fearing nothing but God and evil, may he, till death, maintain, by honor and righteousness, the high distinction and priority which he now enjoys; and then, having gone, his name and his fame shall be in the mouth of all saints, greater than if written on the blue firmament with a pen of gold! better than if poured in letters of living gold along the sky!

"Who is that lean man behind him, with his eye devouring the compass in the binnacle, and whose head the Pilot would raise from his bosom whereon it had reclined? No names, sir; if he leaped from the chasm first, bearing along with him the flag of the Union, he is to be borne with. It is well his purposes are divine, and founded in truth, for you can not turn him. And who are all these joyous men and officers aboard, crowding around the helm? These, sir, are all volunteers, and singing, as you hear,

"The everlasting gospel has launched the deep at last:  
Behold her sails unfurled upon her towering mast!  
Her joyous crew upon the deck in loving order stand,  
Crying 'Ho, here we go for Immanuel's happy land.' "

He especially delighted to put forward and encourage young men in the ministry of the Word, and such, instead of being abashed and disheartened by the presence of one so royally endowed with the highest qualities for efficiency in the pulpit, felt rather cheered and encouraged, knowing that his desire for



success and usefulness was scarcely inferior to their own. Many of his sons in the gospel will remember this feature in his character: the encouragement given before rising to speak; in his earnest prayer for them; the low murmurs of approval at the best points of the discourse, and the warm and hearty approval at its close. To one of these, on their way to an appointment, where he himself was expected to preach, he said: "Now I will tell you how we must do; I will preach, and you must follow in an exhortation; I will strike at the head, and you must strike at the heart, and *cry if you can*" by which he did not mean, seem to feel even if you do not; but let your subject, and the condition of the lost sinners you are addressing so take hold of your heart, that you may feel for them; and thus make them feel.

Although residing at Carthage, his labors were by no means confined there; many other places were visited, and churches already existing greatly enlarged and strengthened; and also many new ones established, in which the fruits of his labors may be seen to this day. In addition to the success that was attending his own personal labors, he was greatly cheered by encouraging reports from other fields where the seed he had sown in tears was giving a rich harvest to the hands of those who had been his helpers at the beginning of the movement, when every man's hand was against them; and, greater, moreover, was his joy to find that many of his converts were quitting themselves like men, and gathering multitudes into the fold. On the Western Reserve, especially, the cause was flourishing to such an extent, that preachers of various religious parties had almost ceased the

work of opposition, as many from their own ranks had embraced, and were preaching, the faith they had once attempted to destroy; and the people everywhere gladly gave heed to the truth. From the scene of his early and arduous labors in the republication of the ancient gospel, one writes: "I have been at a great many large meetings, which I thought could not be exceeded for love and affection, but such a one as this, I never before witnessed. It was supposed that twenty-five hundred were present, chiefly Disciples; thirty-five were immersed at one time; Wm. Hayden, stood in the water until he had baptized eighteen. Upwards of four hundred converts have been made in this region during the year." Another, writing from Stark County, Ohio, says: "The Disciples in this part of the county are numerous. I was informed that in the town of Minerva, and within a few miles around, there are about one thousand." From Ravenna, Ohio, the news came: "The ancient gospel is performing wonders in this county, breaking in upon the old sectarian establishments. The careless and unthinking are aroused to a sense of their folly. In short, the Reformation has outstripped our most sanguine expectations." Wm. Hayden wrote of great success in the field of his labors, and reported that the cause was making considerable progress in the State of New York, and, still later, added, "It would be good for you to visit the Western Reserve, and to see the very boys whom you, seven years ago, immersed, preaching and baptizing like men. I have immersed about fifty-six this year; and the aggregate of immersions by all our teachers here is probably about three hundred."

From another part of the State, Bro. Dowling wrote that himself and a fellow-laborer had added three hundred to the church within the year. From other States also came news most cheering, so that Scott could write with truth: "Our desk groans under a load of letters from all points crowded with the joyful tidings of the spread of the gospel." Looking at its progress for the last few years, its success is wonderful, and then adds: "But when all that it has achieved is contemplated in connection with all that must be achieved, we are compelled to put our finger upon our lips, and to say, how much yet remains to be done! As for ourselves, we hope to improve upon the past, and to do more and better for the truth than we have yet done. We have attended many general meetings during the present year, and made many hasty excursions into divers vicinities for the purpose of spreading the truth, so that, with pen and tongue, we have in some measure, filled up the year in efforts to save our fellow mortals, and glorify our heavenly Father through Jesus Christ. We have, however, fallen far short even of our own views of the enterprise, grandeur, and success of the original preachers and professors of the gospel; and, can, therefore, do nothing more for the present than promise, that if, in the judgment of our brethren, we have not in our labors and writings done all that might be expected to propagate and unfold the faith and hope of the gospel, we shall endeavor, by the help of God our heavenly Father, to do better for the time to come."

## CHAPTER XVII.

Discourse on the Holy Spirit—Extracts from the Discourse—Opinions with regard to its merits—Review of the Rev. S. W. Lynd's pamphlet.

**A**T this period, Elder Scott revised and republished, in the "Evangelist," a remarkable discourse on the Holy Spirit, which is deserving of mention. The work of the Holy Spirit for years had been the subject of controversy between the Disciples and other religious bodies, and also among themselves, and one which from its very nature was extremely difficult to settle. It was commonly treated as a proper subject of philosophical inquiry, to be decided by reasonings with regard to the faculties and powers of the human mind, rather than by the express teachings of the Scriptures. The result was that, by some, conversion was regarded as the work of the Spirit without the Word; by others, as effected exclusively by the Word. It was, indeed, the greatest religious question of the day, upon which the greatest possible confusion prevailed. The theory of one party made the Word of God a dead letter, and did not scruple to call it such, while the opposite party laid so much stress upon the Word, that they were understood as regarding the Word and Spirit identical. One party would advocate a direct contact between the mind of man and the Spirit of God, and that the impression resulting from this contact was the converting

and sanctifying power, while the other party would ask, Of what use or value then is the Word of God, if impressions made upon the soul without its agency are saving and sanctifying? The former view made every conversion a miracle as it was effected by a power that the sinner could neither avail himself of, nor resist, as the very desire for salvation must be begotten in the heart by the Spirit which effected it; and in this view of the case man had no agency whatever in his own conversion. The latter view regarded all the power of the Spirit as being put forth through the Word of God alone; and all changes in saint or sinner, as the result of the light, instruction, and motives contained in the Words of Scripture, and as being accordant with the human mind, heart, and will; no distinction was made between the agent and instrument, but the Word and Spirit were regarded as one and the same.

These views being in direct conflict, both could not be true, while both might be false; but, instead of attempting to sustain either, or the hopeless task of harmonizing them, Mr. Scott resolved to review the whole ground, and see if the Scriptures did not warrant a view different from those generally entertained, and free from the objections which might be urged against them. The result of his reflections upon this important theme was an elaborate discourse on the Holy Spirit, several editions of which were widely circulated in pamphlet form.

The discourse was eagerly read, and had to pass through a most searching criticism, but it stood the test; the objections have already been forgotten, but his argument, no one has been able to improve. The main

points of the discourse may be gathered from the following extracts:

“Whom the world can not receive.’—JOHN XIV.

“Christianity, as developed in the sacred oracles, is sustained by three divine missions—the mission of the Lord Jesus, the mission of the apostles, and the mission of the Holy Spirit; these embassies are distinct in three particulars, namely, person, termination, and design. Like the branches, flowers, and fruit of the same tree, they are, indeed, nearly and admirably related; still, however, like these, they are distinct; not one, but three missions, connected like the vine, its branches and clusters of grapes.

“*Of the person sent on these missions:* It may suffice to observe that, although the Scriptures give to Jesus, the apostles, and to the Holy Spirit, the attitude of missionaries, *i. e.*, speak of them as persons sent by the Father, they never speak of the Father himself in such style. God is said, in the New Testament, to send the Lord Jesus, the Lord Jesus to send the apostles, and the Holy Spirit to be sent by the Father and the Son, but the Father himself is not said to be sent by any one.

“*Of the termination of these missions:* Every embassy, political or religious, must and does end somewhere; hence, we have political embassies to Spain, Portugal, the Court of St. James, St. Cloud's, Petersburgh, Naples; and we have religious missions to Japan, the Cape, Hindoostan, to the Indians, and the South seas. If it be inquired then, in what other respect these three divine institutions differed from each other, I answer, they had distinct terminations. Our Lord Jesus was sent personally to the Jewish nation and his mission terminated on that people.

"The apostles were sent to all the nations, and their mission terminated accordingly; but the Holy Spirit was

sent only to the church of our Lord Jesus Christ, and, so far as his gifts were concerned, his mission terminated in that institution.

*“Of the design of these missions:* In every embassy there is something to be accomplished. We do not send out political and religious ambassadors for nothing; but for the high purpose of negotiation; and, therefore, it will be seen, in the following discourse, that God, in sending forth *His* Son, the apostles, and the Holy Spirit, had a great design; also, that the ends or designs of the embassies of these functionaries were all distinct from each other.

“In fine, it will be shown, in regard to the Holy Spirit, that he was not sent to dwell in any man in order to make him a Christian, but because he had already become a Christian; or, in other terms, it will be proved that the Holy Spirit is not given to men to make them believe and obey the gospel, but rather *because* they have believed and obeyed the gospel.

"The propositions of the discourse are as follows:

"PROPOSITION 1. *Jesus Christ was, personally, a missionary only to the Jews; his mission terminated on that people, and the designs of it were to proclaim the gospel, and to teach those among them who believed it.*

"PROPOSITION 2. *The apostles were missionaries to the whole world; their mission terminated on mankind, and its design was to proclaim the gospel, and to teach those among men who believed it.*

"PROPOSITION 3. *The Holy Spirit was a missionary to the church; his mission terminated on that institution, and the designs of it were to comfort the disciples, glorify Jesus Christ as the true Messiah, and to convince the world, of sin, righteousness, and Judgment."*

He showed clearly from the labors of Christ, while on earth, which were in strict accordance with his

words, "I am not sent, but to the lost sheep of the house of Israel," that his mission began and terminated with that people. In like manner, from the commission, it was evident that the mission of the apostles was to all nations—the unconverted—and its design, their conversion by preaching the gospel; from which it follows that the mission of the Spirit was not to the world or the unconverted, as, in that case, its mission and that of the apostles would have been the same; but that its mission was as distinct from theirs, as theirs was from that of the Savior; that it was to the church, and not to the world, since Christ had said of the Spirit, "whom the world can not receive." This point he argues as follows:

"The idea of the Spirit being a missionary to the church affords a new and striking argument against that immoral and fatal maxim in popular theology, namely, that special spiritual operations are necessary to faith! In this discourse it is shown that the church was formed before any of her members received the Spirit; that after the church was formed the Spirit was sent into her on the day of Pentecost; finally, that men did not and do not receive this Spirit to make them disciples, but because they were or are disciples; in a word, it is shown, from the express words of Christ himself, that no man that does not first of all believe the gospel can receive the Holy Spirit. 'If any man thirst', says Christ, 'let him come unto me and drink, and out of his belly shall flow rivers of living water.' Now, what does this mean; that the Holy Spirit will be given to unbelievers? No. John, the Apostle, explains it as follows: 'This he spake of the Spirit which was to be given to those who believed, for the Spirit was not yet given (*to believers*) because that Jesus was not yet glorified.'



"Concerning the Holy Spirit, the Redeemer said, further: 'It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I go away, I will *send* him to you;' again, 'whom the world can not receive.' *I will send him to you; to you*, my disciples; now, the number of disciples must have been at this time very great, for Christ made and baptized, it is said, more than John; there were one hundred and twenty present on the day of Pentecost, and five hundred brethren beheld him at once after his resurrection, and all these were reckoned disciples without having received the Holy Spirit! But if the Holy Spirit had been necessary to make men repent and believe the gospel, then he must have come to them before Jesus left the world; and, consequently, when he went away he could not *send* him, from the fact that he had already come—*I will send him to you*. The mission of the Spirit, then, was to those whom the Redeemer designated *you*, the disciples—the church which he had gathered; and this institution is distinguished from the world by nothing so much as that of receiving the Spirit through faith; for, a prime reason why the world does not receive the Spirit is, that it has no faith in God. 'Whom the world can not receive, because it seeth him not.' The Spirit, then, being received by them who believe, and the world being endued with sense, and having no faith, it is impossible that he should be received by the world, or that his mission should be to unbelieving men. He came to the church; and there is no instance on record of the Holy Spirit transcending the limits of his mission, or of operating in a man before faith to produce that principle in his soul.

"The doctrine, then, alas! the too popular doctrine, which extends the mission of the Spirit beyond the bounds of the church, and teaches the world, which the Savior says, *can not receive him*, to sit and wait for his internal special operation's to produce faith, is monstrously absurd

and impious; *absurd*, because it makes the Holy Spirit to transgress, by overreaching the limits of his embassy, which is to the church; and *impious*, because it makes him give the lie to the Lord of Glory, who says, the world can not receive him. Jesus said, 'When he is come he will glorify me;' Would it glorify the Redeemer's character before either angels or men to make him a *liar*, as the Spirit would and must do, were he, according to the maxims of party theology, to be received by sinners for the purpose of originating in them either faith or repentance? Let ministers reflect on this; let all professors reflect on this.

"That those who obey the gospel, that is, believe, repent, and are baptized, do and must, by the very nature of the New Covenant, receive the Holy Spirit, is made certain by a '*thus saith the Lord*;' but that men who hear the gospel, can not believe and obey it, is wholly human, and is supported by nothing but a '*thus saith the man*'—the preacher—the Episcopalian, the Presbyterian, the Methodist, the Baptist, the Quaker; for, however these parties differ in other matters, they are all alike here; in this doctrine they are one! And judge for yourself, reader, whether such among us, as are charged with the office of public instructors in the Christian religion, are not chargeable with the grossest perversity, when we refuse to announce the great things of salvation in the *sound words* of the New Testament, and cry aloud that our audience can not believe and obey the gospel, on the testimony of the Holy Scriptures, without special operations from the Holy Spirit, when Almighty God has caused it to be written in living characters on the intelligible page of his never-dying word, 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, *and you shall receive the gift of the Holy Spirit*:'

“The Spirit, then, can do nothing in religion, nothing

in Christianity, but by the members of the body of Christ. Even the Word of God—the Scriptures—have been given by members filled with this Spirit; they spake as the Spirit gave them utterance. But mark, reader, that there is no member of the body of Christ in whom the Holy Spirit dwelleth not; for it will hold as good at the end of the world as it does now, and it holds as good now as it did on the day of Pentecost and afterward, that *'if any man have not the Spirit of Christ he is none of his.'* If, therefore, the Spirit convinces the world of sin, or glorifies Jesus, it is all through the agency of the members of the body of Christ, whom he fills—the church. Hence, the indispensable duty of all disciples being led by the Spirit of God, with which they are sealed, and of holding forth, in the language of the New Testament, the gospel; for, where there are no Christians, or where Christians do not perform their duties, there are no conversions—as in Tartary, India, some parts of Europe, and so forth. But wherever there are Christians, Christians who hold forth the gospel in the sound words used on Pentecost by the apostles, there will always be some conversions, more or less."

Certain objections arose against the views he presented, not from any defect in them, but in consequence of the erroneous views which had been entertained previously on this subject. He mentions those objections, and thus disposes of them:

*"If the Holy Spirit does not enter the soul of the sinner, how can he convince him?"* I answer, that God convinces us as we convince one another—by truth and argument. Can the Holy Spirit do nothing for a person unless he enters that person? Did he glorify Christ by entering him, or by enlightening the apostle on his character? As, then, the Spirit glorified Christ without entering him, so he can convince sinners without entering and

dwelling in them. Let preachers, and all who believe, hold forth the word of the Spirit to the people; let them forbear calling it *a dead letter*, and the Spirit will soon convince sinners of sin. But

"It is objected, *'If the Spirit does not go into the souls of sinners, and strive with them, how can they be said to resist the Spirit?'* Will the reader allow the God of heaven to answer this objection? Then turn over to Nehemiah, ix: 30. There we are told that the people resisted the Spirit of God, speaking to them by the mouth of the prophets. The spirit resisted was in the prophet, not in the people. The spirit of the devil was in the people.

"*We can not believe of ourselves!*" ANSWER. God does not require you to believe of yourselves. Listen to the Spirit speaking to you in the mouth of the apostles and prophets, and he will afford you abundant evidence by which you can believe, and must believe, on Jesus, or be forever condemned. 'He that believeth not shall be damned.'

"*If faith do not come by the Spirit, how docs it come?'* The apostle says, (Romans x.) 'Faith cometh by *hearing*;' and who are you that dare to say it cometh any other way?

"*Do not the Scriptures say that faith is the gift of God?'* A field of wheat is the gift of God; and, as God has his own way of bestowing his gifts, both natural and religious, so if we ask how the gift of faith cometh, the answer is, It cometh by hearing the Word of God.

"*But if faith cometh by hearing, why have not all faith?'* The Lord Jesus shows that men are blinded and hardened by seeking and indulging in personal, family, political, and professional distinctions. 'How,' says he, 'can you believe in me, when you seek honor one of another, and seek not the honor which cometh from God only.'

"*The Word is called "the Sword of the Spirit;"*"

*and must not the Spirit use his own Sword?' Some swords are called 'Spanish blades,'—not because Spaniards use them, but because they make them. So the Word is called 'the Sword of the Spirit'—not because he uses it, but because he made it for the saints to use; hence, the apostle, in Ephesians, 6th chapter, bids us take the 'Sword of the Spirit' that we might defend ourselves with it against our spiritual enemies.*

*"Is it nowhere said in Scripture that the Spirit must convince us of sin?" Yes; but we have already seen how he does this, namely, by the Word of God, preached—not by going into the souls of sinners.*

*"Is not a 'Manifestation of the Spirit given to every man to profit withal?'" Yes, to every man not out but in the church. This is in the 7th verse of the 12th chapter, 2d Corinthians—one which is, perhaps, more abused by some ignorant people than any other supposed to relate to this subject. The apostle is, in that chapter, discoursing of church affairs; and to give an air of universality to a saying which has a special reference to men in the church is most injudicious. According to some people's mode of quoting this Scripture, there is no advantage in being a disciple of Christ; for, in their judgment, the Holy Spirit is given to Jew, Turk, and even idolaters!*

*"This is the true state of the case; some of the disciples in the church at Corinth were becoming vain of the high spiritual gifts which they had received on obeying the gospel. The apostle lets them understand that these gifts were given not to bring personal honor to the man that received them, but for the good of the whole church; and by the best translators the verse is rendered thus: 'A portion of the Spirit is given to every man (disciple) for the profit of the whole' (church).*

*"Did not the Lord open Lydia's heart?" Yes; and the Lord opens every heart that is opened at all. But the question here is, 'How does he open the heart? Does it*

say that the Lord opened Lydia's heart by the influence of the Holy Spirit? No. Then don't you say so, lest God reprove you for adding to his word, and you be found a liar. Lydia had met, with certain other women, on a Sabbath, to worship God in the place where prayer was wont to be made; and, as all present were Jews, the apostle, no doubt, went to work with them as he did with other Jews; that is, 'he reasoned with them out of the Scriptures.' This was the very way which the Spirit demonstrated to all Jews that Jesus was Christ; and this is the way by which the hearts of the Jews were opened to attend to the things spoken by the apostles."

The "Word alone" party were ready to admit that the gospel was the great instrumentality in the conversion of the world, the power of God unto salvation to every one that believed it, as it accorded with the course pursued by the apostles, who, as is evident from the account of their labors in the book of Acts, preached the gospel wherever they went, and promised the Spirit to those who became obedient; and they saw, moreover, that the gospel which they preached was never called the Spirit: and the "Spirit alone" party were astounded at the discovery that Christ had said that the world could not receive the Spirit, and that conversions never were known to precede a knowledge of the Word, but invariably followed the preaching. Mr. Scott had thrown away all theories and speculations in regard to the matter, and fallen back upon the Scriptures; and, hence, those who revered the Word of God had little difficulty in accepting what now, in the light of that Word, was so clear. Elder B. U. Watkins says of this discourse: "It threw light on an obscure subject, and acted like

oil upon the troubled waters. His positions were well taken, and though they had to pass through an ordeal of criticism, as the manner then was, few thinkers of to-day will call them in question. But obvious and self-evident as they now appear, they were then dug out of the rubbish of ages with great labor and careful investigation."

Dr. Richardson says in regard to it: "It was the first time it had been publicly brought forward in so particular a manner, and the clear scriptural evidence presented in the discourse was generally received as decisive of the questions involved." Alexander Campbell had prior to this time presented his views on this vexed, yet deeply-important subject, in his "Dialogue on the Holy Spirit," which was published in the first edition of his work called, "Christianity Restored;" this was omitted in subsequent editions of the work, and he gave the following earnest commendation of the views of his friend. "Brother Walter Scott," said he, "who, in the fall of 1827, arranged the several items of faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life, restored them in this order to the church under the title of the ancient gospel, and successfully preached it for the conversion of the world, has written a discourse on the fifth point, viz., the Holy Spirit, which presents the subject in such an attitude as can not fail to make all who read it understand the views entertained by us, and, as we think, taught by the apostles in their writings. We can recommend to all the Disciples this discourse as most worthy of a place in their families; because it perspicuously, forcibly, and with a brevity favorable to an easy apprehension of its meaning, presents the

subject to the mind of the reader. Our opponents, too, who are continually misrepresenting, and many of them, no doubt, misconceiving, our views on this subject, if they would be advised by us, we would request to furnish themselves with a copy, that they may be better informed on this topic; and, if they should still be conscientiously opposed, that they may oppose what we teach, and not a phantom of their own creation."

The Rev. Samuel W. Lynd, who was regarded as one of the foremost Baptist ministers in the West, for ability and learning, resided at this time in Cincinnati, between whom and Mr. Scott a controversy took place, in consequence of a pamphlet on the subject of baptism, published by the former. While agreeing perfectly with regard to the mode, they were far asunder with regard to the design of the ordinance. Mr. Scott reviewed the pamphlet in the "Evangelist," making the views of Mr. Lynd the subject of a good natured, but searching, criticism, from which we make a few extracts.

"Mr. Lynd delivers himself on the import and intent of baptism as follows:

"This ordinance is in no part of the divine Word associated with the forgiveness of sins, unless it be supposed to be thus associated in one single passage where Peter, on the day of Pentecost, addressing inquirers, says: '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 Spirit.' This passage has been urged. To this three observations may be offered. We shall let the reader upon Mr. Lynd's three observations immediately. In the meantime, he will please take notice to Mr. Lynd's phraseology,



'*one single passage.*' Does the Rev. gentleman imagine that it detracts either from the signification or authority of God's sayings, that they are found only once in the Holy Scriptures? Was death associated with the eating of the forbidden fruit in more passages of the Old Testament than one? No; it was said only once—'In the day that thou eatest thereof thou shalt surely die.' I should like to hear Mr. Lynd make three observations upon the above passage; no doubt, he could, with infinite sagacity, prove that death was 'in no part of the divine Word associated with transgression, unless it be supposed to be associated in this *one single passage*' spoken by God in Paradise! 'In the day that thou eatest thereof thou shalt surely die.' There are many important matters which are found in *only one single passage*. It was said only once, 'Let all the angels of God worship him.' On Mr. Lynd's profound philosophy we might have another rebellion in heaven; and the angels say it was commanded us only in one single passage to obey Messiah! Presbyterians say it is found only in one single passage in the New Testament, 'He that believeth and is baptized shall be saved;' and on that account they think, like Mr. Lynd, that the passage is worthy of *three observations*.

"The first observation is, this Scripture can not mean what it says. Second, what does it mean? Third, we don't know what it means; or, in the words of Mr. Lynd, its meaning is doubtful; that is, it has no meaning! But here comes the triple comment—the three observations of Mr. Lynd.

1. "'The passage is capable of transposition. Repent, every one of you, for the remission of sins, and be baptized in the name of Jesus Christ. This precisely corresponds with other places, where remission of sins is immediately connected with repentance, and not with baptism.

2. "'But should this transposition be opposed, the passage is capable of a different rendering. Instead of saying

*for the remission of sins*, we might read it—*the relinquishments, or putting away, of sin*, and this translation would agree precisely with the fact; for by baptism we profess to put away sin, and to live a new life; and, more than this, it would accord with the primitive and ordinary meaning of the word.

3. "' The language of Peter is, to say the least, doubtful, as it stands in our translation; and, therefore, ought not to be made the proof of a foundation principle in religion. If *repentance* and *remission of sins* are associated in other places (and this is the fact), the most that Peter's words could be employed for, would be to stand as collateral testimony to this fact.'

1. "' *Capable of transposition:*' to be sure, it is perfectly capable of transposition; but the matter on the title page of Mr. Lynd's pamphlet is also capable, or, at least, susceptible of transposition. Let us try transposition in the writings of Mr. Lynd, whose name, on the title page, occurs immediately after the Savior's, and then, instead of 'Baptism a divine institution, and worthy the serious regard of all who reverence the authority of Jesus Christ,' we have 'Baptism a divine institution, and worthy the serious regard of all who reverence the authority of Samuel W. Lynd.' The apostle says to the Romans: 'Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own bellies.' What a happy vehicle of error some folks could find in Mr. Lynd's trick of transposition to carry them out of the meaning of the above passage. How well it would become some folks to say, the passage is a single one, and capable of transposition, thus: 'For they that are such, serve not their own bellies, but the Lord Jesus Christ!' But what a silly tinker of the Holy Word of God our author makes; he would, by transposition, connect remission of sins with repentance;

but in no wise with baptism. Now is the man who only repents more deserving of forgiveness than the man who both repents and is baptized? The gospel of Christ assures us that remission of sins is not absolutely connected with either faith, repentance, or baptism alone, but that the whole of them is expected of him who is a candidate for pardon by the blood of the Lamb—the precious blood of the Lamb.

2. " 'To the relinquishment of sin.' Let us attend to Mr. Lynd's second effort to get rid of the plain sayings of God. 'Instead of saying *for the remission of sins*, we might read it—*to the relinquishment or putting away of sin.*' *Might read it!* For mercy's sake, Mr. Lynd, let us read it as it stands; . for if it be bad theology as it came out of Peter's mouth, it is ten times worse, as it comes out of yours. Your theology is this; you would have men forgiven their sins when they repent, but not relinquish their sins until they are baptized; thus, repentance is for the forgiveness of sins, and baptism the relinquishment of them. So in making a Christian, Mr. Lynd would have the person pardoned before he *relinquished or put away sins*.

"Now, Rev. Sir, I am not ashamed to say that the gospel which I have learned from the New Testament, teaches the very reverse of your theology—it teaches men, first, to put away sin by repentance, and then to be baptized for remission; you have just put the cart before the horse in this matter of *relinquishment*; you have, by *transposition*, put the one where the other should be—pardon for reformation, and reformation for pardon.

3. "'The language of Peter is, to say the least, doubtful, 'etc. Well, now, Sir, have you made Peter's language less doubtful by what you have said? Can I understand, by all the use which you have made of *transposition* and *definition*, whether I am pardoned when reformed, or reformed when baptized? No, sir; an angel could not tell what you would have the passage really mean, though a fool might see that

you would have it mean any thing but what it says: '*Be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.*' "

This called forth a reply more spirited than courteous, which elicited a rejoinder, keen and clear, as follows:

"In relation to your criticism, on the 38th verse of the 2d chapter of the Acts, it is deemed sufficient to have remonstrated, as I have already done, that the transposition, which it inculcates, is discountenanced alike by syntax and by the canons of a just scriptural criticism. Grammatical transposition is, in the case, of no value; critical transposition is absurd; for a rule is employed primarily to change the sense which should be employed primarily to ascertain the true reading. Had you said that the amendment you proposed was sustained by all, or many, or even a few, of the most ancient MSS, or, that the fathers, or some commentator, paraphrast, divine, or translator, had given your sense to the passage, we could have borne with you, and would have inquired into the truth of what you offered, but to give it us in the form of a mere *ipse dixit*, as you have done, is insufferable. I aver that there is neither politeness nor modesty in such a procedure. Do you, Sir, perceive how the case stands with yourself in relation to the whole religious world now? The Greeks, Romans, and Episcopalians, 'baptize for the remission of sins,' and their common creed is—I believe in one baptism for the remission of sins.' Yet you, in opposition to all their faith and wisdom, aver, that 'this ordinance is in no part of the divine Word associated with the forgiveness of sins,' save one, and in this one you have attempted to show that the connection is not real, but only apparent; and that, while it reads, 'Be baptized, every one of you, in the name of Jesus Christ, for the remission of sins,' it ought to be understood, 'Re-

pent, every one of you, for the remission of sins!' The Presbyterians, also, and even the Baptists, recognize the connection of baptism and remission as being scriptural, and the former declare it to be both the 'sign and seal of the remission of sins.' Have the Greeks, Romans, and Protestants, then, built their whole faith in this matter on a point—on a single passage? Yes, says Mr. Lynd, baptism and remission can be supposed to be thus associated only 'in one single passage!' Pardon me, dear sir, but I am forcibly struck with the likeness which your present course bears to that of him who plays at 'Blind Man's Buff.' You do not see what you are about; you are not aware how much is involved in your criticism. It is not now Mr. Lynd against Walter Scott, and those who, like him, baptize for the remission of sins, but it is Mr. Lynd against the whole religious world—the Greek, Roman, and Protestant world!

*"In our translation.'* You say 'Peter's word's are doubtful as they stand in our translation.' Then, I say, they must be doubtful as they stand in the Greek translation, for they stand in both translations alike. But you evidently imply that they are not doubtful in the Greek; therefore, I say they are not doubtful in the English, for they are the same, both in Greek and English. Seeing, then, they are alike, they are either both right or both wrong. If they are both wrong, then they must be put right by substituting an artificial order for a natural one; and then it follows that an artificial arrangement of the words in a sentence is better fitted for communicating to us the sense of it than a natural order, which is absurd. Are they, then, both right? I answer, they are both right, because they are both natural, and both alike in sense and syntax. We have the words in English, and we have them in Greek, as they came from the pen of their author, Luke, the Evangelist. Mr. Lynd, they tell an anecdote of a collier, who was a Catholic; the priest Wished to ensnare him,

and reported him as a heretic accordingly: How, says the priest, do you believe? I believe as Mother Church believes, answered the wary collier. And how do you and Mother Church believe? We both believe alike, responds the triumphant collier. So of the verses in question. If it is asked how the English reads? The answer is, it reads as the Greek reads. But how does the Greek read? It reads as the English does. And how do both the Greek and English read? Answer. They both read alike.

“We promised that, after having attended to what Mr. Lynd submitted on the subjects of transposition and definition, to take notice of his numerous questions; we shall now redeem our promise, and set down his questions in order numerically, accompanied with such answers as we imagine they deserve.

*“Question.* Mr. Lynd says the passage is capable of transposition, and asks, 'have you shown that it is not?'

*“A.* I have now shown that, grammatically, logically, and critically, it is absolutely incapable of transposition; and that, if you move it at all, you do it arbitrarily, presumptuously, in violation of the Greek and English texts, and without support, I believe, from any scholar or Christian that has ever existed from this day backward to the day of Pentecost, when it was spoken.

*“Q.* If remission is not absolutely connected with either *Faith, Repentance, or Baptism* alone,—let these questions be answered. Is remission absolutely connected with the observance of the whole?

*“A.* Please listen to Peter: Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. This is connecting it absolutely with the observance of the whole. But, anxious to make out two ways, you ask.

*“Q.* If the whole are not obeyed, can a person be forgiven who is disobedient to any one of the three?

*“A.* You will acknowledge that, without faith it is im-

possible to *please* God, and, consequently, that the person who is devoid of this first principle of all revealed religion can not be forgiven; you will admit, also, that the man who believes and does not repent must *perish*; Christ has asserted this even of his *professed* disciples. The question, then, is, whether a person who believes and repents can be forgiven if disobedient when Christ commands him to be baptized for forgiveness. To this we reply, that obedience to Christ is essential and indispensable in the Christian religion; for, at his second appearance he will not pardon, but destroy those 'who obey not the gospel.'<sup>1</sup> We repeat, therefore, the good old way—the true, the holy, and the just old way—is, that faith, repentance, and baptism are necessary to actual *pardon*.

"Q. Have persons who have exercised repentance toward God, and faith toward our Lord Jesus Christ, and have not been baptized, *ever* received the forgiveness of their sins?

"A. What is that to thee, or to me? We know that he who believes, repents, and is baptized, has forgiveness of his past sins; and this is enough for us both as Christians and servants of the Messiah. Do you beware of 'resisting the Holy Spirit' speaking to you, by Peter and the other apostles.

"Q. Have persons baptized but who neither repent nor believe, received the remission of their sins?

"A. You have nothing to do with such a question. Mind what the Son of God has said and the apostles have taught and practiced; forgiveness is consequent on faith, repentance, and baptism; but you ask,

"Q. Are these 'merely *expected* of him who is a candidate for pardon?'

"A. This is a silly, impertinent question; these things are not only expected, but demanded, of every candidate for pardon.

"Q. Can pardon be bestowed without repentance and faith?

"A. It is nothing to you or me whether it can or no, seeing that, with them, it is bestowed on all who are baptized.

"Q. Can pardon be bestowed without baptism; and is it ever done under the present dispensation?

"A. These last questions are substantially the same, and scarcely deserving of any answer. What have we to do with what *can* be or *may* be? The blessed Father can do, and may do, and has all right to do, whatever he pleases; but we are only sure that he will do what he has said; he may or may not do what we imagine, think, or expect, but the holiness of his character and nature makes it impossible for him but do what he has said. It is impossible for God to lie. The person who believes, repents, and is baptized must be forgiven. God has ordered things thus, and with any thing else we have nothing to do. Truth, you say, is the same in February that it was in January; remember that it is also the same now it was on the day of Pentecost. Yea, I say unto you, Mr. Lynd, remember."

In the above, Mr. Scott, with the utmost candor and firmness, sets forth the views of his opponent as clearly as he does his own arguments; there is no garbling, no suppression, but an earnest desire to reach the truth is evident throughout, and the result was, that upon the main points at issue Mr. Lynd attempted no reply.



## CHAPTER XVIII.

Crooked things made straight—The prominence he gave to human responsibility—In what respects his work differed from that of other reformers—Apostrophe to the bible.

**F**ROM the prominence given in the preceding pages to the restoration of baptism to the place it occupied in the primitive age, the impression may have been made that this was the only matter of importance that Mr. Scott rescued from the false views entertained concerning it, and the disuse as a practical element of the gospel scheme, into which it had fallen. Had this been all, it was no light matter to have restored an ordinance of the gospel which had been perverted to purposes certainly not contemplated by its author: as in infant sprinkling, as almost universally practiced, which was, indeed, a practical rejection of the ordinance, the change being so complete as to make the mode, subject, and design, all different from what they were in the hands of the apostles. In the light of the great Commission, faith and baptism are manifestly enjoined on none save those who had the ability to believe the gospel and obey its teachings; and the manner in which the apostles carried out the Commission, in requiring a personal faith and obedience in order to the enjoyment of the favor of God, and a place in the Church of Christ, is proof that infant sprinkling is an afterthought, a human addition, which abrogates the divinely-enjoined re-

quisite for baptism—"If thou believest with all thy heart thou mayest."

But even among the Baptists who rejected infant baptism, there seemed to be no clear conception of the divine purpose or design of the ordinance, for the form or mode of which they stood up so stoutly. Conversion with them, as with nearly all the existing religious parties, did not consist in believing and obeying the truth, but in being made the subject of an indescribable supernatural power, which resulted in the regeneration of the soul that came under its influence. This they regarded as an effectual call—a being born again—a being made alive from the dead—in which it was claimed that the dead sinner was as passive as Lazarus when he lay in the sepulcher, and with as little power to raise himself from the death of sin, as the brother of Mary and Martha to waken from the sleep of death. They received none to baptism save those who professed some such change as above noted; such they regarded as converted, as the children of God, and yet, with strange inconsistency, refused them membership in their churches, and a place at the Lord's Table until they were baptized; thus practically denying that baptism was an element of conversion, or one of the conditions of pardon, since conversion and pardon in their view must precede baptism, thus making it more difficult to enter the Baptist church than it was to enter the kingdom of God. In their view, men were in Christ before they were "baptized into Christ," regenerated, or born again, before they were "born of water" as well as of spirit, as Christ had said. Had it, then, been the beginning and end of Elder Scott's work to set

this matter right—it was a great and needed work; but he claimed to have effected a reform in many other important particulars. His advocacy made many other things straight which had been crooked before, and he thus presents the various new points included in his plea.

"1st. It introduced Faith on Evidence.

"2d. Repentance on Motive.

"3d. Obedience on Authority.

"4th. It instituted a new advocacy, namely, immediate obedience.

"5th. It brought remission to all souls.

"6th. It put the gift of the Holy Spirit where the Scripture puts it.

"7th. It destroyed in this manner false standards which men and ministers had Set up, and brought back obedience to the gospel and Scriptures as the test of remission.

"8th. It discriminated between faith and hope, for the people instinctively felt that their feelings were not a proper standard by which to try their pardon and conversion.

"9th. It proved what had not been seen before—that the Calvinistic and Arminian systems were one at last, and could both be resolved into arbitrary spiritual operations, and it introduced in form this Reformation.

"10th. It restored the creed of our religion to its proper place and eminence above all other things in the gospel.

"nth. It harmonized our experience with Scripture by calling us to duty; for the experience of professors heretofore was at war with the Word of God, and was regarded as a standard of conversion.

"12th. It threw aside all those pompous but human words with which the gospel was loaded—such as total depravity, effectual calling, special operations, special

grace, general and special atonement, irresistible grace, common operations of the Spirit, special call, universal salvation, dead faith, dead letter, spiritual regeneration, sprinkling, pouring, crossing, sponsors, eternal justification, initial justification, Christian experience, spiritual faith, application of the Word by the Spirit, act of faith, direct and reflex acts of faith, feeling pardon; those highly dangerous technicalities which had long encumbered and obscured the gospel, and which had put down the language of Scripture, and made the Word of God of no effect; were wholly negatived and laid aside.

"13th. It limited the faith and love of the gospel to a person; not a doctrine or a fact.

"14th. It delivered from false centers of affection, as well as false centers of faith; for while it held up the Lord Jesus in his divine nature for faith, it also held him up in his offices for affection; for it baptized men for remission of sins by his blood. A doctrine was no longer the center.

"15th. It rescued us from the dominion of false feelings and false experiences.

"16th. One of the first effects of the advocacy was to give us the most distinct apprehension between faith and feeling, fancy and experience.

"17th. It was perfectly exclusive, and refused to make the slightest concession to the value of creeds—making the Bible the only rule and guide."

Nearly all these matters are of prime importance, and most of them had, in a great measure, been lost sight of; and, in restoring those evident truths, and the better practice which grew out of a clear perception of them, he performed a work for which we can not be too grateful. In discovering the truths which had, in a measure, been lost, he also discovered the weakness of the errors which had been substi-

tuted for the forgotten or neglected truth. Of the weakness and insufficiency of creeds, and the more excellent way of the Bible, he thus writes:

"It is a truth of singular importance that sects make no creeds for sinners, but for their own party church. Their creeds are intended to show what their church believes; all that they expect the sinner to believe is, that he has been the subject of special operations of the Spirit, and has been converted. The recovery of the truth, therefore, was really the recovery of a creed that belonged to the world; this discovery had a world-wide importance, as will appear from the following arrangement:

"1st. The truth recovered.

"2d. The analysis.

"3d. Baptism for the remission of sins.

"4th. The invitation to immediate obedience.

"5th. Taking the converts and boldly baptizing them at once.

"The analysis, viz.: Faith, Repentance, Baptism, Gift of the Holy Spirit, and the Resurrection, was infinitely important, because it enabled us to see the difference between duty and blessing, principle and privilege; what God does in the matter of salvation for us, and what he has left us to do for ourselves. Faith, Repentance, and Baptism, are duties, as every person must admit; Remission of Sins, the Gift of the Holy Spirit, and the Resurrection are blessings, as all will allow. Now, we must not confound the one with the other—we must not put blessing before duty, This is the great error of Protestants and Catholics."

Underlying all the great truths which he advocated

was the thought of personal responsibility, that had been weakened by false teaching, and which he felt could and should be strengthened by a clearer understanding of the truth. Leaving that out was one of the most mischievous errors of the prevalent religious teaching of the times, and its restoration one of the chief aims of Scott's labors. In regard to this he says:

"Responsibility to parents, teachers, and magistrates, is a doctrine of such grave importance, that it can not for a moment be dispensed with in society. Any thing tending to impair this instinct is dangerous to the morals and safety of mankind; there is, indeed, without it no security to either life or property. It is the very condition of civilization, progress, and public tranquillity; wherever the love of duty and the dread of law have created the greatest amount of virtue, there public peace is placed on the most secure basis.

"That there are doctrines abroad, however, which directly tend to weaken our sense of responsibility to God, and, indirectly, to society; that fatalism has filled many with religious resentment; that Calvinism has made men who believed it reckless and despairing, either because they saw not the evidence of their own election, or because they were maddened to vengeance against God for, as they imagined, having, from all eternity, doomed them to damnation absolutely; that is, as their creeds express it, 'without respect to good or evil, but simply as monuments to his vindictive justice,' is too well known to require proof. The doctrine that, above all others, signalized the re-inauguration of the original gospel was man's responsibility to God. On the validity of this, a draft

was made on the faith of every congregation, and every individual to whom it was addressed. Every soul who heard was called upon, on the pain of condemnation forthwith, to believe the gospel'; every man was urged to arise immediately and, without delay, 'repent and be baptized, for the remission of sins.' This was to bring the blessings of the gospel of the glorious God within the grasp of all minds, and to place men's responsibility where it ought to be—with themselves. They were to obey immediately, and no apology would be accepted. This was not only to save many, but also to bring the public mind, directly or indirectly, under the solemn convictions of responsibility, and thereby make our holy religion the handmaid of society in which our domestic, municipal, and State, and national relations, obligations, and duties, required to be supported and invigorated by all the force of a higher authority—the authority of God.

"Thus, the re-initiation of the primitive gospel was a grand accession of new strength to the moral forces of society, as well as the church, and taught all men every where to evince, on all proper occasions, spontaneously, a sense of common right and the supremacy of law. All the teachings of the various sects founded on arbitrary election, decrees, operations, experiences, rather than faith in Christ, were negatived, and the blessed Son of God, alone, as the impersonation of the Divinity, and the grand comprehension of our religion, was held forth *alone* for faith."

Thus, a living personal Christ was substituted for dry and often repulsive doctrines which had in them no food for the hungry soul; and a sense of personal

responsibility, and the need of immediate obedience was substituted for a paralyzing fatalism, and the passive waiting for God's own good time and way—as if God were not ever ready to bless—as if prophets and apostles had never cried "turn ye, turn ye;" as if Christ had never said, earnest and tenderly, "Come unto me."

The importance of this portion of his work can scarcely be overestimated; it was not the restoration of an ordinance to its proper place, or a better arrangement of some one item of the gospel; but it was the settling of the true relation of God and man to each other—showing that man was not powerless and dead, but able to understand his Maker's voice and obey his mandates; and that God would be gracious and forgiving to all that would hear, and turn, and live. "The God of the popular theology was one like the Mexican General who ordered every tenth man of his prisoners to be shot, no matter who he might prove to be—and men were like those prisoners awaiting the sentence without knowing how to avert it, or where it would fall. The God of the Bible, whom Scott delighted to present to the minds and hearts of his hearers, was the Father of the Prodigal, tender, compassionate, forgiving; the sinner, the Prodigal himself, reckless, wayward, wretched, sinful, yet capable of the high resolve, "I will arise, and go to my Father;" capable of feeling his Father's tenderness, and being melted by it when he took him in his warm embrace; capable of sobbing out his penitence and sorrow; capable of being gladdened by his welcome and pardon.'

The chief feature in the labors of Scott is, that he



added no new elements to religion, as did the founders of all other religious sects and parties; he simply called attention, long, earnestly, and persistently, to truths once well known, but, in a great measure, forgotten; and arranged in their original order the elements which were universally regarded as constituent parts of the New Testament, but which had lost much of their power on account of the perverted, and, in some instances, inverted order in which they were taught and practiced. A Christian experience, when he began his labors, was required before a profession of faith in Christ had been made; the ordinance of baptism was made to precede teaching, faith, and penitence; and the Holy Spirit, which was promised to those that believed, was, almost universally, taught to be sent to the sinner, to enable him to believe; the theory being prevalent that, while men could believe almost any body or any thing, they had not power to believe what God said to them in his Word, without the supernatural help of the Spirit of God. Without this Spirit to enlighten, produce faith, and regenerate the man, not a step toward God could be made; while the Scriptures expressly taught "that not to make them sons, but because they *were* sons, God had sent forth the Spirit of his Son into their hearts, crying Abba Father." Gal. 4: 6. Such a thing as being baptized on a simple profession of faith in Jesus Christ as the Son of God, would have been regarded not only as a novelty in those times, but a heresy; and nothing would have been further from the teaching and practice of the day than to hold that a man may become a Christian by simply following the instructions given by, the apostles to those

who desired to know the way of life, or by doing just what was done by those who, under their labors, were brought into the fold of God.

To return to these old and forgotten paths was the great object of Scott's labors, and not many years had passed after he had thrown all else away, until his preaching, and that of his fellow-laborers was distinguished by the expressions, "The true gospel," "The original gospel," "The primitive gospel," "The Pentecostian gospel," and "The Jerusalem gospel;" none of these terms were current prior to that time, and their very use proves at least that he and they claimed to preach that gospel to which nil these expressions pointed. In a word, there was nothing new in the movement in which he was engaged; let us examine it and we shall find nothing at all resembling the novelties and peculiarities which characterized the labors of Calvin, Fox, Wesley, and all other religious reformers. What is Calvinism, but a religious philosophy? Quakerism, but a religion without ordinances, and practically without a Bible, since much of its plain teaching is ignored, and more superseded by the "inner light" by which its adherents profess to be guided. Wesley's system is an amended form of Episcopalianism; among its novelties, unknown to the Bible, are its class, and band meetings, its system of probation—a six months' trial, and doctrine of perfection; and all of them with a membership of infants not recognized in the New Testament, and doctrines which do not admit of being expressed in the language of the Word of God. Calvinism has its five points, which are directly antagonized by the five points of Arminianism, and every one of which,

moreover, may be antagonized by express declarations of the Word of God. But in the permanent and practical recovery and reorganization of the true gospel, there is nothing liable to the objections which may be urged with truth against all the systems in which so much of the human is mingled with the divine.

He saw the error into which the various reformers had fallen, and carefully avoided them, and, while against the six months' trial of Methodism, the teaching of Scripture might be urged, that converts "were added to the church the same day," and against the particular redemption and final perseverance of Calvinism may be urged the declarations that "he, by the grace of God, tasted death for every man," and the *If*, full of meaning in "If ye do these things, ye shall never fall," who can find an objection either in reason or Scripture against the course pursued by Scott, which was to set forth the Lord Jesus Christ as the object of faith—to insist on hearing *Him* as God had enjoined—to insist on repentance unto life, and instant obedience to be shown in baptism for remission through his blood, followed by the rich promise of the gift of the Spirit, and the hope of eternal life. In regard to this point he says: "Without more accurate views of the first principles of the gospel than Luther, Calvin, Wesley, Carson, and Haldane seem to have possessed, it would have been hazardous, nay, presumptuous, to have created a new party; this would have been only to create a new sect. I did not indulge in enthusiasm; I left behind no blunders to be corrected;" and this he said because he had framed no new theory, invented no

strange doctrine, but builded on the firm foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. He neither despised nor disparaged the work of those great and good men, whose work, though imperfect, had prepared the way for his own; but realizing that all errors and mistakes had arisen from a departure from the Word of God, he determined to sit at the feet of the Great Teacher, and teach no other lessons than those which he gave.

He made the Word of God his companion by day, and meditated upon it in the night-watches, and, in consequence, made much of its language his own, so that he could draw freely on his memory for the choicest things in the Book of God; and from this rich treasury he brought forth freely things new and old. Like David, his heart inclined to the law of the Lord, and thus, at times, his thoughts concerning it would flow: Oh, Book of God! thou sacred temple! thou holy place! thou gold incense altar! thou heavenly shew-bread! thou cherubim-embroidered vail! thou mercy-seat of beaten gold! thou Shekinah in which the divinity is enshrined! thou ark of the covenant! thou new creation! thou tree of life, whose sacred leaves heal the nations! thou river of life, whose waters cleanse and refresh the world! thou New Jerusalem, resplendent with gems and gold! thou Paradise of God, wherein walks the second Adam! thou throne of God and the Lamb! thou peace-promising rainbow, encircling that throne, unsullied and unfallen! Image of God and his Son who sit thereon, what a futurity of dignity, kingly majesty, and eternal glory' is hidden in thee! thou art my comfort in the house

of my pilgrimage. Let the kings and counselors of the earth, and princes, who have got gold and silver, build for themselves sepulchers in solitary places, but mine, oh, be it mine, to die in the Lord! Then "earth to earth, and dust to dust," but the great mausoleum, the Word of the Lord, be the shrine of my soul.

## CHAPTER XIX.

Social qualities of Elder Scott—Trip up the Ohio River, and pleasing incidents connected with it—Letter from one of the ministers whose acquaintance he made on the voyage.

**T**HE social qualities of Elder Scott were of a high order; he possessed in a remarkable degree the power of adapting himself to any company into which he might be thrown. Many persons need the stimulus of an audience to call forth their best efforts; but he was often as happy and fascinating in his presentation of truth in the presence of a few as when before a large and delighted auditory. His ready wit, and flow of anecdote, his large and intimate acquaintance with science and literature, rendered him the center of every circle, no matter how accomplished and refined that circle might be. His manners were those of an accomplished gentleman, and the brilliancy of his conversation, and the kindness of his heart, always made him a favorite, and, in not a few instances, gained him the lasting friendship of those who differed from him when they met; but were very near his way of thinking when they parted.

He numbered among his personal friends many eminent men in the various religious denominations; and the facility with which he formed such friendships may be learned from the following account of a trip up the Ohio. On the last day of the year 1833, in company with Bro. Joseph Bryant, he started on a

visit to Virginia, and as travel in those clays was a more serious affair than the present, it took several days to make the voyage from Cincinnati to Wheeling, during which time he made several useful acquaintances, and sowed much good seed. How this was done we will let him tell the reader himself. He says:

"We were detained a day in the city for want of a boat, but now the steamers lay panting along the shore, like so many racers, each eager to make the first descent to Louisville, Natchez, or New Orleans. We boarded the 'Planter,' a steamer of the lowest rate in point of size, but possessing the best accommodations for deck and cabin passengers. After a momentary hesitation I entered my name for Wellsburgh, birth No. 12. My indecision rose from a sudden but transient Recollection of my late long debility, during which I had contracted the most invincible love of home. Bro. Bryant rallied me a little, and I yielded to what I was ashamed to resist.

"Next day the bell rang the signal for departure, and the deck and cabin were crowded *instanter*. In the cabin the passengers walked stately, or talked importantly, while some hung on the back of their chairs; and, like birds, when boys approach their haunts, couched their heads, and cast frequent and speculative glances at their fellows, hoping to descry in their faces, dresses, walk, or talk, indications of their natural, social, or religious importance and character.

"There are many charms, and sometimes much excellent fellowship, in a good supper. The captain of the 'Planter' served us with one of the very best; and soon exalted all minds to the conversational pitch. If silence or gloom had hitherto pervaded the cabin, it might have been owing to a fact of which I was not then aware, namely, that there were actually no fewer than *five* ministers

present! all alike strangers to each other, and to the rest of the company generally. I, like others, perhaps, thought myself unknown except by Bro. Bryant; but in this I was mistaken; I was recognized immediately, and spoken to by all as if I had previously enjoyed the honor of their acquaintance. Some were citizens of Cincinnati, some relations to brethren in the West, and some were actually of the brethren.

"One of the ministers was a Presbyterian, who, as he afterward informed me, had been a physician, but had become a teacher of religion, from sentiments of high regard for the interests of Christianity; his name was Mr. Gridly, at that time an agent of the Tract Society. Mr. Gridly was too sincerely inspired with the importance of religion in general, and of his own mission in particular, not to let his high calling be speedily understood.

"Another of our ministers was a Mr. Smeed, an Episcopalian, an assistant to the Rector of Christ's Church, New York. Possessed of the most pleasing exterior, Mr. Smeed discovered the greatest candor and ingenuousness of mind, speaking freely of every thing which related to the truth of revealed religion, and doing the greatest honor to every argument of those whose views led them to differ from him in any matter in Christianity. Dr. M——e of L——n had, during his visit to that city, convinced him that immersion alone was baptism; and before he left the 'Planter' his ingenuousness and love of truth led him to afford me ample opportunity of laying before him the doctrine of Scripture, concerning the Holy Spirit. He admitted the adequacy of the divine testimony alone to produce faith in all who read the Scriptures with proper motives; and said, he thought he never would again direct sinners to wait upon special operations so long as he lived. I earnestly entreated him to announce the gospel in the style and language of the apostles, and to administer it to believers accordingly.



"Mr. Ross had been a Universalist, and was, as he jocularly expressed it, *a sprig of the college*. He had in his youth been thoroughly drilled in the elements of the learned languages, but his talents were allowed to languish; and his education was incomplete. He heard my discourses and reasoning on the ancient gospel with unfeigned pleasure, and, in the presence of all the passengers, expressed his gratitude to God for being permitted that day to hear announced and defended a thing of which he had been told so many wonderful but erroneous stories. Mr. Ross finally admitted the views of the Reformers, and declared he never could forget the things which had, during the voyage up the river, been submitted to his consideration.

"Our fourth minister belonged to the Dutch Reformed. He was a German by birth, and had not been more than one year in the United States. He was certainly a pious man, but he spoke English very indifferently; for want of words, he could not express himself in such a manner as to render his conversation agreeable either to himself or others. He parted with the company in tears, and wished us individually the divine blessing.

"Here we were then, five of us cooped up with nearly thirty more, all as impatient and undoubting on the subject of religion, perhaps, as ourselves! What was to be done? What was to be expected? Any thing but war! Nothing but war. Being somewhat indisposed I had hoped my debilitated and sunken frame would have been permitted to indulge in ease during our three or four days journey up the river, but no, 'war in the wigwam;' there is no rest here.

"It is singular to contemplate how much the prejudices of thousands have been touched and stirred up by the restoration of the Baptism of Remission, and the Scripture account of the Holy Spirit. Here was a whole cabin full of men, ignorant, entirely ignorant, of the character of the

Reformers who plead for the original gospel, and of every circumstance relative to its re-appearance in society; yet, perhaps, there was not a single individual among them wholly unacquainted with the points of dispute between *us*, and all other *parties* on the field.

"We were soon invited to hostilities; Mr. Gridly was neither ashamed of his religion, nor aware of the indefensibility of some of his sentiments, as a minister of the Presbyterian body. Baptism, therefore, baptism, that bone of contention, between those who immerse and those who do any thing else was soon upon the carpet. But Professor Stuart has settled this question in regard to Presbyterians; Mr. Gridly, therefore, was unable to stand a single minute before his learned brother's criticism, the Andover Professor. Indeed, Mr. Gridly did not seem aware of the mischief which Mr. Stuart had done to the *sprinkling* cause, but he was made to feel it severely; for a regular Baptist, who made one of our number, urged upon him, with much gravity, both the truth and potency of the Professor's criticism. One of the Plinys says, that true glory consists in doing things worthy of being written, of writing things worthy of being read, and leaving the world (ourselves) the better of having lived in it. The skirmish which took place this evening, however, seemed only to whet up the courage of those engaged in it for more and better defined contention. Whether we, this night, dreamed of victory and triumph, I know not; but sure it is that a more eager discussion of religions matters than was lighted up aboard the 'Planter' next morning I never witnessed. It is pleasing to add, however, that never were religious men better pleased with each other, or apparently more solicitous to honor the sentiments and sincerity of each other, than the passengers aboard the 'Planter.'

"Mr. Gridly is a very accomplished man, and, as he informed us, is at present engaged as an agent of the Tract Society; I told him that on condition he would admit cer-

tain premises, I felt perfectly willing to take the opposite of a proposition which he had asserted and assumed in his conversation with a gentlemen who sat by us. I continued to observe, that he had intimated, that 'faith came by a special internal operation of the Holy Spirit.' Now, this was precisely what I denied, and I should be very happy to hear him on the affirmative, on condition that we should first define the subject of the proposition, namely, faith; and, secondly, that the Holy Scriptures should be taken as all authority, and as the only authority, in the case. Mr. Gridly agreed to these two preliminaries, and the word was submitted for definition. Being requested to speak first, I supplied, of course, the apostolical exposition of faith, found in the nth of the Hebrews, accompanied with a sufficient number of suitable illustrations drawn from the same chapter. Mr. Gridly then proceeded, and after an incomprehensible definition of faith, not in the words of Scripture, but in his own words, unaccompanied by one single illustration. I replied, and appealed to the numerous auditors, whether Mr. Gridly had not departed wholly from the premises, 'that the Scriptures should be exclusive authority in the case?' I went for the very words of Scripture in the matter of definition, and, agreeably, had submitted the apostle's account of faith in the words of the apostle. The question now was, whether tins definition could be received as unexceptionable. Mr. Gridly absented to it as unexceptionable, and the proposition in form came forthwith upon the carpet; the several ministers seemed to draw nearer and closer, and Mr. Gridly stated the proposition to be discussed, namely, 'That special operations of the Holy Spirit are necessary to faith.'

“Mr. Gridly then adduced as argument for the affirmative, the words of the Lord Jesus, namely, 'When he, the Holy Spirit, is come, he will convince the world of sin, of righteousness, and of judgment.' This was conceived to be in

point. But in answer, it was replied, that although the Spirit was to convince the world of sin, of righteousness, and of judgment, it was not asserted in the verse that he should convince them of faith, or that he should give them faith. On the contrary, he was to convince them of sin, because they had no faith. He shall convince them of sin, 'because,' said the Lord, 'they believe not on me.' Moreover, if the Holy Spirit is to give us faith, and convince us of sin because we have it not, then religion is founded in cruelty and absurdity; for, how could he convince me of sin in having no faith if it were his own indefeasible office by internal uncontrollable operations to bestow upon me this grace? As well might he assume to convince a man of sin, in not seeing when he was born blind! Neither reason nor the Scripture adduced favored the affirmation that special operations are necessary to faith.

"It was then proposed, as a second authority, that Stephen said to those who condemned him, 'Ye do always resist the Holy Ghost; as your fathers did, so do ye.' This, it was conceived, very much countenanced special operations.

*In reply:* It is to be admitted that they and their fathers were guilty of the same sin; that is, they both resisted the Holy Spirit. The Holy Spirit spoke to their fathers by the prophets, and to them by the apostles; they and their fathers, then, had resisted him. But where was he when they resisted him? Was he in them and their fathers, or in the apostles and prophets? In the apostles and prophets without doubt! The spirit of the devil was in them and their fathers, and led them to offer despite to the Spirit of God who wrought before them, for their salvation, all mighty signs, and wonders, and powers, and miracles, and glorious works!

"Before the examination of this part of Mr. Gridly's argument was finished, Mr. Smeed, the Episcopalian clergyman, a gentleman alike distinguished for personal beauty

and ingenuousness of mind, supplied Mr. Gridly with another Scripture, viz.: 'No man can say that Jesus is the Lord, but by the Holy Spirit.'

*"In reply:* It was asked, whether the operations, by which we were enabled to believe in Jesus and say he is the Lord, were internal or external? I asserted they were external in signs, and miracles; and adduced, as proof, the case of John the Baptist, who said he knew him not; but received the external sign of the Spirit's descent as that by which he should know him. 'And I saw and bare witness,' said John, 'that this is the Son of God.' The case of the twelve apostles, the people on Pentecost, the Samaritans, and others, were then brought forward as instances of the same nature, and to the same point.

"Here dinner was announced, and, every one starting to his feet, the Universalist Clergyman, Mr. Ross, a person of great respectability, and known to several gentleman in the cabin, availed himself of the occasion and publicly thanked God he had been favored with an opportunity of hearing stated and defended the sentiments for which I pleaded namely, that 'faith cometh by hearing and not by special operations of the Spirit.' The above gentleman was finally convinced of the truth of the ancient gospel, and expressed a serious regret that our present accidental, but interesting, interview, was to suffer interruption by an unavoidable separation.

"Mr. Gridly confessed that his opponent had managed the argument with great coolness, but could not help thinking that his course owed more to his ingenuity and subtlety of reason than the Holy Scriptures.

"His opponent admired Mr. Gridly's manner of escaping from the horns of the dilemma, between which he had been thrown. Much had been adduced to show that faith came by hearing, but nothing satisfactory that it came in the manner asserted by Mr. Gridly.

"Mr. Ross, the Universalist minister, is a gentleman

of great urbanity, and has received a good education. He listened to an explication of our sentiments with great apparent satisfaction, and seemed much to admire the ancient gospel.

"For the entertainment of the company during the afternoon, it was agreed to by the ministers, that each of them should speak for fifteen minutes on some select subject, but not in the way of replication to any thing that had been spoken before, or that might be said in the course of the entertainment.

"Mr. Smeed, the Episcopalian, being requested to commence, declined, as being the youngest; and Mr. Ross to a like solicitation, replied in the negative, and apologized as being the oldest; being neither so young as Mr. Smeed, nor so old as Mr. Ross, I was left without excuse, and, at the earnest request of the company, opened the entertainment by a discourse on the 'Unity and variety of the Gospel;' Mr. Gridly followed on 'True Repentance;' Mr. Smeed selected for a theme, 'The Nature of Genuine and Scriptural Liberality;' and Mr. Ross concluded on 'The Necessity of Immediately Preparing for that State which is to succeed the Present.'

"Next night it was agreed that each should speak for an indefinite time on any subject he pleased to select. Mr. Gridly spoke first, and chose for a topic, 'Regeneration.' I spoke next, and selected for a theme, 'The Literal and Figurative Representations which are given of the Gospel in the New Testament.'

"In the course of this speech it was shown that the gospel in principle is faith; it is repentance, baptism, remission of sins, the Holy Spirit, eternal life. These privileges and principles, it was vouched, constituted the gospel literally. The question was then asked, 'What is the gospel figuratively?' In answer, it was stated that the gospel figuratively is many a thing; it is a new birth, a burial, a resurrection, a death, an ingrafting, a marriage;

but it is a most important fact, in relation to figures, however, that they are not intended to add to, or diminish from, the literal sense of the gospel; for whether metaphorized by a birth, a marriage, or a death, the gospel, literally, is ever the same in principle; in practice, in privilege, and in spirit, it is still the same. A metaphor, like a ray of light, falling on the face of a clock, and discovering the hour of day without disturbing the index, sheds a lustre on the thing metaphorized, and gives to it a vivacity and sprightliness not its own; but it disturbs not its parts, it interferes not with its structure.

“Why, then, do men fail to be intelligible and perspicuous when they discourse on the figures and metaphors employed to give lustre and sprightliness to the gospel, and to parts and points in the gospel?

The reason is, that figure is only to be explained by fact, and the metaphorical by the literal; a person ignorant of the fact must be ignorant of the figure, and no man can explain the metaphorical who does not first understand the literal. Why have we so many incoherent and absurd theories of regeneration? I answer, simply because the authors of them are ignorant of the literal gospel, and unfortunately imagine that it is one thing in fact, and another in figure. But, although the gospel were held up in a million of different figures, it would literally still be the same; it would still be faith in principle, reformation in practice, love in sentiment, pardon, the Spirit, and life eternal.

"Mr. Smeed proposed the three following propositions, and spoke on them with great force and beauty.

“1st. God loves all men.

“2d. He has provided salvation for all men.

“3d. He has put the means of obtaining this salvation equally within the power of all men who have the gospel.

“Mr. Smeed possesses a fine exterior, and many personal accomplishments, nor is he less distinguished for the amiable and shining qualities of the mind; but I am sorry to

say, that his beautiful and forcible speech ended with the common error that, over and above the divine testimony, spiritual operations are necessary to belief.

"In subsequent conversation, however, this gentleman afforded me ample opportunity of pointing out this error, and of laying before him the ancient gospel, and particularly that point in it which relates to the Spirit. He heard me with much patience; understood me perfectly, that the Spirit was promised not to sinners, but to the saints; saw where Episcopalians and Presbyterians were one, and that though Mr. Gridly and he had spoken on different topics, and were known by different party names, yet they came out at the same point at last, namely, that 'the Spirit is necessary to faith.'

"Next morning another sortie from both camps brought Mr. Gridly and myself once more upon the carpet, and afforded me a final opportunity of bringing the gospel before the whole company.

"Never did I sit in company with men of greater decency of behavior; every one seemed to strive with all the rest to make himself agreeable. The captain of the 'Planter' is a sensible, kind, quiet, attentive man; and when we came to part, each took down, in his pocket-book, the names of all the others, that he might at least remember those in whose company he had tasted so many of those pleasing attentions which render life agreeable.

"As we ascended the river the ice increased, and the . paddles had to be cleared from the masses of it, which now greatly impeded our progress; this difficulty obviated, we proceeded upward, and arrived at Wheeling a little after dusk. The boat was unable to proceed to Pittsburg, and of consequence, all parted, perhaps never to meet again.

"This evening, we met with the brethren in Wheeling, who were as much surprised at our appearance as I was delighted with their company. Next morning we took our



leave of them, and proceeded, Bro. Bryant and myself, towards Wellsburg. Praised be the name of the Lord."

The impression made upon his fellow-voyagers may be learned by the following portions of a letter from one of them, Rev. Mr. Ross.

"OXFORD, NEW YORK, *July 1st*, 1834.

"REV. WALTER SCOTT,

*"Dear Sir:* About a week after I parted with you I endeavored to cross the river to go to Wheeling; I went over to the island, but could not cross the other part of the river on account of the ice; I had, however, a pleasant view of the place, but my attention was especially directed to the steamboat, Planter, still lying there. This vessel immediately put me in mind of all those delightful emotions of Christian love and friendship which we enjoyed in her cabin, and which, I devoutly pray, may continue until the consummation of all things. We shall not soon forget the politeness of the captain, crew, and passengers, for every one appeared anxious to make all the rest happy. And when it became known that there was a number of preachers on board, and that some of the passengers desired to hear preaching, how easily was every thing accommodated to their and our wishes! Those of a different taste, politely withdrawing, or else conforming to those who seemed by their conduct to say with the Psalmist, 'Oh, come, let us worship and bow down; let us kneel before the Lord our Maker!' There 'we sat down,' and rejoiced 'when we remembered Zion;' and although we were a mixed multitude of different denominations, yet when one of the company said 'sing us one of the songs of Zion,' we did not answer, as in the days of old, 'How shall we sing the Lord's song in a strange land!' but,

with united heart and voices, we could praise the<sup>1</sup> Lord in such words as the following:

“The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heav'nly fields,  
Or walk the golden streets.’

“Should you ever happen to meet any of that company you will please to tell them that they still live in my affectionate remembrance, and that I hope to meet them in another and better world. Oh, my brethren! what is there upon earth to be compared with Christian friendship! 'Behold how good and pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the beard, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion.' I have frequently thought over the scene of happiness there enjoyed, free from all the cares of life, surrounded by kind friends who loved us, amidst 'the feast of reason and the flow of soul,' and have uniformly pronounced it one of my happiest hours in the Christian journey; and I feel the deepest emotions of regret when I consider the improbability of ever being present [*in this world*'] at such an union of different denominations. Did it not remind you of that period when the Watchmen shall see eye to eye? When Ephraim shall not vex Judah, and Judah shall not vex Ephraim?

"I crossed the river at Wellsburg—went to Pittsburg, and arrived at home about the 1st of February, having encountered many accidents peculiar to the winter season; but, notwithstanding all the difficulties, I made a very happy visit to Ohio, and never shall I forget the kindness of my friends there; indeed, the kind treatment of the people, generally, has left a grateful impression on my mind, which can never, except by death, be effaced. I

am delighted with the State of Ohio, and when I was with you I felt as if I must move my little family there; but I find that I can be happy anywhere, with the peace of God and the friendship of my neighbors. But whether I remove there or not, I hope I shall visit you and the rest of my friends there, if I am spared. I assure you that I am exceedingly delighted with the Christian love and harmony which prevail in your society; it often reminds me of the primitive Christians. I devoutly pray for your general prosperity as a society, and that God may especially bless your labors for the good of his church, and that we may spend a happy eternity with each other.

“I am, dear sir, yours, most affectionately,

“SAMUEL ROSS.”

## CHAPTER XX.

Visit to Kentucky—Effects of first and second sermon—Visits Henry Clay and Col. R. M. Johnson—Meets the widow of Alexander Hamilton--Visit to Bethany, Va., Pittsburg, Pa., and Warren, Ohio—Letter from Elder Bentley.

UP to this time the labors of Scott had been confined, in a great measure, to Ohio, Pennsylvania, and Virginia; but he now began to turn his attention to Kentucky, where the Reformation was making great progress. Several of the preachers from that State had visited him at Carthage, and had formed a very high opinion of his ability as a preacher; he was widely known also to many there through his paper, and there was a great desire to see and hear him; and, in the spring of 1835, he spent some six weeks in what is known as the "Blue Grass region."

His first discourse was at Georgetown, and failed to come up to the general expectation, which, as is usual on such occasions, was far too high; but the brethren gathered round him and spoke encouragingly, and when they gathered for the evening discourse every thing was more favorable than it had been in the morning; then, all was expectation and curiosity, a strange audience, and a strange preacher were before each other, the former eager and critical, the latter aware of it, and doubtful of sustaining the opinion which those who had heard him elsewhere had widely *and* freely expressed; now, however, a change had taken place,

the extravagant expectation on the part of the audience had abated—the morning discourse, though not brilliant and eloquent, was felt to be thoughtful and instructive, and the preacher, if not an orator, an earnest and cultivated man. The preacher felt that too much was not expected, as in the morning; the songs which preceded the sermon were cheering, the confidence which showed itself in the faces of his brethren encouraging; he felt that he had a place in their hearts, and that their prayers were going up in his behalf. He arose to speak, a different man, his discourse far surpassed all that his most sanguine friends had hoped—the public were surprised and delighted.

Elder L. H. Jamison, who had accompanied him from Ohio, says: "His theme was the struggle of the Messiah against the reign of sin, and the glorious victory of the Son of God. The after-part of the discourse was a continued series of most eloquent passages. One passage is fresh in my memory still. He undertook to describe the casting out of the Prince of Darkness. Satan falling as lightning from heaven. Hurlled from the battlements of light down to eternal darkness, and interminable woe, by the all-powerful hand of the Son of God. Then was heard the glorious song of redemption, through all the heavenly clime. Ten thousand times ten thousand, and thousands of thousands of angels, on harps of gold, responded to the glorious song, and filled the heaven and the heaven of heavens with such a strain of praise as never before had greeted the ears of the first-born sons of light. The appearance and manner of the speaker' was fully up to his theme. He

made us see and hear what he was describing. The discourse was in keeping with his train of thought—at the time on the death of Christ—in its relations and uses, in the great plan of human Redemption."

He next visited Lexington, and, while there, he says:

"We did ourselves the honor this morning to visit, at his own farm, one and a half miles from Lexington, the distinguished American statesman, Henry Clay. We passed from the main road to the mansion-house of Mr. Clay by a circular avenue of poplars and pines, which made me fancy myself once more in old Scotia, where such trees form the common timber of the country, and must be remarkable in this only because they are a species of evergreen, and do not shed their crop of green needles until they are pushed from their places' by those of the succeeding year.

"The farm must be a delightful spot in the spring, summer, and autumn, as its appearance was beautiful even at this early season; but circumstances did not admit us de laying to examine it and the imported breeds of cattle with which, we were informed, it has been stocked by its distinguished owner. We only gave an *en passant* glance at its extended lawns and spreading forests as we advanced to the house. When we had ascended the flight of stone stairs which lead to the front door, we were received by a well-bred colored servant, who invited us into the saloon, and announced us to his master. Mr. Clay received us in a very gracious manner indeed, and by an act of real kindness instantly dissipated the slight trepidation which I, for one, felt as a person visiting, for the first time a great and celebrated man whom I had never seen, and to whom, even now, I had no letter of introduction. The parlor, in which we found Mr. Clay, gave evidence, by its furniture and ornaments, both of the taste and quality of its owner; it

was of a semi-circular form, with windows in the corners reaching from the floor almost to the ceiling; these were hung with sky-colored curtains which gave it an air of great cheerfulness. The floor was covered with carpet, and the pieces of furniture were few in number; this last incident very much suited my taste, for, of all things in the world, I dislike a room crowded with furniture till there is scarce space left to turn about in without incommoding your fellows. Those who do so, display much wealth and taste, and would seem to trust their cause for respect rather to the animal than to the rational among those who visit them. Portraits of Washington and other eminent individuals were hanging around the room; and, upon the whole, it was a sweet apartment, containing nothing that could make either poor men afraid or rich men ashamed. Men in public life should be careful how they furnish their houses and clothe their persons; for to dress in such vulgar garments as to make the rich ashamed, or in such courtly ones as to make the poor afraid, is, to say the least of it, injudicious; good and great men should trust their cause for respect chiefly to their own public performances, to their private virtues, and to the more estimable and exalted qualities of their superior minds.

"Mr. Clay was clothed in the most modest suit imaginable, and, by his appearance, made us feel as if we were in the presence of a person not at all beneath us, nor so high above us, but that we could be perfectly easy, and speak to him what we wished to say, and, also, to ask of him what we desired to know. In person, Mr. Clay would be esteemed tall, and he is very well formed; his whole appearance strongly represented to me the person of a very respectable Presbyterian or Episcopalian clergyman in the advance of life.

"There is nothing striking in the expression of Mr. Clay's face while at ease or unoccupied, but it may be, and I dare say it is, very different, when all his features are

lighted up by the inspiration of a great political question, and he stands in the halls of legislation, surrounded by innumerable admiring statesmen, lawyers, ambassadors, orators, and men of science, pouring forth, on a great topic, in deep, mellow tones, the unconstrained deluge of his superior eloquence. There is, in the contour of his face, more reflection than perception; and his eye, consequently, discovers more of the sedateness of supreme talent than the restlessness of peculiar genius. He is exceedingly good looking, and has a kind, condescending address.

"As we had seen the great lawyer and statesman, Henry Clay, so we felt anxious to see the great soldier and statesman, Colonel Richard M. Johnson, also. Accordingly, we set out, after our return to Georgetown, in company with his brother, John T. Johnson, to the place of the Colonel's residence, a distance of about seven miles. The colonel gave us a round, hearty welcome, as was befitting a soldier, and willing to gratify us by every means in his power. Being requested, he spoke freely of the battle of the Thames, and of his own encounter with Chief Tecumseh; but I learned afterward, from an account of that well-fought field, which I got from Captain Wall, who was one of the forlorn hope in the fray, that the colonel had suppressed several very striking incidents relative to his own personal bravery and patriotism on that dreadful day. It was truly affecting to behold the wounds of this gallant old soldier. The bullet shot by Tecumseh passed through his hand and arm, and must have reached his heart had it not been thus intercepted; he has, also, a very dangerous looking wound on one of his legs; and it is said that his mare staggered under him while he shot Tecumseh with no fewer than seven balls in her. The colonel showed us three swords: one presented to him by the patriotic ladies of Scott County, Kentucky; another, which had belonged to the Duke of Suffolk, and was presented to the colonel by General McComb, of the United States Army;



and the third, the sword presented to him by Congress as a testimony of that body's respect for his gallant conduct at the battle of the Thames. It cost, I believe, twelve hundred dollars."

He visited several other points, making, everywhere a good impression, and the result was frequent visits, in after years, which were attended by the conversion of hundreds, and the upbuilding of the saints.

In the year following he began and completed his book called "The Gospel Restored," a full, clear, and systematic view of the Christian Religion, of which it may be safely said, that no book of the present century has done more to explode common and popular errors, and set forth the teachings of the Word of God in their pristine order, simplicity, and beauty. The plan of the work is simple, yet comprehensive, being an analysis of sin; and the gospel is presented as the means of recovery of man from its power and punishment. He says: "In regard to sinners and sin, six things are to be considered: the love of it, the practice of it, the state of it, the guilt of it, the power of it, and the punishment of it. The first three relate to the sinner; the last three to sin. Now, faith, repentance, and baptism, refer to the first three—the love, the practice, and the state of sin; while remission, the Holy Spirit, and the resurrection, relate to the last three—the guilt, the power, and the punishment of sin; in other words, to make us see the beauty and perfection of the gospel theory, as devised by God: faith is to destroy the love of sin, repentance to destroy the practice of it; baptism, the state of it; remission, the guilt of it; the Spirit,

the power of it; and the resurrection to destroy the punishment of sin; so that the last enemy, death, will be destroyed."

The effect of this volume may be learned, in a measure, from an incident which took place about a quarter of a century after. While on a visit to Missouri, Elder Scott met with the well-known Elder M. E. Lard, who threw his arm around him, and, with great warmth of feeling, said: "Bro. Scott, you are the man who first taught me the gospel." "How so?" was the reply." "It was by your Gospel Restored," said Lard; and this was only one instance among hundreds; and it is common yet to hear from the pulpit his simple, natural, and Scriptural arrangement of the gospel plan.

The visit of Elder Scott to Kentucky, already mentioned, resulted in many others at the earnest solicitations of brethren there. Each visit seemed to make another necessary; the converts, made on each of these visits, were greatly attached to him, who had been instrumental in bringing them to Christ; the new congregations, established needed his care and counsel; and the result was that most of his time was now spent in that State.

He did not, however, forget his labors and privations on the Western Reserve, nor was he forgotten there; frequent and earnest invitations came from his former companions in toil; and the feeling that led the Apostle John to say that he had no greater joy than to see his children walk in the truth, caused him to earnestly desire to see again their faces in the flesh. This desire he gratified, and he gives the following account of his visit:

"Having labored for upward of a year among the churches of Kentucky, we came, finally, to the conclusion, in October last, to visit the brethren of Pittsburg, and the churches on the Western Reserve, the region in which the original gospel was, in these latter times, first proclaimed for salvation. Accordingly, availing ourselves of the facilities of a steamer, we set out, in company with brethren Pendleton and Campbell, for these parts. We had not proceeded many miles up the river, till, with equal surprise and pleasure, we discovered we carried aboard, together with her daughter, the widow of the late illustrious patriot, General Alexander Hamilton. She is now in her 84th year; had been on a visit to Wisconsin, and was returning to the city of New York, her usual place of residence. She is a daughter of General Schuyler, and is much devoted to the memory of her husband, of whom she recited some anecdotes of intense interest. She also favored us with a bosom portrait of the great patriot, and said that he both confessed and partook of the Lord's Supper before he expired, testifying, in this manner, his belief in the exceeding greatness of God's mercy.

"Bro. Campbell addressed the passengers on the morning of Lord's day, on which occasion Mrs. Hamilton and others testified their great satisfaction. Our voyage to Wheeling and Wellsburg was, I trust, both profitable and pleasing. At this latter place I sojourned for a night, under the roof of Dr. Campbell, a gentleman whose hospitality must ever be gratifying to the feelings of his guests. In the morning we proceeded to Bethany, where I spent another night. Hospitality, kindness, courtesy, and religion, are staple virtues there, and, during our brief stay, we partook of them in no ordinary degree. Next morning, returning to Wellsburg, we spent the day and night in the family of Dr. Grafton, my son according to the common faith, and in the morning, at an early hour, found myself once more in a steamer upon the bosom of *la belle*

*riviere*, bound for Pittsburg, where, having next day arrived, we were most graciously received by brother Samuel Church, who soon found for us an easy and agreeable introduction to the brethren.

"Touching the Allegheny church there are many things to be admired. To each new convert, for example, is presented, by an Elder, and accompanied with a solemn exhortation to read and obey, a Polyglott copy of the Holy Scriptures. This is very striking. They also hold love-feasts, at which all who attend partake of some slight refreshment, converse freely, pray, and sing praises. This enables them to become personally acquainted with each other. Their overseer, distinguished for every grace of faith and behavior, and as eminent for the munificence of his character as for his stainless devotion to God, and to the Lord Jesus Christ, his blessed Master, is admirable for the great care and solicitude which he manifests for all the flock of God.

"The deacons are also very reputable men, with a business talent, and very improvable withal. The elders and they, together, hold what they call a meeting of the presbytery every Monday evening, when the interests of the church are attended to, and the bread and state of the poor considered with great care and munificence. The overseer teaches the church for an hour on Lord's day morning, before the proclamation of the gospel at eleven. The brethren speak to each other, and are interrogated by the bishop. This is both a profitable and pleasing exercise. Besides this class of the whole, Bro. Church assumes the arduous but pleasing task of instructing all the children of the congregation. On Monday afternoon, a great number of children recite each a chapter. Another class, composed of younger sisters, and, I believe, a third, of younger men, are all taught by this indefatigable guardian of the flock. If the world is to be converted, the saints also have to be fed and instructed; and it is as necessary

that the first principles and privileges of the gospel be announced to the former, as that the commands, worship, and discipline, be taught to the latter. It is of great importance to preserve the equilibrium of good order, and to attend to both of these ordinances in a wise ratio. The church of Allegheny discreetly attends to both according to the means in her power; therefore, sinners are converted and saints instructed. The flock is at once fed and increased. The church of Allegheny is, upon the whole, in circumstances of the greatest comfort, and does, at present, present us with some of the fairest specimens of piety, and heavenly and divine character, that we have ever seen, or ever expect to see on earth.

“Eleven were added to the assembly during our visit, one of them a relation to Bro. Alexander Campbell, another a daughter of Mr. Church, a child of about nine or ten years of age. On the day after this latter was baptized, taking her father by the hand, and looking up in his face in the most innocent manner, with two big tears ready to drop from her eyes, she exclaimed! 'Father, I do love Jesus Christ—I feel it in my heart.' This offering to the goodness of the Lord was wholly voluntary. 'Out of the mouths of babes and sucklings thou hast ordained praise,' says the prophet.

"After tasting of the greatest satisfaction—after the most blessed communion with the church, and especially with her overseer—after much speaking, with many prayers, and joy mingled with tears, and benedictions, and salutations, and thanks, and many favors, we were dismissed in peace from the hospitable mansion of the overseer of this flock, in which we had spent a few weeks; the joys of which seemed to atone for all the sufferings which many years labor had made us heir to. Thanks to God our Father, and to Jesus Christ our Lord.

"We now set out for the Western Reserve, to the 'school of the preachers,' a meeting got up a few years ago

by some the evangelists for their mutual improvement. Next morning, against the dawning of the day, we had reached Canfield, and soon after found ourselves under the hospitable roof of our faithful and worthy Bro. Miram Sackett. In the evening we reached Warren, the county seat of Trumbull, and the place in which the meeting was appointed to be held. The apostle Peter predicts, perhaps, of our own times, that scoffers would appear who should say, that 'all things continued as they were from the beginning of the creation.' It is very probable that the Divine Spirit had in his eye those infidel philosophers, namely, Hume, Gibbon, and Volney, whose favorite doctrine was a boasted 'uniform experience.' But although we can not give in to the doctrines of these scoffers, yet we must avow that it would have been exceedingly pleasing to us, while approaching Warren, could we have known certainly that all things continued in this country as we had left them eight years ago. Our apprehensions had thrown us into a melancholy which had lasted the entire clay, and we had felt as if *the righteous were all dead*; we had watered the land with our tears. But our arrival in Warren dispelled our apprehensions by the appearance of ,, almost all our former associates. Besides our numerous acquaintances, who had their residence in the town, many from the surrounding country, and even remote regions, wore present at the meeting; and we had the pleasure of seeing nearly all the evangelists of the land, namely, Brethren Atwater, Clapp, Rudolph, Hayden, Henry, Bosworth, Hartsel, Bentley, and many others. But such was the excitement on all sides, that two days had wholly past before I felt myself able to command my feelings. The sight of . such a vast number of disciples, the chief of whom I had introduced into the kingdom of God with my own hands; the memory of their original courage and first love; the scorn which they endured while yet our views of the gospel were novel and misapprehended; their many tears, their

contrition, and our own fears and endurance for their sake; the sweet communion which was then enjoyed; their former experience, and their present evident fidelity to their profession, the faces of all being perfectly known to me, conspired together on the occasion to spur my feelings to the utmost, and to fill me with an indescribable sentiment of joy and wonder, mingled with a sprinkling of sorrow for those whom I perceived to be absent, either by death or removal to other countries, or by some other cause.

"The meeting was held from Friday evening till Thursday evening; and such was the urgency of the case, that we could not leave till Monday following. Bro. Bentley, alike 'gentle and easy to be entreated,' abode with us, and truly we were in heavenly places in Christ. In all, thirteen were added to the disciples, and the meeting concluded. We again descended to the Ohio River, touched at Wellsburg, abode two days at Wheeling, and finding that the ice was accumulating in the river, were compelled, in spite of our original intentions, to quit those regions where so many of our beloved brethren dwell; and, without seeing them, returned to our usual residence, Carthage, where we arrived after having been absent just two months."

In August of the same year, he received a letter from the Rev. J. B. Lucas, President of the Methodist Protestant Church, informing him that he fully sympathized with the views of the "Disciples," and wished to change his religious position so that he could freely preach what he firmly believed. He had for some time refused to baptize infants, as he held it to be unscriptural; and went so far as to refuse to administer the ordinance to adults except by immersion; and though held in great esteem among his own people, on account of his abilities, which were of a high

order, and the great success that had attended his labors, and enjoying the highest position known in that body, he felt that he could labor best with the people whose views he had been led to adopt. Elder Scott, in reply, informed him that there would be a General Meeting at Carthage early in September, and" cordially invited him to be present. He accepted the invitation; was formally received by the brotherhood, and preached a number of discourses at Carthage, making a deep impression upon the public mind, and persuading a number to turn from the error of their ways. Several other ministers of that, and other denominations, about that time, made a similar change, and were gladly welcomed by Scott as fellow-laborers.

His visit to the Reserve the previous year, so far from satisfying the brethren there, only increased their desire to have him among them again, and earnest and tender epistles urging him to return were frequent. One of these, from the beloved Bro. Bentley, was as follows:

"MY DEAR BROTHER SCOTT:

"This letter leaves me and my family in usual health, for which I can not sufficiently express the gratitude due to our adorable heavenly Father. We hope it goes to find you and family in the enjoyment of the same blessing. I write this letter by request of your numerous friends, who are anxious to see you, and who anticipate a gratification of their wishes, *the Lord willing*, on the Friday preceding the first Lord's day in November, at one o'clock, P. M. We feel as though we could, with propriety, solicit a personal interview with Bro. Campbell and yourself. Knowing that your presence and labors will create a desire in others to read your works, and in reading, to find assistance



how to understand God's method of saving sinners, as recorded in his holy Word. We also feel as though we had a special claim upon yourself, as this part of the country is the field you first occupied, and where God honored you as the restorer of the ancient gospel. You can never forget New Lisbon and Warren, those places where it commenced and whence it sounded out and has spread into every quarter of our globe. It is a great consolation to me when I reflect that God honored me with being your companion in labor at that time; and to associate me with you and the venerable Thomas Campbell, who came to your assistance, and who labored so indefatigably for five months, and bore with us the contradiction of sinners. I shall never forget the battle we fought at Sharon, on the Shenango; nor will you "forget the tears which ran down the manly cheek of father Campbell, when he beheld the distraction of the church of God, and the rejection of the lambs of Christ by the Baptists, because they would not renounce their respect for us who had been instrumental in converting them from sin and sectarianism, to the service of our Lord Jesus Christ.

"Shall it be that, at our November meeting, we shall be deprived, in this part of the State, where the gospel was restored, of the presence of father Campbell, Alexander, Bro. Rains, and yourself? I trust not. Bro. Alexander has gone to the South, the Lord will be with him; father Campbell to Kentucky; Bro. Rains has not been here for many years. Bro. Scott, then, will come, life and health permitting. Blessed be God. Now, Bro. Scott, do not let ordinary circumstances prevent your coming."

Such an invitation, penned by such a person, to go to a place where hundreds, through his labors, had been brought to God through the gospel, aroused all the tender and godly anxiety of his heart. He

realized that these brethren looked on him much as the Galatians did upon Paul, and, that like them, if need were, would pluck out their eyes and give them to him as proof of their affectionate regard; and though many obstacles were in the way, he set them all aside, saying: "I must see them, and they must see me; nothing short of this will please either of the parties." He went, and again his visit was a blessing to them, and a joy to him. This was repeated many times, and the only sad thing at all these reunions was the sorrow of parting.

## CHAPTER XXI.

His ideal of a preacher—Exordiums—Themes for the ministry—Success attending his preaching—His labors at threescore.

**I**MMINENT as Scott was as a preacher, his ideal was far above his own best endeavors. Indeed, there were times when he felt himself to be deficient in the elements which are necessary to a successful oral exhibition of the truth; for, while others were admiring his power in the pulpit, and wishing that a portion of that power were their own, he thought so highly of what a preacher should be, and so humbly of his own efforts, as to write of himself: "I am at present in this large city, Cincinnati, and not being endowed by nature with those high gifts of reasoning and eloquence, which are so necessary to please and instruct, I have resolved, by the help of the Lord, to avail myself of the advantages afforded by the press for advocating and disseminating the principles and science of eternal life."

This view arose, doubtless, from his failure to reach his own ideal, and his consequent dissatisfaction with many of his public efforts, which he regarded as failures, failures too, which could not be retrieved; and he therefore thought it best to devote himself more to written exhibitions of the views he entertained, as these could be pruned and revised, and if they did not come up to his severe taste, could be rejected, and none but himself be the wiser.

Any thing like failures in the pulpit he dreaded; and when under the influence of that feeling would open his discourse as follows: "Brethren and fellow-citizens: In all cases of public speaking, in the forum, at the bar, or in the pulpit, what is attempted should be done with power. Weakness is nearly allied to failure which admits not of apology, for audiences do not assemble to be tortured, wearied, disappointed, but instructed, persuaded, delighted. You are present this evening to hear of Jesus and the great redemption, and I to address you on these solemn and delightful themes. Tremblingly alive to the responsibilities of the occasion, I may be pardoned if, in view of them, I exclaim with the holy apostle, 'Who is sufficient for these things?' David says, 'When I called upon thee, thou answeredst me, and strengthenedst me with strength in my soul.' If distrust in my own powers impels me to place a higher reliance on God, my humility shall not hurt me. Pray for me, then, dear audience, that he who faints not, neither is weary, may strengthen me with all might by his Spirit in the inner man; that I may, with all saints, comprehend the heights and depths, and length and breadth, and know the love of Christ that passeth knowledge; that I may be filled with a!! the fullness of God; that I may open my mouth as I ought; and to him be eternal praises."

At other times, while earnestly desiring to profit his hearers, he would neither conceal from them, nor himself, the high standard which they should erect, and which he should aim to reach; making the ordeal most difficult by arousing a critical spirit on the part of the audience, and yet stimulating his own powers

by the magnitude of the work before him, an instance of which we subjoin:

"To meet all the conditions of a fortunate address is exceedingly difficult. The speaker must think correctly and extensively; he must employ words that precisely sift out the sense; he must reason, for a speech without reasoning is like a song without a theme; he must illustrate, and, withal, adorn; but he must not be uncharitable, nor severe, nor sophistical, nor profuse, nor gaudy in the use of the graces and charms of his rhetoric; for good taste, the maxims and usages, the manners and customs of educated society forbid it. He must, therefore, steer clear of these unsocial annoyances, unless he would incur, unnecessarily, public odium, and make himself the target of severe, but not unmerited, censure.

"The theme on which he speaks must be a worthy one, deserving the public ear; and in a manner most worthy too, must he meet it. He must clearly discriminate between his subject, as the essential, and its surroundings, which are incidental; and fully develop and fairly discuss, to the improvement and delight of his audience, its class and characteristics, its parts and relations, its uses and abuses. May he, who spake as never man spake, anoint at once with his grace and power our lips and heart; and to him shall be all the praise of a successful address."

And yet the natural bent of his genius was in the direction of oratory, and in his most impassioned, and almost inspired moments, he would reach a beauty, dignity, and warmth of expression, which never visited him in his cooler efforts in his study with the pen. To the humble views, however, which

he entertained of himself, we are indebted for some most admirable productions, which shall long endure, distinguished by clear analysis, felicity of expression, tenderness of sentiment, and close, vigorous thought.

But, to return. His ideal of a preacher was, one who made Christ ever the central thought and inspiration of his discourse; one who dealt not so much with the doctrines of Christ as with Christ himself; one whose chief business was to point sinners to the Lamb of God. And yet it is doubtful, whether any uninspired man ever came nearer this model than he himself unconsciously did. Christ, his nature, offices, and work, were his chief—his almost constant themes—the alpha and omega, the all in all.

He was as far removed as possible from what we understand by a sensational preacher; his great reliance was upon the gospel as the power of God unto the salvation of ever one that believed it; and to get that gospel clearly before the minds of his hearers, and Christ the great theme of that gospel, as the one altogether lovely, into their hearts, was the end and aim of every discourse. He had studied the holy Scriptures until he had made even their very language his own; the teachings of the Savior he regarded as the good seed of the kingdom, and he sought to sow that in every heart. When he rose before an audience it was to deliver the message which Christ had given in charge to his apostles; and he was careful to note how they had discharged their mission, and aimed to imitate them. Of no preacher, of modern times, could it be said with greater truth, "he preached Christ unto them." He, always, first

appealed to the judgment, and when he thought enough had been said to produce conviction, he used, with great power, the motives of the gospel to induce to action; the promises, to allure; the threatenings, to alarm; and, with a pathos rising from a realizing sense of the danger of his hearers, he would, often with tears, beseech them to accept the offered grace.

But the criticism on preachers, and preaching, and the plan suggested in the following extract, from his pen, will give his views, as to what he conceived to be the work of a preacher, better than any words of ours:

"We have recently listened with great interest and earnestness to certain distinguished advocates of the gospel, both in our own ranks and the ranks of other professors, and have been equally grieved and amazed at the exceedingly indirect manner in which Christ is preached.

"How is it that so many are blind to the greatest truths in our religion—that Messiah is God's Son? How is it that Mount Calvary, and the death-scene there, are so frequently evaded? Where is the preacher who can manage . with effect either of these themes—the greatest in the book? Many, we doubt not, imagine that if they have but reaped what others had sown, if they have but baptized those in whose minds others had wrought both conviction and conversion, they have preached Christ and done wonders. But this is a grand mistake. Preaching Christ is not the fugitive and ill-defined thing which their protean discourses would indicate. The statistics of his nature and offices, who he is and what he does, his death and his divinity, his resurrection, ascension, glorification, mediation, second coming, etc., do manifestly and strictly enter into the preaching of Christ. It would be grateful to our feel-

ings, and refreshing to our conviction, if we could, truthfully, say of any preacher even this much—he can preach 'Christ,' if he can not preach 'him crucified.' Or 'he can preach a risen Redeemer, if not a crucified Savior.' But it is not often we are warranted in saying even this much of the speakers of the day. Our convictions on the point are that Christ should be preached in such a manner as to force the convert to feel that in obeying the gospel he has come under the eye of an all-seeing bishop of souls—an omnipresent Master—an omnipresent authority—clothed nevertheless with salvation and mercy. We said, twenty years ago, and wrote it too, that there was in the Scriptures a plan of preaching Christ followed by God, by the Son of God, and by the Spirit of God, by the holy Evangelists, and by the holy apostles and prophets. Time, age, and experience have only deepened our convictions of this truth. But we said also that that plan was disregarded to a marvelous extent by the Christian ministry. Experience has riveted our convictions of this also. But to bring my meaning within the range of the reader's apprehension, we go to a protracted meeting. It is got up for converting purposes; and it is continued two, three, or four weeks. Well, what is the theme? Every thing but Christ. The preaching is, perhaps, a chapter of accidents—a game at wedges, the last is the largest, dropping out all the rest—an endless chain of truisms, and, it may be, scripturisms, but not Christ. The Scriptures condemn this plan. Such a scheme of converting and preaching has no warrant from the Word of God. We listened, a few days since, to the Rev. Mr. R———'s last effort, his expiring effort, at a fruitless meeting held in the city of . Lexington for converting the citizens. It was a composition, distinguished for grace and literary finish, on the art of raising money! Again, we listened to the speeches of another man at a similar meeting in a different town, and what were they? Fire and brimstone—a brow-beating of



the audience, utterly unalleviated by the introduction of any part of the structure of the gospel. The *quid est* was totally discarded, the *quid oportet* was all in all; but Christ was nothing—absolutely neglected. Again, we recently gave a hearing to a third orator on divine matters famous among the Baptists. His theme was the 'soul,' and, as a speech, it wanted neither unity, variety, progression of thought, passion, strength, or splendor—but was passable for all these; but then it was only one of twenty isolated speeches, not more than one of which had for its caption 'Christ Jesus.' Now, what we would like to see is this—that a preacher would take 'Christ' as the heading to a series of discourses, and on every one of them preach him, and him only. Say he would preach his grand nature—his divinity, thus:

- "1. As the 'open secret,' or great mystery of the gospel.
- "2. As an oracle of Jewish prophecy.
- "3. As a fact developed in history.
- "4. A truth revealed by the Father to the Jews.
- "5. The only thing revealed by him in our religion.
- "6. The truth for which Christ died.
- "7. The truth for which he died on oath.
- "8. As the subject of the Evangelical testimony.
- "9. The creed of the primitive converts.
- "10. The grand confession in Christianity.
- "11. As confessed by the apostles.
- "12. As confessed by Christ.
- "13. As confessed by God the Father.
- "14. As the truth commanded to be preached to all nations.
- "15. As the basis of the church.
- "16. As the truth proved in our religion.
- "17. As the greatest truth in our religion.
- "18. As the greatest miracle.
- "19. The truth re-announced on Mount Tabor as the

basis of the future or glorious kingdom of Christ. See Matt., 17th chapter.

"20. The only truth broad and deep enough to sustain, in all her weight and extent, the church.

"21. His nature as greater than his work, or what he is greater than what he does. His divinity as it excels his death and all other things in the gospel.

"22. The truth on which the Jews were fatally wrong.

"23. The truth on which the Jewish vessel of State struck, and broke, and went down, on the great ocean of political existence.

"24. As the truth over which they stumble to this day; for they can not, even now, believe the Messiah to be divine. They still think him but David's son.

"Here, then, are the themes for a protracted meeting. Here is a good week's work in preaching. This is the true material. Who can handle these? Who does handle these? .Yet to do this is, strictly speaking, to preach Christ. He is the theme of all these themes. When a man has exhausted the themes which respect Christ personally, it would then become him to introduce those that relate to Christ officially, and to speak of him as the Son of God with authority, with salvation, justification, reconciliation. But one thing at a time, Christ first, and Christ in authority afterward."

He was accustomed to go to Christ rather than to the apostles—to draw from the Evangelists rather than the Epistles. He was, emphatically, a gospel preacher, one who entertained a very special regard for the writings of the Evangelists. He says of them: "These form the groundwork of our faith in Christianity; they contain the immediate evidence of its divine origin; they are the pillars and the gate-way of the holy temple; the bulwarks of the new insti-

tution, and citadel of the Christian religion, which have withstood the shock of the heaviest ordnance and artillery from the heaviest batteries of all our enemies since the age began. Our children should be made to suck them in with their mother's milk, and our Evangelists repeat them with alphabetical correctness and facility. Most worthy are they to be studied and understood, and I am not ashamed to confess for them my special regard. I am not ashamed to acknowledge that twice a week for twenty-two months at a stretch have I discoursed on the Evangelist Matthew, alone. It is by these divine narratives the Christian religion is to spread, because by them, alone, the world can be assured that Jesus is the Christ; it is in them the proclaimer must search for the themes which win the souls of men; there it is the Lord is exhibited in proper form. His birth, his public ministry, his entrance upon the same at Jordan, his miracles, his doctrine, his defense of himself as the Messiah of God, his temptations, moral virtues, prodigious and incomprehensible wisdom, his divine nature, his trial, condemnation, death, burial, resurrection, ascension, and glorification are all there; but, indeed, the enlightened Evangelist will perceive that every page, every miracle, every thing in these glorious oracles open, to the proclaimer of the gospel, an infinitely various and brilliant field for the instruction of the world. If any man would work faith in his audience, let him give his days and nights, and weeks and years, to the study of the Evangelists."

That his theory with regard to the true method of preaching was correct, was frequently and fully demonstrated by the numerous conversions by which

his labors were attended. For a period of over thirty years, few men had greater success as an Evangelist than he; as many as one hundred converts within a month was not unusual, and, on some occasions, nearly that number in a few days; and he often baptized the converts with his own hands. But his success and method of preaching may best be learned from a few instances. He writes:

In company with our worthy brother, L. H. Jameson, we visited Highland County, Ohio, and labored at two or three points there during two weeks and a day. Seventy-seven persons in that period were added to the assemblies of Christ, and many hundreds of people heard the word of the Lord. The season reminded us of the happy, but affecting period of 1827, when we stood alone in our present views of the gospel and announced *repentance* and *remission* to the astonished and unreformed multitudes who attended, no man taking our part; but, like our betters, whom we followed, the apostles, were made a spectacle to angels and men.

"If there be any propriety in our mode of developing the gospel, we would wish to inform the Evangelists somewhat of it, that as we have ever been fortunate in the annunciation of the great salvation on this plan, they also may at least have it in their power to follow the same path.

"1. We sculptured out and made stand forth in the boldest possible relief from all other oracles of God, his last, his greatest, and his best revelation, namely:

“Behold, my Son, the Beloved in whom I delight.’

"It was not to prove the truth of this, but to show that the great oracle is fundamental, and the thing to be believed and confessed, in order to the obedience of the gospel that we spake. It is said of Paul that it was his

manner in preaching the gospel to reason, and allege, and prove from the Scriptures that Jesus was the Christ, the Son of God. See Acts, 17th chapter.

"2. The next topic was the authority on which this proposition is offered to us for belief, viz.: that of God the Father.

"This is a grand and delightful theme, and should be developed with care by all Evangelists. On the above topics every preacher of the gospel should model a discourse and continue to speak of the fundamental proposition and the authority on which it is offered to mankind, until he perfectly understands them. I am not ashamed to confess that it has cost me ten years labor to bring into order the thoughts which I have learned from the Scriptures on the first principles of the gospel of Christ; and I am perfectly willing to spend ten years more in order to increase my knowledge and improve the discourses which I deliver on these principles.

"3. We next showed what Christ meant by building his church on this proposition.

"4. The nature of the Kingdom of God, and the honor of holding the keys of that Kingdom, and of opening it, as given to the Apostle Peter, was then carefully explained.

"5. Then the principles and privileges of Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit, and the Resurrection, were arranged, defined, and discussed, and the whole gospel, in its facts, and principles, and its blessings, shown to be adapted at once to the wants and powers of man.

"Young Evangelists, let your fellow-laborer prevail with you to give your days and nights to these fundamental themes, and never leave them till you have completed a discourse or two on each of them. And let them be delivered in love and with fervent zeal."

Another meeting in Kentucky is thus noticed: "We mention this success only because it occurred in connection with the preaching of 'the appearance and kingdom' of our Lord Jesus Christ to his people. We lately labored seventeen days and nights in succession at Minerva, Mason County, Kentucky. A series of lectures on the second advent took a very sensible effect on the disciples, and seemed to have no small influence even upon the world; for when we changed our theme and substituted the cross for the crown—the things of faith for those of hope, fifty persons, first and last, believed and were immersed."

He returned in a short time to the same field, and the joint labors of himself and others were crowned with great success—fifty more persons being gathered into the fold. Several years after, he writes from Versailles, Woodford County, Kentucky:

"I am just now in Versailles. The excitement is very great. After filling an appointment at Dover, and another at Beasley's Creek, where I had a very great audience, and where the church embraces many well-tutored saints, and has an eldership of great value in Christ Jesus, I proceeded to Paris, toward Lexington; but hearing, at the former place, that a meeting was in progress at Union, I turned aside and spent the night under the hospitable roof of the beloved in Christ, Elder J. Gano. Next morning this excellent brother, with his lady, the meekest of women, were to go to Georgetown, so that I had the pleasure of journeying thither in their company. A protracted meeting had just closed at Georgetown, but on my arrival it was re-opened, and Bro. James Challen, greatly beloved in the Lord, coming on at this opportune moment, nineteen accessions were made to the church there. Blessed

be God. I visited Midway with the hope of spending the Lord's day in sweet enjoyment there, in company with Doctor Pinkerton, the zealous in the Lord, and the church of God in that place; but the rain was so great and continuous that the brethren could not even assemble. I returned to Lexington, and afterward addressed the brethren in that city.

"I also filled an appointment at Union, where our people and the Baptists have worked with such diligence as to leave Evangelists almost nothing to do. This church embodies many of the excellent of the earth. Her sons are great and excellent spirits, renowned for purity and generosity. Midway and New Union are very famous for doing good.

"A meeting was in progress at Versailles. The brethren were pleased to invite me to aid. I was forced to meet their wishes. The excitement is very great. I have preached and spoken three times a day for one week. And, thanks to our God in Christ Jesus, thirty have already made the good confession. Men are coming in from the distance of seven miles to meeting, even by night. Old impenitent sinners, who have not been seen at meeting for seven years before, have found their way into the assembly, and several, notorious for their evil doings, have been reclaimed. Even the eloquent orator, Thomas Marshall, has felt the excitement, and found out the power of the Lord. . He was present last evening, and lent his devout attention to my discourse. He even came up from the remotest corner of the house, where he had ensconced himself during the preachment, and stood boldly by the side of the pulpit. He even asked to have the humble speaker pointed out to him, and, as the exhortation proceeded, advanced into the very front ranks of the lookers-on. O that the truth—the love of God to man—the blood of the cross may have touched his heart—his eloquent, but misguided heart. If he forget

what he heard, he is less than a true-hearted man; but he has expressed this morning, I have been told, his admiration of the last night's development."

But a short time before this, nineteen were added at Georgetown, and, soon after the meeting at Versailles, between thirty and forty at Grassy Springs. At this period, 1847, it was not unusual for him to preach twice and even three times per day for weeks in succession. Within two years of the close of his life, when over sixty years of age, he wrote: "I have just returned from a galloping excursion into Garrard County; twenty accessions were made to the good cause, and I have immediately to return thither." Two weeks after this he writes: "God, the living God, is not an idol of gold, or silver, or brass, or wood, or stone, but the true God, and our everlasting King. My life has been, and by his help, shall be, devoted to the glory of his name. A few days ago, by stage and railroad, I traveled seventy miles, and ate no meat from two o'clock in the morning till five in the evening, and after supper had to address an audience waiting for me. Twelve persons have already presented themselves to the Lord. I am, thank the Lord Jesus Christ, now recovered from fatigue, and more animated in the preaching of the Word, than at any former period of my life. I know that the weakness, incident to age must overtake me, if I live, but as yet I am as strong in every respect as I ever was." The above, which might be indefinitely extended, may serve to indicate the extent and success of his labors, as well the chief themes of his public addresses; but his style and manner as a preacher have not yet been told. As far as this may



be done at all, it can, perhaps, best be done by a comparison with his great and gifted fellow-laborer, Alexander Campbell, to which end we devote the succeeding chapter.

## CHAPTER XXII.

Scott and Campbell compared as preachers—Dr. Humphrey's estimate of Campbell—Scott's description of the second coming of Christ—Of the transfiguration—Sermon at Georgetown, Kentucky.

**T**HE names of Alexander Campbell and Walter Scott will ever be linked together, as workers, true and earnest, in the same noble cause; and one will as readily suggest the other, as the name of Luther calls up that of Melancthon, or Wesley's that of Whitefield. In no sense were they rivals, any more than Moses and Aaron, or Paul and Silas; but like them, with different gifts, devoting their lives to the accomplishment of the same glorious end. Campbell was always great and self-possessed; Scott subject to great depression, and, consequently, unequal in his public efforts; but at times he knew a rapture, which seemed almost inspiration, to which the former was a stranger. Campbell never fell below the expectation of his hearers, Scott frequently did; but there were times when he rose to a height of eloquence which the former never equaled. If Campbell at times reminded his hearers of Paul on Mars Hill, commanding the attention of the assembled wisdom of Athens; Scott, in his happiest moments, seemed more like Peter on the memorable Pentecost, with the cloven tongue of flame on his head, and the inspiration of the Spirit of Truth in his heart, while from heart-pierced sinners on every side rose the

agonizing cry, "Men and brethren, what shall we do?"

Few men have convinced more skeptics of the folly of unbelief, than Alexander Campbell. Multitudes of men, confused by the discords and distractions of religious parties, have learned from his teaching that there is a more excellent way than that taught by the mere sect or party, and, being satisfied that he taught the way of God in truth, have walked in it; and yet, though he thus won many to Christ, some of whom have, in turn, been the happy instruments of bringing hundreds and thousands to the Savior, he never moved the hearts of the masses in his public addresses, as did Walter Scott. I have heard them both, frequently, before ordinary congregations, and assemblies of from three to ten thousand. I never listened to any man who could hold the attention of an audience longer and better than Alexander Campbell, and send away his hearers so delighted and instructed. Walter Scott, on ordinary, and even on great occasions, would often fail to fix the attention of his hearers; of this he was painfully conscious, and would express it by saying the smile of the Lord was not on him; but when he enjoyed that smile he seemed almost inspired, and his audience wholly entranced. Oh! how lovely he could make Christ appear; how dark and cruel man's ingratitude! Oh! how he could paint the vileness of sin, and the infinite compassion of him who died for our sins! How he could portray the woe of the lost, and the bliss of the saved; of heaven the glory and of hell the gloom.; and with what earnest and affectionate

tenderness he would entreat and beseech lost sinners to be reconciled to God.

Campbell addressed himself mainly to the understanding of his hearers, and was, confessedly, one of the ablest controversialists of his day; Scott did not forget that the mind must be enlightened, and the judgment convinced, and few men were clearer or more convincing in their exhibitions of truth; but when that was accomplished he drove right at the heart.

Lest any one should think that I am writing in the spirit of a partisan, and using colors too warm and bright, I will introduce the testimony of one well qualified to judge with regard to Alexander Campbell as a preacher, and one, too, to whom even the suspicion of partiality does not attach. It is the testimony of the Rev. Heman Humphrey, D. D., once President of Amherst College, a learned and eloquent Presbyterian minister, who heard Mr. Campbell, not in his prime, but when some sixty-five winters had frosted his hair, and, in some degree, chilled the ardor by which he was in earlier life distinguished. His account strikingly corroborates what I have written, and gives the reader a good idea of the personal appearance and manner of the speaker. It is as follows:

"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 any preacher 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 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 several dispensations, or, as he expressed it, through 'the star-light and moon-light 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 can not, 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."

I know of no description of Walter Scott, of which I can avail myself, but, as I have not gone beyond Dr. Humphrey in my estimate of Mr. Campbell as a public speaker, that fact, I trust, will give assurance to the reader that I will endeavor to deal as faithfully with regard to his fellow-laborer. Indeed, the danger in the case of Scott is, that a faint and imperfect picture will be given; for to go beyond the reality when he was in one of his happiest moods is scarcely possible.

He was about middle height, quite erect, well formed, easy and graceful in all his movements; his hair black and glossy, even to advanced age; he had piercing black eyes, which seemed at one time to burn, at another, to melt; his face was a remarkable one, the saddest, or gladdest, as melancholy or joy prevailed; his voice was one of the richest I ever heard, suited to the expression of every emotion of the soul—and when his subject took full possession of him he was an orator. I have heard Bascom, and Stockton, and many other gifted ministers, but none to compare with him; he stands alone.

Once, on what might be termed an ordinary occasion, when there was no special interest, or expectation, he began to describe the gathering of the saints to their final glorious home; he was for a time sweet and tender, but all at once his form dilated, and his face glowed as if he had caught a glimpse of the King himself, coming in the clouds of heaven. I shall never forget his attitude, as,

with face upturned, and hand outstretched, he stood describing the scene he really seemed to behold. I have often wondered since, how any speaker could even venture on such an attitude as he assumed, and wondered that even he could maintain it so long—but the end was not yet; he cried out: "It reminds me of a scene in the mountains of my native north;" and then dashed off into a life-like description of the gathering of the clans in the Highlands of Scotland at the call of some renowned and beloved chief. On a mountain summit stood the chieftain, and as the wild notes of the bugle-horn, re-echoed from rock and ravine, and spread over the valley, the whole plain below was, in a moment, filled with his devoted followers, who, wrapped in their plaids, had been concealed in the blooming heather; every eye in that host was turned to the chief whose summons they had heard, and whose form stood out clearly defined on the mountain top, and upward to him in a living stream they went; he shouted a welcome as they came, and back from the thronging host came an answering shout, for they were not only his soldiers but his kinsmen; and when they reached the place where their leader stood they were happy and invincible.

This was the figure used to illustrate the glad awakening of those who long had slept in the dust, and their rising to meet the Lord in the air. No description can do justice to his manner, or reproduce the scene which he described, but he made his hearers see it; for my own part, I distinctly heard the notes of that wild music, and clearly and



distinctly saw the tartans stream as up the warriors pressed to meet their beloved chief.

The next discourse that I shall notice was under far different circumstances. The audience, in the instance just given, was composed of some two or three hundred persons, and the scene he described, which made such an impression upon me, was, doubtless, one that flashed upon his mind at the moment. But now he had before him as many thousands as he had hundreds in the former instance. The vast assembly met in a beautiful grove. Many of them had known the speaker for a score of years, and not a few of them had been brought into the fold of Christ under his ministry; others had come from a great distance, attracted by the fame of the preacher, and, I doubt not, that he had made careful preparation to meet the expectation of the thousands who thronged to hear.

His theme was the Transfiguration of Christ, which he described with such marvelous power, that his audience seemed to be witnesses of the wonderful scene which transpired upon the holy mount. He set forth the meeting of the Savior, Moses, and Elijah, as a glimpse vouchsafed to mortals of the heavenly state, or a living tableau of translated, resurrected, and transformed humanity, of which classes, translated Elijah, the resurrected Moses, and the transfigured Lord, were the respective types; and to this task he brought a power of description so new, forcible, and impressive, that many, while they listened with wonder, mingled with awe, felt like Peter, who, in the presence of the magnificent display, which the preacher made

to seem a reality, exclaimed, "Master, it is good for us to be here; Let us make three tabernacles, one for thee, one for Moses, and one for Elias," and numbers, I doubt not, felt themselves that day nearer heaven than ever they had been before. For an hour that grove seemed holy ground, solemn and joyful as the summit of Tabor, for there, with the wondering, glad disciples, we seemed to stand, and, like them, to see and hear the glorious immortals; we saw the Man of Sorrows with face brighter than Moses, when he descended from Sinai; we saw him lay away his seamless coat and put on garments of light and beauty, more glorious far than the robes of Aaron when he stood before the mercy-seat, while the pearly cloud overshadowed all, and from its snowy depths came the words of Jehovah, as he presented to the faith of the apostles and the world the glorified One in the impressive words, "This is my beloved Son, hear ye him."

The reader will observe that I make no attempt to reproduce the sermon, that is impossible; but, to show the impression that it made on my own mind and that of others. It is not many sermons that people will remember for twenty years or more, but this was one of the few of which the impression is never effaced. No man there could remember the glowing words used to paint the glorious scene, but many, I know, will never forget the glowing picture while life and memory endure.

The last discourse that I shall notice, was delivered during the State meeting, held at Georgetown, Kentucky, in 1846. Quite a number of able

preachers were present, among them, President Shannon, L. L. Pinkerton, R. C. Ricketts, R. H. Forrester, R. C. Rice, and the Kendricks. Most of these had preached during the meeting, and, near its close, it was announced that Walter Scott would preach on Sunday night.

The audience was large and intelligent, composed of persons from all the principal towns of the Blue Grass region. Lexington, Frankfort, Richmond, Paris, Harrodsburg, Shelbyville, and others, were represented. It was my lot to accompany the preacher into the pulpit, which gave me an opportunity of observing the effect of the sermon on the listening throng. His theme was the Golden Oracle, as he termed it, as set forth in the declaration of Simon Peter—Thou art the Christ, the Son of the living God. His exordium was solemn, impressive, grand; his language reminding me of the finest passages of Milton, and almost with his first sentence I saw that he had established a warm sympathy between himself and his hearers. He spoke of the nature of Christ, as gold mingled with clay—the fine gold of divinity, with the clay of humanity; and then from the Old and New Testament gathered all the glorious names which prophets and apostles applied to the Son of God—names of power, excellency, and glory, and showed how they set forth the nature of him around whom they clustered, who, not only wore, but was worthy of them all.

All felt that he was giving expression to their own highest conceptions of the Savior which they had never been able to embody in words, and so

fixed and intense became the attention, that the entire audience would unconsciously sway to and fro, as waves at the will of the wind, with every gesture of the speaker; if he cast his eyes upward, his hearers seemed gazing up into heaven; now a glad smile would light up every face, and anon every eye would be dim with tears; and, at the close of some marvel of description, a deep murmur or sigh might be heard, as though all had held their breath under the spell of his eloquence.

The interest was sustained throughout, and some of the passages were the finest I ever heard from the lips of man. In one portion of his discourse he spoke of Christ as the Prophet, Priest, and King. He sought the Prophet among all those who had delivered the messages of God to men; but found him not at Sinai, nor at Carmel, where God owned Elijah by fire; nor among the long line of those who wept over Israel's sorrows and captivity, like Jeremiah; or who, like Isaiah, heralded the dawning of a brighter day; but bowing in agony in the Gethsemane, the great Prophet he sought was found. He bade kings and conquerors, in pomp and majesty, march by—we saw Nimrod, and Nebuchadnezzar, and David, and Solomon in all his glory; Cyrus, and Alexander, and the great Julius, swelled the procession; but the king he sought was found in Pilate's Judgment Hall, a soldier's purple cloak, thrown over him in mockery, for a regal robe; his scepter, a reed; for a diadem, a crown of cruel thorns; for subjects, rude soldiers with knees bent in scorn, and crying, in derision, Hail, King of the Jews.

Next, a procession of priests passed by—Abel,

who reared his altar not far from the gates of Eden; Melchisedec, wearing crown and mitre; Aaron, in priestly robes, bearing the names of the chosen tribes on the breastplate near his heart, with all who had ministered to God in Tabernacle or Temple, who had offered sacrifice at the altar, or sprinkled the blood of atonement on the mercy-seat—but the Priest he sought, he found on Calvary, offering himself up to God on a bloody cross, at once, both priest and victim, praying for those who nailed him there, and from whose bleeding heart the viler soldier soon plucked his vile spear away. But he left us not weeping, at least not in sorrow, for he showed us the risen, glorified One, at the right hand of the Majesty on high, where he ever liveth to make intercession for us.

I have never heard a discourse that, in my humble judgment, could compare to that to which I have referred, and certainly none that made so deep an impression, and which, after the lapse of so many years, I can so vividly recall. Perhaps a reason is needed for giving more space in this brief sketch to Scott, than to Campbell; if so, I only need to say that the finest efforts of the latter are preserved on the living page in his addresses, lectures, and debates, while those of the former were not, and could not be thus preserved; they owed much to the inspiration of the moment, to the looks and tones by which they were accompanied, and all that remains of them are impressions left on the memory of his hearers as they were on mine, and I am fully conscious that I have succeeded in giving but a faint idea of his wonderful power as a preacher.

On one occasion, while Campbell was addressing one of the most intelligent audiences ever assembled in Kentucky, quite a number of highly gifted and educated men rose unconsciously to their feet and leaned forward toward the speaker, as if fearing to lose a single word that fell from his lips; and what makes the case more remarkable is, that many of them were public advocates of the views he was assailing, as being, in his judgment, contrary to the Word of God; yet such was the force, clearness, and eloquence, that he brought to the task, that even those who differed from him could not but pay the high tribute which we have mentioned to his admirable powers of close thought, of lofty and brilliant expression.

Scott's power, however, was over the hearts of men, and of the masses; his dark eyes seemed to penetrate the secrets of the soul, and his voice was soothing or terrible as he gave utterance to the promises or threatenings of the Word of God. Multitudes were awakened under his preaching to the peril of their souls, and pointed successfully to the Lamb of God, and, on some occasions, bitter enemies, and violent persecutors were changed, almost as suddenly as Saul of Tarsus, and became not only faithful Christians, but firm and life-long friends of the preacher whom they once had threatened and reviled.

Campbell's greatness and strength may, in a great measure, be realized by a careful study of his writings; but the noblest efforts of his worthy fellow-laborer, as far as the expression is concerned, perished, almost at their birth, they could not be

reproduced by either speaker or hearer; the impression made on the minds and hearts of those who heard him, will never fade until all things else shall fade. But the tablets on which those memories dear and sweet are written, are perishable, and when the present generation passes, or, rather, when the remnant of those who heard him in his prime which yet lingers shall have passed away, the world will not know any thing, save by dim and imperfect tradition, of the wonderful eloquence of this gifted, this princely man.

## CHAPTER XXIII.

His views on the great questions of the day—Opposed to the position of Soame Jenyns, M. P.—Position on the temperance and slavery questions—Views on Education—Address before the College of Teachers at Cincinnati.

**M**R. SCOTT was not of a temperament that would permit him to be unaffected by the civil, political, and moral questions of his day; on all of them he had convictions which he was ready at all proper times to express, but he ever held those convictions in subordination to the great religious questions which it was the great business of his life to investigate, set forth, and defend. In politics he was a democrat, but he never permitted himself to be drawn into the petty intrigues and issues of party strife, and while he had a very high admiration of the great men of that party from Jefferson to Jackson, of the former for his statesmanship, and of the latter for his energy and decision, he did not withhold his admiration of the men and measures of the opposite party, when both were often such, that as a patriot, if not as a partisan, he could warmly approve. Although a foreigner by birth, he was a great lover of free institutions, and was proud of his citizenship, and none the less so because it was his deliberate choice, rather than a birthright. He once said to an intimate friend: 'I remember distinctly the moment that I became an American citizen in heart; it was



not when I went through the forms of the laws of naturalization, but on the occasion of my meeting with a procession headed by a band playing the national air, and bearing the national banner; inspired by the strain as I looked on the national emblem, I felt that under that flag, and for it, if need be, I could die, and I felt at that moment that I was in feeling, as well as in law, an American citizen, that that flag was my flag, and that this country was my country."

Patriotism has by some been thought to be inconsistent with Christianity, and an elaborate attempt was made by Soame Jenyns, a learned and pious English statesman, to prove that patriotism was not included in the list of virtues by either Christ or his apostles. The essay, to which allusion has been made, was regarded as exhaustive and unanswerable, and is even yet esteemed not only; is a fine specimen of close thought, but as an argument for the truth of Christianity. Elder Scott took different ground; his views are striking and forcible, and admirably expressed, and are none the less valuable for being in opposition to those of one of the leading men of his age. They are as follows:

"A British Parliamentarian affirms that the virtue of *patriotism* is not taught in our religion. In order to know whether this is correct it is necessary to understand the meaning of the word. Patriotism then, as I apprehend it, is a special attachment to our countrymen. Philanthropy is the love of the species—the love of all men. But patriotism is the love of country, the love of our fellow-citizens in particular.

"This special passion for our own, and this general be-

nevolence, or patriotism and philanthropy, are alike elements of human nature. Nay, they have their foundation in the God-head after whom man is modeled, for although God loves all men with' benevolence, he loves his saints only with complacency. He is said, therefore, to be the preserver of all men, but especially of them who believe.

“When God was manifest in the flesh did he—Christ—in his high example disclose to us in the moral form of overt action, the several virtues of general benevolence and patriotic attachment? Did he love the race—all nations? And did he love the Jews his countrymen and some individuals in particular? He loved the race of man; this is admitted., and although he died for the world yet he lived only for the the Jews; and said: 'I am not sent but to the lost sheep of the house of Israel.' He gave his countrymen, therefore, the exclusive benefit and excellent honor of his own personal administrations. 'He was a minister of the circumcision' said the apostle.

"After he had arisen from the dead, and organized the apostolic mission, he sent the twelve to the world; but in harmony both with their and his own natural patriotism he commanded them to begin at Jerusalem. This they did, preaching in the first instance the gospel to none but Jews only. In like manner, Paul, after preaching to the Jews betook himself to his native city, Tarsus, among the Gentiles. Christ, then, and his apostles, were at once lovers of the whole race of man, and of their own countrymen, the Jews in particular. And can it be affirmed legitimately, their examples to the contrary notwithstanding, that Christianity does not teach patriotism—a superior regard for our own countrymen—our kinsmen according to the flesh? No, No; the British statesman is wrong. God loves all men, but particularly his saints. Christ was the desire of all nations, yet he came only to his own. The apostles felt for the world, but especially for their kindred according to the flesh, who were Israelites. And we, if we

are true to nature, will have a special affection for our own countrymen, who are Americans.

"But it may be asked, will not this special affection for our own country interfere with the rights and prerogatives of other countries? It may and it may not. If regulated and purified it will not. Christ's personal preference for John interfered not with the honors of the other apostles, for although the mother of Zebedee's children asked that her sons might enjoy the distinction of sitting on his right and left hand in the kingdom, yet Christ gave to Peter the Apostolic Primacy and the keys of the kingdom. Nor did this patriotic preference for the Jews and Jerusalem at all derogate from the universality of his benevolence, for, although he lived for one nation, yet he died for all. He did not give to the world what was due to his own nation, nor to his own nation what was designed for the world. But being a philanthropist—a lover of all men—he was, of course, also a patriot—a lover of the Jews, his countrymen in particular. He did not weep over the capitals of other nations, but over Jerusalem he did weep. And the man who would attain to finished life, and be perfect as Christ is perfect, must, like him, live for his country, and, if it be necessary, die for the world.

"But again, what is Christian patriotism? Is it Roman patriotism? No, no. These two forms of patriotism are vastly dissimilar. They are as unlike as truth and falsehood, light and darkness, Christ and Caesar. Caesar rose to dominion by the blood of others—millions of others. Christ ascended by his own blood. Caesar was a tyrant. Christ was a servant. Caesar exalted the Roman people by wars, military murders, requisitions, and the general degradation of the feelings and property of all other nations. Christ would have exalted the Jewish nation by making them the depositories of his gospel and the carriers of restored rights and righteousness to all the earth besides. Caesar made Rome the mistress of the civilized

world, and planted on her brows the diadems of the nations which he had plucked from their monarchs by the hands of a bloody and ferocious soldiery. Christ the Lord would have adorned Jerusalem with a crown of righteousness, and made her the queen city of nations—the medium and means of righteousness and religion to a fallen world—but she would not. The patriotism of Caesar and the Romans is selfishness; that of Christ and Christians is benevolence—a benevolence that would develop in the heart and life of their countrymen gifts and graces that would set them high above all Greek, all Roman fame. The fact is this. As nature makes men what they are, so Christianity is designed to make them what they ought to be, and must be, if they would live forever. Christianity, therefore, is nothing less than finished life—a divine nature—the formation of a character that shall please God—the remodeling of man after the image of his Maker—the image of his Son Jesus Christ; and as it is the business of all true Christians to sow society thick with such character, and as such character alone can give stability even to the best and freest political institutions, it follows, therefore, that Christian patriotism is the true patriotism. But the Christian patriot does not, like Caesar, brandish a sword at the kingdoms. Nor is it that morbidly sensitive and pensioned loquacity, too often heard in our halls of legislation, prating of law, property, trade, and commerce, liberty and the rights of man. No! it is a pure and sublime passion of the soul derived to man from nature, and in the Christian consecrated by faith in God and Christ leading him earnestly to desire, and if possible to compass, the good and grandeur of his country by the development of all her resources in the formation of great and good men, divine character—finished life—for what is the eternal value of government and law, of art and science, of trade and commerce and manufacture, and all civil and political and domestic institutions, without individual and national char-

acter? 'Righteousness alone exalts a nation, but sin is a reproach to any people.'

"Who then is the Christian patriot? Is it the statesman? the soldier? or the saint? None of them, if he is not a good and honest man. He is the Christian patriot who, having arrayed himself with the gifts and graces of the divine nature, which was broken at the fall of man, 'like the body of Osiris, scattered to the four winds of heaven,' but which in the person and character of our Lord Jesus Christ has again 'been gathered together and moulded in every joint and member into an immortal feature of loveliness and perfection,' does afterward labor to induce the same form of divine nature upon all his countrymen, and by finished life and lovely perfection swell the note of his country's applause among foreign nations and before God the supreme ruler of the world. Yes, he is the true patriot, and all other forms of patriotism are bastard and illegitimate, and will at last fail to inherit the commendation of God.

"Christian patriotism has for its motto '*Our Country, right or wrong;*' if right, we go with her because of the right; if wrong, we go for her to deliver her from the wrong, and put her right. Christ and his apostles adhered to the Israelitish nation right and wrong; and abandoned it only at that point of utter and total incorrigibility where every nation, who refuses to reform, must meet its fate."

The temperance question was one of the great issues of his times; he not only warmly approved of the movement when set on foot, but he, in a measure, anticipated it, and gave his testimony against the use of strong drink when public sentiment was in its favor, and the practice almost universal. Every family that could afford it, had its side-board, and one

of the first rites of hospitality was to invite the guest to drink, and his departure was attended by the same ceremony as the greeting. It was not at all unministerial for the preacher to take some of that kind of comfort before starting to his appointment some miles away, nor to repeat it on reaching the scene of his labors before the sermon began. Preachers even could engage in the manufacture of whisky without compromising their character; there was as little disgrace in running a still-house as in managing a grist-mill. Into this feeling, however, Elder Scott never entered, and, on one occasion, after stopping over night with a preaching brother who was the proprietor of a distillery, he gave him a solemn admonition upon the subject and closed by advising him to abandon the business, with the words, "Let the devil boil his own tea-kettle, my brother, and do you preach the gospel."

He would also warn the people against the common practice of furnishing liquor freely to workmen in harvest time, urging that it was ruinous in the extreme. The church at Carthage, which was planted by his labors, at an early period of its history was induced to take strong ground against intemperance. This was done by the passage of a resolution to the effect that she would have no Christian communion with those who used liquor, or with any one who should sell wine or strong drink, except for medicine or the Lord's Supper. This course, brought about by his influence and teaching, was very gratifying, and he expressed his pleasure at the action taken by the church as follows: "This is exceedingly proper, for how can evangelists stand up to plead with a

community to obey the gospel, and receive the Holy Spirit, when others, with the name of Christ upon them, stand behind their counters, and make the hearts of the people mad with wine and ardent spirits? The churches have need to cleanse their hands of sin, the coming of the Lord draws nigh.<sup>11</sup>

He fully sympathized with the various temperance organizations, and gave all the aid in his power to their efforts for the suppression of this monster evil, which like a fearful deluge had overwhelmed both pew and pulpit, and threatened to sweep away every virtue and every relic of righteousness. He had no fears that the church would Buffer by its members allying themselves with the Sons of Temperance and similar orders, as he thought that no evil could result to religion from virtuous practices.

But the great question of the day was that of slavery, and was to him, in common with others, one of unbounded extent, interest, and perplexity. He was often called upon to define his position in regard to it, and frequently did so with pen and tongue in public and in private. He inclined to the views of the colonizationists, rather than those of the abolitionists, as the former proposed to return the emancipated blacks to their own country, while the latter demanded their instant and absolute liberation, without proposing any means, in his view, by which both master and slave might be able to bear the change with the least injury. There were difficulties in any view of the case; he felt, with the wisest and best men in the nation, that it was an increasing and intolerable evil, and yet difficulties seemed to beset every method of solving it which had been proposed.

At one time he wrote: "The manumission of our slave population can be accomplished now only by a means which heaven alone knows—I know it not;" and then adds, "I am no friend to slavery, I deprecate its commencement, I deplore its continuance, and tremble for its issue; but I am silent because I think to speak would be folly. What ought to be said I can not say, and what ought not to be said, I will not say." His language is that of perplexity, not of timidity; and this perplexity was shared in a greater or less degree by the most eminent men in the nation; none of them had fallen upon a solution of the then difficult problem—which never was easy of solution until solved—but that he did not live to see.

The state of perplexity, to which allusion has been made, did not arise from any doubts as to the nature and tendency of slavery, but wholly from the difficulty of getting rid of it; and yet this state of mind, for which there was abundant reason, gave rise to his being called, by a radical and impulsive brother, "an apologist for slavery." To this charge he replied as follows: "Be not surprised, my brother, if I ask where the root of the evil is to be found, and whether slavery is to be associated originally and radically with the Church, or with the State. When men would kill a tree they do not lop off a few of the uppermost boughs as you would, but strike a blow at the root. You are on the house-top. I wish to feel around the foundations, to grapple with the pillars, and to know the length and strength of the things on which the fabric is raised. It is radically a state question, and slavery might exist in the Union even



after every disciple of the true gospel had exercised his individual right and freed his slaves on the spot. I assert, then, that the government, and not the church of Christ, is to be blamed for slavery. She did not originate it, she did not propose it, she did not desire it, and she can not annul it. Hence, slavery is radically a political and not a religious evil. You have so mistaken the state of the case, or the question, that you have dared me to a *viva voce* defense of slavery as practiced in the United States! I will not defend slavery in any State; it is a political evil, and to defend it would be like defending evil of any other kind. The fact is, the government must be made to act in this affair if we would cure it, and all attempts to remove the disease by any other means is so much time lost." This was written some thirty years before emancipation came, but it was effected, as he had said, by the government; the only power, in his judgment, that could remove it.

Apart, however, from the great work of religious reformation, nothing occupied more of his attention than the subject of education. A thorough scholar, an eminently successful teacher, and at all times a close student, he was well prepared to speak on this important theme.

For a short period he acted as president of Bacon College, Kentucky, and it was, doubtless, his connection with his institution that brought him prominently and favorably before the friends of education in the West. The College of Teachers and Western Literary Institute, which met at Cincinnati, embraced among its members some of the ablest men of the period, many of whom have since achieved a national

and even a world-wide reputation. Among them were Samuel Lewis, Dr. Daniel Drake, Joseph Ray, the author of the well known series of arithmetics and algebras, which have found a place in nearly every school and college in the land. Prof. McGuffey, Alex. Campbell, Bishop (now Archbishop) Purcell, A. Kinmont, an accomplished scholar, critic, and author; and Dr. Calvin E. Stowe, Professor of Sacred Literature in Lane Seminary, and son-in-law of Dr. Lyman Beecher, and husband of Harriet Beecher Stowe, of Uncle Tom's Cabin fame. By this association Walter Scott was invited to address them at their anniversary in the autumn of 1837, an invitation which any man, at that time, might have regarded as a compliment.

Prof. Stowe was, at that time, in Europe preparing a report on the Prussian system of education which he was expected to present at the coming anniversary, and was looked forward to as the lion of the occasion. The appointed time came, the Professor had arrived, and he laid before the convention the results of his observations, fully indorsing and recommending the Prussian system. A majority of the eminent scholars present were in favor of adopting a system which the Professor regarded as the most perfect scheme of education as yet devised by human wisdom, and were startled when Mr. Scott rose and gave it as his view that a system of education was to be *discovered*, not *invented*, and that the Prussian system, of which they had heard so much, was defective in that it had not its foundation in a proper knowledge of human nature, and was artificial rather than natural; an attempt, in fact, to make nature conform to a system,

rather than a system adapted to man from a profound knowledge of his physical, intellectual, and moral nature. Had he presented his views before Prof. Stowe addressed the convention, they would, beyond a doubt, have been warmly received; but being in opposition to them, after they had been received with such general favor, the effect was not only to mortify his friends with regard to his criticisms upon the views of the learned Professor, but also to excite their fears with regard to the address he was himself soon to deliver. Prof. Ray feared that his speech would be a failure, and mentioned his fears to Alexander Campbell, who became, if possible, more fearful than he; others heard of their fears, and in turn became fearful, and at last, when the fears of his best friends came to his ears, Scott, as was natural, became fearful himself. To make the matter worse, in order to give him more time, his address was postponed to the very latest hour, and that a most unpropitious hour for both speaker and audience—the hour after dinner. The time came, and as he ascended the steps of the pulpit his friends saw with dismay that he was pale, haggard, and trembling; and when he stood face to face with his large and critical audience, the heads of most of his friends were down. He began with visible embarrassment, but soon rallied; tone, manner, expression—all improved, and before many minutes had passed he was master of his subject, and of his audience. The whole scheme of education he described as consisting of four grand elements, as follows:

“1st. THINGS—The things taught by the master and learned by the pupil, 2d. IDEAS—the ideas of the things

found in the school-course, and constituting the knowledge of the scholar. 3d. RELATION—that is, the adaptation of this knowledge to the intellectual and moral constitution of the scholar. 4th. USE—that is, the practical application of knowledge to the formation of the scholar's character as a being related to material nature, to his own species generally, to the commonwealth in particular, and to his Creator. Thus education works inward from things, and outward to relations—four sets of external relations—and consists of *things*, and *ideas*; their *relations* and *uses* as its elements or first principles, for under these four categories may the whole details of the educational science be assembled or classed.

"In nothing, perhaps, does man appear more eminent than in his admirable powers to compass and assort the mighty mass which the present life lays before him. In nothing, perhaps does he appear more grand than in his faculty for generalization. Although he finds himself thrown upon a vast globe, twenty-five thousand miles in circumference, and forever falling with inconceivable velocity through space, and though that globe is but a component part of an organized system of globes called the solar system, and although the solar system itself be but one member of that vast and multitudinous family of systems or planetaria which form the starry heavens; and though he has thrown before him, in this boundless and tremendous scene, suns and moons, and planets and comets, and this great globe with its numerous contents, physical and rational, and its exhaustless resources, yet does he soar above the entire scene, himself the phoenix of it all! and by his glorious powers to compass and arrange the endlessly varied objects of this unlimited field of living nature, greatly demonstrate the certainty of the divine oracle concerning him, namely: 'In the beginning God created man in his own likeness.'

“For the sake of the answer, then, I ask, On what is the

professional teacher to form his science? I answer on things, and on this classification of them, namely, that they are all either of God or of man; that is, they are either the things of *nature* or *religions* or they are things of *art* or *society*.

“If, then, the word *things* be the first predicament of subjective education, *nature* and *religion*, *art* and *society*, are that predicament run out in several categories, and on these categories will rest immediately the whole educational science. Two of these systems then are of God, and two of them of man. Nature and religion are divine systems, art and society are human. The first two are the divine mind in positive development, the last two are the human mind in development. In nature and religion we behold the power and authority of God. In art and society we behold the power and authority of man; nature and art are systems in which we see mind acting on matter; religion and society, systems in which we see mind acting upon mind. In searching for the foundations of the educational science we find that it rests ultimately on things—the things of nature and art, religion and society. And, in making up the true school-course, we must have respect to this classification; that is, the things of the divine systems may not thrust out the things of the human systems. Nature is not to exclude art, neither is society religion, or contrariwise; but the school-course is to comprehend things from all these systems.

“Nothing short of the words physical, animal, moral, and intellectual, will describe our entire constitution; and that our external relations are reducible to four classes, for our physical nature connects us with material nature, our animal nature classes us with our species, our moral nature connects us with society and with God, while our intellectual constitution establishes and confirms us in all these relations.

"Education, therefore, must consist of the impartation

of knowledge—sensible, rational, conscious, and revealed knowledge—with reference to this four-fold nature, and to the relations in which it involves us; and it must be in the discharge of duty as a being of these relations that man finds his happiness, and a field of exercise for the different orders of powers and sentiments found in tin's analysis of his nature.

“His connection with material nature constitutes philosophy, chemistry, and mathematics—a part of his education. His animal nature makes it proper that he should understand natural history, physiology, and anatomy. His moral constitution makes mental philosophy, government, and economics, a part of his educational instruction; and his intellectual faculties can be invigorated and matured only by a due supply of all these kinds of knowledge.

"But now, if it be inquired what it is, in a moral point of view, that the professional teacher may, by the course recommended, develop in the nature of his pupil, I answer, certain cardinal virtues, as the love of truth, taste, or love of the useful and the beautiful, the love of our own species, the love of God; elements of virtuous character to which the subjects of education are severally and respectively related.

“Is it asked, What is that virtue which is especially fostered and made fruitful by the study of the things of nature in all her forms, colors, sounds, attitudes, motions, actions, changes, heights, and distances, tastes and odors, tacts and expressions of utility, beauty and grace, the picturesque, the grand and the sublime, with the variety of her natural history, natural philosophy, chemistry, etc.? It is answered, *the love of truth*. This entire department of knowledge works together for the love of truth in man.

“But again, what is that element in our nature set free by the study of the arts? *Taste*—taste for the useful, taste for the beautiful and the grand, an attribute in our nature

to the proper development of which is very nearly related all that is beautiful in polished life, and elegant in refined manners. It is in this element of education, that man chiefly finds his ideal conceptions of the illustrious and the grand, the graceful and the fair; for it is in art alone that he can fully assemble or group the elements which constitute these ideas.

“Divest education of study in the arts, and you divest it of a chief element. If you break not the shaft, if you raze not the foundation, you at least strike from the elevation to which it is entitled the chief ornament of the column of education; you dethrone its capital and negative the fairest forms and loveliest specimens of human genius to which society has given birth in every age of the world, from him who, before the flood, invented the organ, down to Handel, Haydn, and Mozart; from Praxiteles and Phidias to Thorn and Cordova; from him who sculptured out for everlasting admiration, the *Venus de Medicis*, and horrific Laocoon, down to David; from him whose pencil breathed life upon the walls of Grecian temples, down to Raphael the sublime, and Michael Angelo, and Rubens who grouped his fair creations like 'hillocks of roses.'

"Again, what moral element is chiefly addressed by the study of that part of education which is referable to society? I answer, philanthropy—the love of our own species. Society is an expression of our sense of the duty of each individual to all the rest, and of the duty of all the rest to each individual.

"Now, it is certain that there are in that part of the educational course supplied from this source many correlatives of the virtue styled philanthropy, such as generosity, liberality, hospitality, and a thousand other of the charities of life; but these are all an under-growth in comparison of the master virtue, the love of our own species manifesting itself by justice, and every other grace of behavior. Philanthropy is a cardinal

virtue, and it is a greatly important point to be, like Aristides, just.

"Finally, what is it that is chiefly inculcated by religion? answer, the love of God, resolving it into a belief of his existence, and true and gracious character as our Creator and Redeemer by Jesus Christ. Lord Bacon has said that 'the grand end of philosophy was to fill society with arts and useful inventions,' and it may be added, that the end of religion is to sow society with divine principles and righteousness."

As he proceeds to elaborate the views of which the above extracts are but a faint outline, his hearers were brought into warm sympathy with him; he made them see and feel the truth and beauty of the theory of education which he proposed, and one of those who doubted and feared when he began, says that before he closed, the audience was enraptured. The speaker was all that could be desired. He was grand. He was sublime. All drooping heads were lifted, all fears removed. When he closed, one of the best thinkers in the convention, A. Kinmont, rose and moved a vote of thanks to the speaker "for the only profoundly philosophical discourse that had been delivered during the convention." The mover was a metaphysician, and was perfectly carried away with Scott's speech. It was a triumph—a triumph under difficulties, and one of which any man might have been proud.

He afterward wrote at length upon this subject, and threw much light upon educational science. He anticipated many of the wants of society in this particular, and education has since that time been advancing in the path which he pointed out. He



greatly favored teaching by experiment rather than by rote; he deemed it better to address the eye by objects, and collections of specimens from every department of natural history, than to address the ear, as was then the custom, by a recital of their names and properties. He saw, too, that in a country, and under a government like ours, a system different from that of the old world was needed, a system peculiarly national; and, above all, he insisted upon uniting moral with literary and scientific culture. Nor were his labors in vain, and he is worthy to be regarded for his toil, in this field, as a public benefactor.

## CHAPTER XXIV.

Discussions growing out of Scott's plea—His own distaste for controversy—Debate between Hayden and Hubbard—A short controversy—The crawfish hole argument—Hartzell and Waldo's discussion—The farmer and scholar meet.

**F**OR several years after Scott came before the people with his plea for the restoration of the primitive gospel, public discussions were frequent. Wherever he or his fellow-laborers came, the whole community was thrown into a ferment, which was but the natural result of views so long unquestioned being assailed and brought into doubt, and others, new and strange, presented and enforced with rare ability. But this was not all, the new views were readily adopted by many who had long rejected the orthodox views as contradictory; and even many of those who had previously accepted them fell in with the teaching of the men whom they regarded at first as turning the world upside down.

This, more than all things else, aroused the leaders of the various religious parties to the defense of their long-cherished doctrines, and caused them to forget, for a season, their old rivalries, and unite against the Disciples whom they regarded as a common foe.

Prior to this time, the contest had been between the partisans of the different and conflicting creeds—Calvinism against its opposite, Arminianism; Universalism against Partialism, or universal redemption

against particular redemption; sovereign and irresistible grace on one side, and free will on the other. Faith alone, against faith and works, and numberless other points of difference, exercised the skill and zeal of the various religious teachers, each of which was like a faithful watchman on the walls of his own little Zion, quick to perceive, and ready to repel any danger that might threaten, and equally ready to assail the weak points of the foe.

Nothing can be clearer than that this state of things could not have prevailed had the Bible, as the only rule of faith and practice, never been departed from; for no one could for a moment entertain the thought that views perfectly contradictory could be found in the Bible, for that would destroy faith in it as the Word of God.

The contest would have been interminable had not a new element been introduced; for the various creeds and religious systems were of equal authority—that is, they were equally the work of man; and the Bible was resorted to, not in order to find the system that was attempted to be established, but, if possible, to draw from it something that would seemingly sustain it. Calvinists would adduce passages taken out of their connection to prove unconditional election, and the Universalists others, to prove that the entire race would be saved unconditionally; while the conclusions of both were at utter variance with such clear and unmistakable declarations of conditionality as "He (Christ) became the author of an eternal salvation to all them that obey him," and "Blessed are they that *do* his commandments," which would be unmeaning if

Christ were the author of an eternal salvation to all the disobedient; and if those who did not do his commandments were as safe as those who did; both parties ignoring the decisions of the last day—the "well done" of final approval, and the "depart" to endless woe. Learned men would make the Mosaic covenant and the new covenant, or covenant in Christ, identical, in the face of all the various terms employed by an apostle to show that they were different and distinct. He calls the latter a "better covenant," a "second covenant," a "new covenant," one "not according to," or unlike the Mosaic—all of which clearly imply another; and yet it was the same! They could not fail, however, to perceive that two covenants were spoken of; and, as it would not suit their purpose to admit that the Mosaic was the first, they proved that a covenant, which they claimed had been made with Adam, was the first, by reference to Gal. iii: 12: "And the law is not of faith; but the man that doeth them shall live in them;" while Paul uses it with reference to the Mosaic covenant. With equal clearness and satisfaction to themselves, infant baptism was proved by the passage, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" this was regarded as clear and unmistakable evidence that they were baptized, although the sacred record says, that "he took them in his arms, put his hands on them, and blessed them." But a great change took place when the Disciples said, show us your system in the Bible; you must not simply get your proof, but you must get the proposition—the thing to be proved—from that book;

it will not answer to get your doctrine or practice from other sources, and attempt to sustain them by texts of Scripture which were written with reference to entirely different matters; such a course is not treating the Word of God fairly, but rather to pervert it. Confident, however, of the strength of their positions and their hold upon the public mind, and regarding the Disciples as few and feeble, and easy to be crushed by a combined effort, the leaders of the various religious parties rather invited than shunned controversy, while the little band, armed with the Sword of the Spirit, which is the Word of God, were calm and confident.

The strife soon waxed hot, and those who wielded the blade of heavenly temper soon showed the superiority of that weapon over all the arms of sectarian warfare. No armor of human device was proof against the old Jerusalem blade, and its quick, bright flashing in every contest against long-cherished and time-honored errors was ever the harbinger of speedy and glorious victory. No weapon formed against it could prosper; the learning and talent brought to sustain false and unscriptural views were of little avail in this struggle; men of the humblest attainments, destitute of the aids and adornments of learning, with minds replete with the Word of God, and hearts filled with the love for it, because it was His Word, met with those the most gifted in all other respects; but the Sword of the Spirit in their hands, like the famous Damascus blade, pierced through the mail of false logic, by which error was defended, and, like the same weapon, cut asunder the silken scarf of brilliant rhetoric, which was so often used to

render plausible the traditions of men, which long had usurped the place of the commandments of God. Or, to change the figure, the ponderous Goliaths of orthodoxy, clad in all the panoply of learning, libraries, and bodies of divinity, sustained by popular sentiment, and long and unquestioned usage, fell before the men of one book, as the mailed giant fell before the stripling David, armed only with his sling and a few smooth stones from the brook. A single, "thus saith the Lord" would sweep away a host of inferences, however plausible, and a single scriptural example outweigh the reasonings of a multitude, no matter how learned and pious they might be.

The truth proved to be mighty, and many persons of influence, learning, and position, at the sacrifice of nearly all that men hold dear, changed their religious views and relations under the teachings of men every way their inferiors, save in purity of life, and an intimate acquaintance with the English Bible.

Possessed, as Elder Scott was, of great learning, as well as of great and various talents, it is somewhat remarkable that he took but little part in the numerous discussions of the day which grew out of the plea which he was the first to advocate with such marked ability and success. He was not fond of controversy, although his preaching did much to provoke it, as it was in direct conflict with the prevalent religious teaching of the times; but he was so guarded and careful in his public addresses that those who differed from him were under the necessity of opposing, not a new theory or system of

the preacher's differing from and subversive of their own, but were compelled to deny what the Scriptures expressly affirmed. He was often interrupted and rudely assailed during his public ministrations; and at such times his answers were so ready, so much to the purpose, and, withal, in such a meek and gentle spirit, that he scarcely ever failed to leave a good impression on those who were present; and, during his long editorial career, whenever his views were called in question, he was always able to thrust or parry, as he was on the offensive or defensive, with a skill and temper truly admirable—and yet he was not a controversialist.

This peculiarity, for such it doubtless was, when the spirit of investigation, which was every where aroused by his preaching, is considered, arose not from any want of the logical and critical faculty, for few men of modern times have given better evidence of the possession of such power than he; but the personalities, and the desire for victory, apart from the interests of truth, were distasteful in the highest degree to his truthful and sensitive nature. He loved to preach the glad tidings, as found in the gospel message, more than disputation; to call sinners to repentance, more than to triumph over an adversary; he was willing to leave his views to the fate they deserved, well knowing that if true they could not be overthrown, and without a wish for their success if they were otherwise than true.

Discussion, however, in those times was not only needful and beneficial, but unavoidable; rendered so by the revolutionary nature of his plea for an abandonment of all that was modern, new, and of human

device in religion, and a return to that which was ancient, old, and divine. The times demanded men of war, and such were many of his fellow-laborers; and, indeed, nearly all the preachers in the early period of this movement, like the Jews who came from captivity to restore the temple, were obliged to defend from the violence of their enemies the walls they were striving to uprear.

One of these discussions took place in Portage County, between Stephen M. Hubbard, a Methodist minister, and William Hayden, as early as 1828, on the design of baptism; but the time, which was limited to a single afternoon, was not sufficient for a full examination of the subject. This debate, however, gave rise to another upon the same question, in which three speakers on each side participated; and the fact that the number of the Disciples was soon greatly increased in the region where the debate took place, showed very clearly which side was regarded as successful. Another very brief yet decisive contest was upon the proposition that "the sinner is justified by faith *only*." The minister who affirmed set forth his proof, and having consumed about half an hour took his seat. His opponent read in reply the following passage of Scripture: "Ye see then how that by works a . man is justified, and not by faith only" (Jas. ii: 24), and, though not regarding or intending it as proof that justification was by works *only*, he saw that it was fatal to the position of his opponent, so, without a word of comment, he took his seat. Again the affirmative attempted to sustain his position, and again he was met by the reading of the same verse; an hour's labor had been spent and spent in vain; it had been



agreed that the Scriptures should decide, and the verse which denied the proposition under discussion had not been disposed of, and he wisely concluded to abandon a contest in which the way to success was so effectually closed by a single passage from the Book of God.

The next case will be given more in detail, as it is a representative one, and well calculated to show the advantage which truth gives in a discussion, above all the aids and appliances of learning and culture when these are employed in the interests of error. The disputant in this instance, on the part of the Disciples, was Jonas Hartzel, a plain farmer, with little learning, but a man of strong native sense, who, by close thought and careful reading of the Scriptures, had become quite a forcible speaker, his strength consisting in his ability to show what the teaching of the Bible was upon any given theme. His opponent was the Rev. Mr. Waldo, a minister of the Congregational Church, a gentleman of fine literary attainments, a fluent speaker, well read upon the theological questions of the day, and at that time at the head of a literary institution on the Western Reserve.

The circumstances were as follows: Mrs. Julia A. King, wife of Judge King, of Warren, and a member of the Congregational Church, having heard Mr. Hartzel, became convinced of the truth as presented by him, and consequently that her own religious position was untenable; after examining the matter fully, she decided upon leaving the popular church of which she was a member and uniting with the Disciples, a step which required more moral courage and involved a greater sacrifice than now. This

change caused quite an excitement, the social position of Mrs. King, her standing in the church, and cultivated manners causing her to be regarded as one of the most influential persons in the circle in which she moved. The Rev. Waldo, then residing at Farmington, Trumbull County, hearing of the defection of such a prominent personage, visited Warren, and sought an interview with Mrs. King, with the benevolent purpose of convincing her of her error, and of inducing her to return to the fold from whence she had strayed. The desired interview was readily granted, and Mr. Hartzel was invited to be present. Mr. Waldo, to his great astonishment, found the lady well prepared to defend the step she had taken, and Mr. Hartzel, in a short time, discovered that she needed no aid at his hands, and remained a silent and gratified listener. Mr. Waldo made "baptism for the remission of sins" the chief point of attack, declaring that it was a dangerous and most ruinous heresy. Mrs. King defended herself so skillfully that Mr. Waldo became somewhat irritated at being foiled by one of the weaker vessels, and, turning to Mr. Hartzel, who was quietly watching the progress of the contest, said: "Sir, I will debate this question with Alexander Campbell or yourself." Mr. Hartzel was too much gratified at the course matters were taking, to have any desire to interfere, and made no reply, and the conversation between Mr. Waldo and Mrs. King was resumed. At its close, Mr. Hartzel said to Mr. Waldo: "I now accept your invitation to a discussion, but it is now too late to settle the preliminaries; we can do that, however, by letter; and it will be proper for you to write first." In a short time

Mr. Hartzel received a letter, in which the time place, rules of order, and question to be debated were proposed, all of which were accepted without change. The discussion took place in the presence of a large and deeply interested audience. The question was: "Should penitent sinners be baptized for the remission of sins?" and, of course, Mr. Hartzel affirmed. The debate occupied two days, with night sessions. Mr. Waldo proved to be an honorable disputant; his opponent was not inferior to him in that respect, and the result was highly gratifying to Mrs. King and her friends. It was soon rumored that Mr. Waldo was not satisfied with his efforts, and rumor was soon converted into certainty as follows: Mr. Hartzel having occasion to visit Farmington, made a friendly call on his former antagonist, and was kindly received. After some general conversation, Mr. Waldo remarked, "I am not satisfied with my effort in our recent discussion; I needed more time, and I would like to discuss the same question with you again." Mr. Hartzel replied, that, as far as he was concerned, he was satisfied with the debate, but added, "If you desire further discussion, there are other differences between us; for instance, the mode and subjects of baptism." Mr. Waldo replied: "The mode is unimportant; and if baptism be for the remission of sins, infants can not be the subjects of the ordinance." This, of course, was Mr. Hartzel's own view of the case, so another discussion on the old issue was agreed on, and Youngstown as the place. They met according to agreement, the disputants each selected a moderator, and these selected Mr. Rockwell, an honorable lawyer, as president of the board. As Mr. Waldo had complained

of want of time at the former discussion, which was two days, it was agreed that this should continue three days. Yet, strange to tell, but one-half of the time was consumed when Mr. Waldo proposed that he should ask five questions, which Mr. Hartzel was to answer, and then the discussion should close. To this proposition Mr. Hartzel made no reply. Mr. Waldo then appealed to the audience to decide upon the merits of his proposal, but they declined to vote upon the matter. Mr. Hartzel then rose, and said: "Mr. Waldo, catechisms are for the edification of children; please refer your proposal to the board of moderators." He did so, but the moderators decided that they had nothing to do with any new arrangement, and that the discussion must be continued in accordance with the rules which had been agreed upon. A long and significant pause followed this decision, when Mr. Hartzel, who perceived where the difficulty lay, rose and said: "Mr. Waldo, I will now propose the condition on which you may retire from this discussion; if you will say to the audience that you have nothing more to offer, you may withdraw." This was a hard alternative, but he was defeated, and knew it, and, though it was exceedingly mortifying, it would have been worse to have attempted to maintain a useless contest, and he therefore rose and said: "Ladies and gentlemen, I have nothing more to offer."

It must be remembered that Mr. Waldo gave the challenge, and that in education he had greatly the advantage of his opponent, and was, to say the least, his equal in controversial skill; and his defeat, nay, his utter failure, can only be explained on the ground

of the weakness of his own position and the strength of that which he had assailed.

Sometimes the discussions, then so frequent, became somewhat ludicrous, as in the following instance: The question under discussion was the mode of baptism, and, as usual, the baptism of the Ethiopian eunuch was made a strong point by the advocate of immersion. His antagonist, who knew something of the power of ridicule, without thinking that it might be turned against himself, argued that the "certain water" must have been very limited in extent and deficient in quantity, and concluded by giving it as his opinion that the "certain water" was only a crawfish hole. Those who are familiar with the small mounds thrown up by this little shell-fish will remember that the hole is scarcely large enough to admit a good sized finger, and that the water is often a considerable distance below the surface, frequently entirely out of reach. With great adroitness, the advocate of immersion responded: "If the supposition of the gentleman be correct, it will make good sense to insert the term he has chosen in the place of *water* in the text." He then proceeded, with all the gravity possible, to read as follows: "And as they went on their way, they came to a certain *crawfish hole*, and the eunuch said, See, here is a *crawfish hole*, what doth hinder me to be baptized?" At this there was a slight titter in the audience, and the preacher proceeded with the reading, but when he came to read "and he commanded the chariot to stand still, and they went down into the *crawfish hole*, both Philip and the eunuch," the titter became a subdued laugh; but the inexorable preacher continued,

“and he baptized him; and when they were come up out of the *crawfish hole*”—this proved too much, and the audience burst into loud and long-continued laughter; and the preacher, when silence was in a measure restored, turning to his now discomfited opponent, very gravely observed: “Were we not discussing a serious and important matter, I should feel inclined to say that my friend here was crawfishing.” This reference to the peculiar style of this animal's advancing backwards was too much; the audience again exploded, and the advocate of the crawfish hole theory had nothing more to offer.

One of the most important of these encounters took place at Newton Falls, in the autumn of 1841. Messrs. Steadman and Luckock, ministers of the Methodist Episcopal Church, had taken a vow to root out the “heresy,” as they termed the teaching of the Disciples, from the Western Reserve, and to this end a discussion was arranged between them and Elders A. B. Green and M. L. Wilcox. Rules of debate had been agreed upon and signed by both parties, but when the appointed time arrived, the champions of Methodism utterly refused to enter upon the discussion unless the Rev. Mr. Waldo, the Congregational minister already alluded to, should be added to their number. They regarded Messrs. Green and Wilcox as ignorant and unlearned men, and by adding to their own number a critic, scholar, and theologian, they hoped to make their expected victory a decisive one. Unjust and unexpected as this demand was, it was thought best by Elders Green and Wilcox to yield to it, knowing that a refusal to do so would be regarded by their opponents as yielding the points at issue

without a struggle. The choice of the Rev. Waldo made it necessary for the other party to choose another, and they selected John Henry, a wise choice on their part, but fatal, as the issue proved, to those who had rendered that choice needful:

The disputants were all men of ability, but John Henry soon became chief in the esteem of the large assembly gathered on that occasion. Few men could command their resources better than he; his thoughts were well defined, and uttered with a rapidity which required the closest attention to keep up with them; so self-possessed that it was impossible to throw him off his guard; perfectly original in his treatment of his subject; without an equal' in that region in a knowledge of the Scriptures, which he quoted from memory as readily and accurately as others could read from the open book; quick and keen in repartee, and able to preserve his gravity while giving utterance to things that convulsed his audience with laughter, and yet so deeply and solemnly in earnest as to often make his hearers feel as if the judgment day were at hand. All his life he had been a laborer in the forest and on his farm—was indeed a farmer still; was destitute of the advantages possessed by his opponents, claiming nothing save a moderate knowledge of his mother tongue—his theology, what he had learned from the English Bible.

Mr. Waldo was a clergyman and magnified his office, showing that he held it as something not to be despised to belong to the clerical order; he was a classical scholar, the man of learning for this occasion, whose province was to introduce at the proper time the inevitable and indispensable Greek; he had

studied theology under the celebrated Moses Stuart, of Andover; was fully panoplied for the combat; and, under these circumstances, it would have been' strange had he not felt toward his antagonist somewhat as did the mailed Philistine when the stripling David came out to meet him with a sling and stone.

When he arose, he could neither conceal his confidence in his own abilities and advantages, nor his contempt for the views he was to assail and the foe over which he expected to gain an easy victory. Indeed, he did not regard the subject as one requiring serious argument; the views of the Disciples were only fit themes for ridicule, and to the use of this weapon he applied himself in a strain somewhat as follows: "The Campbellites have never understood the religion of Christ; they have never got into its heart; they are foolishly pecking away at the outside; they are sticking in the bark; they are like the old fiddler who was standing on a bridge looking at the stream flow by; his fiddle fell from its case into the river, and, as it floated away, one of the bystanders said, 'Your fiddle is gone.' 'Never mind,' said the fiddler, 'all is right; I have got the case all safe,' and he hugged the box that had contained the instrument closer than ever before." He then proceeded:

"I give the Campbellites warning, that they may expect rough handling. I was accustomed as well as my opponent to swing the axe and the maul when I was young. I know how to give hard blows; let them look out. The Campbellites are like a parrot, ever repeating the same thing, always crying out 'water! water! it is water that purifies the heart!'—these poor creatures do not understand the Bible;



the Scriptures say: 'Faith that works by love purifies the heart.'" He for some other reason compared the Campbellites, as he called them, to a pair of sheep-shears, and with such material made himself merry, wholly unconscious of the reckoning so near at hand; and, having fully exhausted his quiver of every shaft of wit and satire, with an air of perfect complacency and self-satisfaction, he took his seat.

John Henry's usually impassive features underwent frequent changes during this singular speech, and when he arose to reply, there was a dangerous light in his keen, piercing eyes. He was perfectly cool and collected, but it was the calm which precedes the blinding flash and the terrible thunder peal, and soon the bolt fell. He began by saying: "My brethren have appointed me as a true yoke-fellow with Mr. Waldo, and I intend to follow him jump for jump; he has told of his great learning, his long study, his knowledge of the Bible, and every thing connected with it; while we, listening to his threats and boasts, sat in wonder and amazement at the mighty things that we were to hear and see to-day. But alas! alas! how we have been disappointed! The sum and substance of his speech, the entire fat and marrow of it, the product of his great learning and preparation, absolutely all the points he brought forth for me to answer are these, which I have noted down on this bit of paper—namely: 'hickory bark,' 'an empty fiddle-case,' 'a parrot,' and 'a pair of sheepshears;' these are the potent arguments to which he expects me to reply"—and, holding up his left hand, he enumerated them upon his fingers: "First, hickory bark; second, an empty fiddle-case; third, a parrot; fourth,

a pair of sheepshears"—and upon these he rung the changes, and made the task of answering them seem so hopeless, and at the same time so ludicrous, that the audience was convulsed with mirth and his opponent overwhelmed with shame and mortification. But the end was not yet. He proceeded: "My friend Mr. Waldo has informed you that, though now a great scholar, he was once a laboring man; that in his youth he swung the axe and mallet. All I have to say on that point is, that his being here to-day alive and well is a certain proof that he knew better how to use those tools than he does how to use the Bible; for if he had handled the axe and mallet as awkwardly as he does the Bible, it's a God's blessing that he did not beat his brains out long years ago." He then assailed, in the most merciless manner, Mr. Waldo's method of quoting Scripture. "My friend," said he, "has given us but little proof of his biblical knowledge; the little he did quote—'Faith that works by love purifies the heart'—was inaccurate; he took two unconnected passages and stuck them together, and quoted that for Scripture. You can make any thing you please out of the Bible in that way. Let me try. 'On the last great day of the feast, Jesus stood and cried, By the Gods of Pharaoh ye are all spies.' 'Thou shalt not muzzle the ox that treadeth out the corn, for of such is the kingdom of heaven.' 'Judas went out and hanged himself; go thou and do likewise, and what thou doest, do quickly.' There, that is the way Mr. Waldo quotes Scripture."

The effect of this speech, rapid and sharp as the discharge of musketry, was truly wonderful; the audience was convulsed with laughter, and the blow came so

sudden and unexpected upon Mr. Waldo that he looked upon Henry in blank astonishment; the smiling and self-satisfied look with which he had taken his seat but a short time before gave place to such a sudden and ridiculous sobriety as was ludicrous in the extreme, and the most serious man in the house could not restrain himself at beholding his puzzled, amazed, and confounded look. This terrible onslaught Henry followed by a clear and convincing presentation of the teaching of the Bible on the points at issue, which was perfectly overwhelming.

The discussion continued for four days, before the close of which Henry was compelled to leave in order to fulfill a previous engagement. The then youthful A. S. Hayden, one of Scott's early converts, was appointed to fill his place; and, though he had never before taken part in a public discussion, the cause which he defended lost nothing in his hands. Henry himself was one of Scott's earliest and most intimate associates, and not only understood the plea which he advocated, but defended it on many occasions with rare ability.

The result of this and similar discussions was that the number of the Disciples was greatly increased; some who had been enemies and assailants were won over, and in some instances became preachers of the faith they had once striven to destroy.

## CHAPTER XXV.

His plea for the name Christian—Visit to the East—Views on Millerism—Removal to Pittsburg—Labors as Colporteur—Description of the Great Fire.

**A**BOUT 1840, the name by which the people should be known who had been gathered together by the labors of Campbell and Scott began to be an important question. Hitherto they had been known as Reformed Baptists or Reformers, Disciples, Campbellites, and at an early stage of the movement, in some localities where Scott labored, they were termed Scottites. This use of his name Elder Scott publicly rebuked by calling one who had made shipwreck of his faith a Scottite. The necessity of having one name as the body increased in numbers became manifest, and, as points of difference in other matters had been settled by the Word of God, it was supposed that this also could be decided in the same way. Modern names, of course, made no figure in the discussion, as they were given by the other parties, and were rather nicknames than otherwise, and never had been acknowledged by those to whom they were given, and the choice was soon narrowed down to two—namely: Disciples of Christ and Christians. For the former Mr. Campbell contended, while Scott thought that stronger reasons could be urged in favor of the latter. Mr. Campbell regarded the name "Disciples of Christ" as preferable on several accounts,

but the reasons which doubtless weighed most with him were, that the name Christian had been appropriated by a people who were regarded as denying the divinity of Christ, and that no religious denomination would ever consent to its being worn by the new party, as it would be a reflection on themselves for having abandoned it for some other.

Elder Scott was of the opinion that to call Bible things and persons by Bible names was a correct principle, whether other parties would admit and practice it or not, and thought that they would be as likely to object to the name "Disciples of Christ" as to the name Christian; that the latter meant all that the former did, and even more, being a more extensive term, and better than any or all others describing the relation of the saint to the Savior. He, moreover, urged that the word "Disciple" was not a proper name at all, but a common noun, and hence but a relative designation, like brethren, children, saints, and that as the Holy Scriptures inform us that "the *disciples* were named Christians," no other name could be lawful or necessary. He likewise argued from the language of Agrippa to Paul, "almost thou persuadest me to be a Christian," that the apostle was persuading men to become Christians, and that the commendation of the church at Pergamos, "Thou holdest fast my name," and the similar one to the church at Philadelphia, "Thou hast not denied my name," sanctioned the use of the name Christian. "It is," said he, "a royal name, if we retain and honor it, and we can not honor it unless we retain it." He gave also a fine analysis of the passage in Acts xi: 26: "The disciples were called Christians first in

Antioch," arguing that the name was given by Barnabas and Paul by divine authority and direction, and showed, by the admission of the greatest names in theology, that, in opposition to the practice of the various churches which they represented, the members of the primitive church were known every where as Christians. He also introduced the well-known fact, that, when the followers of Jesus were brought before the pagan magistrates in the days of the persecuting emperors, the question proposed to each one was, "Are you a Christian?" and that to own this name was a capital crime; and in his mind it was a name not only taken from that of the Master, and descriptive, as no other was, of the pardoned sinner's relation to him, but also one that bore the seal of the blood of the martyrs.

Since the period of this discussion the other names have gradually become less common, and it now seems probable that the one name, "Christian," will be the only one by which the people separated by the labors of Scott and Campbell will be known.

During the winter of 1841-42, Elder Scott spent some three months in the East, visiting successively Baltimore, Philadelphia, and New York. He gives the following account of his journey over the Allegheny Mountains, and the truly warm and primitive Christian reception he met with at his journey's end:

"Friday morning being snowy, and the passengers for the East numerous, each stowed himself away in his respective seat in the stage the best and warmest way he might, and late in the evening of the same day we all reached the foot of the Alleghanies, and began amidst a snow-storm to ascend the mountains. Our stage broke down, but with-

out damage to the passengers. Here I may just note that perhaps never was it before the fortune of a poor Christian to be pent up in the same small space with an equal number of more immoral and irreligious persons than was the writer in this stage. They were utterly abominable, and we bore till patience ceased to be a virtue. Lord Bacon says that 'certainly virtue is like precious odors, most fragrant when they are incensed or crushed.' We felt ourself, after a certain length of time, incensed or crushed, or, as his lordship means, bruised and burnt by their guilty and irreligious behavior, and we could restrain the savor of our religion no longer. As the apostle commands, we rebuked them sharply, but in a tone, and temper, and measure so suited to the occasion, as, without giving offense, to leave them rather crest-fallen. Fain would two or more of the oldest and boldest of them have rebelled, but the hammer, and fire, and flaming sword of the Spirit of God, not imprudently nor unskillfully applied, proved more than a match for their carnal courage, and the whole were ultimately subdued to silence. In spite of storms and other casualties by steamboat, stage, and steam cars, we all arrived safe in the city of Baltimore, early on the 20th of December, for which we had a thousand reasons to bless our good and gracious God.

“From the Exchange Hotel we repaired to the hospitable domicile of our brother in faith and spirit Alexander Reed, and certainly never was man by man or brother by brother received in a manner more congenial with the spirit and precept of primitive Christianity than we by him. 'Simon,' said our great and glorious Master to a certain Pharisee, 'I entered into thine house, and thou gavest me no water for my feet—thou gavest me no kiss.' Not so with this man of God—this disciple of Christ. He embraced us, kissed us, and graciously washed our feet. Before we commenced this journey, we had campaigned it for a series of weeks together; had lifted from the bosom

of the Ohio River twenty converts at a time, with our own hands; and, enfeebled in body and exhausted in mind, had seen a hundred happy citizens born into the kingdom of our God. These, with the difficulties of our journey up the river and over the mountains, had well prepared us for appreciating the Christian custom of washing of feet attended to on this occasion by our brother Reed. Our heart was touched. We thought we saw in the faith and manners of this disciple both the principles and practice of our own dear Redeemer, and we made no effort to restrain our tears. We were both silent, but we both wept.

“In the afternoon we had an introduction to the two other elders brethren Austen and Dungan, with many others. Great, indeed, was the brotherly kindness tendered me by the elders of this dear congregation—not in word and courtesy alone, but in truth and in very deed. We felt at first what we learned at last, that we had a home in every heart and in every house of the rich and the poor together.”

From New York he returned by the way of Philadelphia and Baltimore, and the effect of his visit may be gathered from a letter from the church at the latter place to the church at Carthage, where he resided.

*“To the Saints and Faithful Brethren in Christ Jesus at Carthage, Ohio,  
the congregation of Baltimore wisheth peace:*

“BRETHREN: The bearer being about to return home, we conceive it due to him and to you, agreeably to primitive custom, to give him a letter of commendation. We should be wanting in the courtesy, gratitude, and affection of the gospel did we fail to testify our approbation of the course pursued by our brother since he came among us. His deportment, zeal, piety, and devotion are to be highly commended, inasmuch as they have exerted a sanctifying influence upon all who have become acquainted with him here



and we have the testimony of brethren in Philadelphia and New York to the same amount. His affectionate, lucid, and venerable manner of presenting the truth has commended itself to all who heard him, and been very instrumental in disabusing the public mind of certain prejudices and errors in reference to some things we believe and practice, occasioned by the unskillful and injudicious manner of some unwise though honest advocates. His addresses to the brethren have exerted a most salutary influence in awakening them to that perfection of spirit and character by which we must enter the kingdom of God. And now we do most cordially commend him to your regard. "Signed in behalf of the church.

"ALEX. REED,

"GEORGE AUSTEN, *Elders.*"

"FRANCIS DUNGAN,

About this time the teachings of Miller and others with respect to the second advent were creating great excitement, particularly in the West. The second appearing of the Son of man was, according to them, to take place in 1843; many sincerely believed it, and acted as those who expected to witness that glorious event. Prominent ministers in nearly all denominations became interested in the subject, and the prophecies in regard to the second advent were eagerly and carefully studied. The religious press teemed with arguments pro and con, and religious society was moved and agitated as it never was before in this generation. Mr. Campbell wrote and spoke much in regard to the matter, and, without committing himself definitely with regard to the time, seemed to be under the impression that the world was on the eve of some great and wonderful event. Mr. Scott, who was of a more excitable temperament,

entered warmly into the discussion and investigation of the subject. The event was so glorious and to him so desirable, that many mistook his wishes for his convictions in regard to the matter, and he was regarded for a season as identified with the Second Adventists. He mingled freely with them at their meetings and participated in them, and invited eminent preachers of that faith to Carthage, and afforded them every facility for the presentation of their views to the people. He did not forget, however, to present before them the views of the gospel in which he was regarded as peculiar, and this he did so successfully that a number of the Second Advent preachers embraced his views of the primitive gospel and publicly advocated the same.

While he was greatly excited and interested by the event which was the great theme of the Adventists, he did not seem to be convinced by their reasonings with regard to the time at which they expected it to take place. The following, from his pen, is quite as sensible and pertinent upon this point as any thing written at that time:

“Touching the chronological part of the great question of the second coming of Christ, it is impossible that men should not have their reflections on this point, and perhaps it is equally impossible they should not occasionally hazard a thought upon the probable era of its occurrence; but whether those who dogmatize on the hour, day, or year of this illustrious event afford high evidence of superior sagacity, or are by so doing likely at last to confer any permanent benefit on true Christianity and the cause of reformation, may be deemed extremely problematical. Our Lord has said that of that hour knoweth no man; no, not the

angels of God; no, not the Son, but the Father only. This, however, was uttered, as the advocates for a particular date sagely observe, eighteen hundred years ago, when men, and angels, and the Son himself did not enjoy the benefit of the superior and increased illuminations of the New Testament. It is different with themselves. They have all the wisdom of the ancients, and of angels, and Christ; and more, too, they have the New in addition to the Old Testament; they have the apostles in addition to the prophets. This, indeed, is one way of accounting for their own superior attainments above men, angels, and Christ himself; and the argument, it is likely, will go a good way to annihilate the scruples of many. But a man of prudence will pause before he leaps into the conclusion here. He would probably oppose serious objections to this argument. Perhaps he would ask, 'Who gave the New Testament?' 'Was it not the Son?' 'And if the Son gave the New Testament, did he reveal any thing there which he himself did not know?' It is important to the character of those who have entered upon discipleship to Christ by obedience to the true gospel, that they have their hopes elevated to the appearing of Christ, and fixed upon the purity, perfection, and glory of his kingdom; but whether an attempt to accomplish this by appealing to an exact and fixed chronology, would not, if successful, be followed by a reaction disastrous to their morals and religion, in the event of a disappointment, deserves solemn deliberation. For the consideration of all the faithful, it ought to be noted that the chronology of the *New* is, in all its important features, precisely that of the Old Testament. The chronology of the Revelations is Daniel's chronology, and affords no additional light on this part of the question touching the appearing and kingdom of Christ. Let us, then, who advocate original Christianity, preach to the saints for their perfection the second coming of Christ,

with all its adjuncts, for its own intrinsic merits, its own divine importance alone, and leave the chronological question where Christ and his apostles left it—that is, let us leave it in the moral uncertainty in which they left it, and, in the hope of its speedy occurrence, purify ourselves from all filthiness of the flesh and spirit, that whether he comes at midnight, at cock crowing, or in the morning, we may be accounted worthy to stand before him.

“Mr. Miller affirms that this dreadful catastrophe will occur next year—that the present order of things will be arrested in its boasted progress in 1843, and the world come to an end. We will not deny this, and dare not affirm it; but we do affirm that, as the moral lies, not in the chronology of the event but in the event itself, then, whether the Lord comes next year or in the present one, it is our duty to prepare ourselves and our families for this awfully momentous event. Do we desire that our children should go to heaven, that they should share in the glory to be revealed? What, then, if it should be written on to-morrow's sun, with the pen of midnight darkness, that "time should be no longer." Have you, reader, any rational or scriptural assurance that the Lord will accept your children with yourself? Were the sign of the Son of man now to appear in heaven, would you exult? would you say, 'My redemption draweth nigh?' Where are your deeds of charity? where your acts of munificence to the poor? Have you fed his hungry ones and given the cup of cold water to his thirsty saints? Have you clothed the naked, visited the sick, and lodged the stranger? Or has your obedience been of a positive nature rather than a moral one? Have you only to say, 'Lord, I have been baptized'—'I have eaten and drunken at thy table!'"

In 1844, Mr. Scott left Carthage, where he had spent some thirteen laborious and useful years, and

returned to Pittsburg, the scene of his early labors. Here he published a weekly paper, styled the "Protestant Unionist," which was well supported and did good service, especially in advocating the union of all the people of God on the Bible alone as the rule of faith and practice. He preached for both the church in Pittsburg and for the much larger congregation in Allegheny City. He paid much attention also to the instruction of a class of young men in biblical knowledge, some of whom became able ministers of the Word.

He also, for a considerable length of time, did service as a "colporteur;" he had heard of the great good achieved in Europe, through the agency of the humble men who carried the Bible into every hamlet and cottage, leaving a copy wherever it was needed, with money for it or without price, as the particular case required, and reading to those who were unable to read the precious truths of the Word of Life; and the example seemed one worthy of imitation and that might result in great good. Taking a basket well filled with Bibles and Testaments, he visited those parts of the two cities most likely to be destitute of the Scriptures, and actually found many without a copy of the Word of God. All who needed a Bible received one, and his experiences at the close of each day's labor in this field were interesting in the extreme. His basket of Bibles served as an introduction to professors of every name, and in many families where the Bible was read and loved he was long and lovingly detained; aged saints were strengthened and comforted as he read and commented on the book they loved, and the young were delighted and charmed

with the wondrous conversational eloquence of a man who had drunk deep into the Spirit of the Book he was striving to circulate. He met with kind treatment from all classes, Methodists, Baptists, Presbyterians, and Lutherans; all bade him God-speed, and gave him a warm welcome whenever he came back; and had the history of the events of those days been preserved, it would have formed one of the most delightful chapters in his eventful life.

He met with some reverses of fortune about this time, but they were regarded as light, as he never had much to lose, and never set his heart upon what he had. The chief of these losses was by the great fire in 1845, which was somewhat against him by delaying the issue of his paper, which, however, he was soon able to resume. An account of that terrible conflagration was given in an "extra" of the "Protestant Unionist," which we subjoin:

#### "TERRIBLE VISITATION.

"Like the broad river whose silent flow renders us insensible to the sources whence it derives its waters, the ordinary providences of God are so mild and equable that they frequently lull us to repose, and fail to make us feel that the Most High either pervades them with his presence or controls them by his power. It is when his judgments, like the mountain torrent, come 'rushing amain down,' that man is made sensibly alive to his glory. If night shines forth in unsullied beauty—calm, broad, and glorious, mortals rightfully indeed, but thoughtlessly alas! embrace its sacred repose, and softly dream away the lee-long night; but if the Eternal pitch his tent in the heavens; if he make his pavilion round about him dark waters and thick clouds of the sky; if he flies upon the wings of the wind, and the

stars are the dust of his feet, men are wakeful, they tremble and are afraid, and confess a present God. When Morn enthrones herself on the brow of heaven, arrayed in glory and beauty, heralded by the throng of woodland voices, fanned by scented breezes, her feet washed in the dews of night; when Flora scatters her path with flowers, and the whole earth is responsive to her all-cheerful voice, mortals are entranced with the beauty and sublimity of nature. But does she come on in clouds and storms? Does she array herself in bickering lightnings, and speak to the nations in peals of thunder? then men stand aghast, they are aroused, and lose their sense of the sublime and beautiful in their reverence for Him

'Who rules the whirlwind and directs the storm.'

“When the ordinary business of society proceeds apace, calm and unbroken, men silently systematize their plans of life and schemes of business; they gradually become proud, imperious, and unfeeling. But let the general order of life be suddenly interrupted by some great calamity; let the fountains of the great deep of trade and commerce be rudely and forcibly broken up; then men perceive that God's judgments are abroad in the earth, and they learn righteousness; the sympathies of society are restored and generalized; the storm is passed; men are refreshed; they resolve henceforth to live more according to nature; they reform their plans; they do justice, love mercy, and walk humbly with God.

"These moralising! are preliminary to recording one of the most calamitous and fearful conflagrations that ever invaded the streets of any city. One fourth of Pittsburg is a heap of ruins—absolutely consumed by fire, so that, with one of old, we may say, 'Behold and see, all ye that pass by, whether there be any sorrow like unto our sorrow wherewith the Lord hath afflicted us in the day of his

fierce anger.' Almost sixty broad acres of our dear city have become a wilderness, in which nothing is beheld but stacks of chimneys, shattered colonnades, pillars of blackened stone, unshapely fragments of ruined workshops and overthrown factories, the leaning relics of ruined temples, edifices, and public buildings, now, alas! no more!

“The field of this mighty devastation lies in the form of an isosceles triangle, the Monongahela River, for more than a mile in extent, constituting the base, and the other two sides, commencing at the two extremes of this line, running diagonally into the heart of the city, and meeting in a common point somewhere near the court-house. The vast area embraced in this regular figure is said to have included 12 or 1500 houses and public edifices, not one of which is left unconsumed. All are reduced to indistinguishable ruin—overthrown, broken down to the ground, burnt to ashes.

"Ferry Street commences at the Monongahela River, and extends thence in a direction toward the Allegheny River. It was near the Monongahela terminus of Ferry Street the great conflagration commenced. It is ascertained to have originated in an ice-house, whence in the lapse of a few hours it spread its destructive flames with fearful effect over the whole immense area already described.

"We could wish to communicate to the readers of the 'Protestant Unionist' some adequate idea of the whole extraordinary scene, and of some points in it in particular, but our faculties are unequal to the task. The broad acres, as they were convulsed by the fiery deluge and swept by the whirlwind of flame, presented a scene so vast and awful, and in some points so inconceivably grand and terrific, as to defy all our feeble powers of description. The ocean of tumult and fire would have supplied matters and marvels for the faculties of Dante or Milton. At first vigorously opposed, repressed, and hemmed in by the efforts of the firemen, the conflagration progressed but slowly, but at one



o'clock the wind, veering round two points against the city, and, arming itself with the strength and fury of a tempest, spread the fire abroad with amazing rapidity, and, by inflamed shingles, fagots, and burning fragments of windows, doors, and casings, inoculated with the burning contagion every thing within the precincts already described! Let the reader imagine what a flood of fire that must have been whose fuel was supplied with all that was combustible in 1200 houses, offices, temples, workshops, academies, universities, market-places, and manufactories! Then it was the affrighted populace might be seen fleeing from their inflamed vicinities like a flock of sheep, happy to outstrip the fiery storm that pursued them, and consumed without remorse all they owned of earthly goods! Hundreds were beggared in an hour! 'O Lord, thou art our Father; we are the clay, thou art the potter; we are all the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever; behold, see, we beseech thee, we are all thy people.'

“The burning of Mr. Bakewell's glass-house was a splendid and affecting scene in the drama of the great conflagration; but the Monongahela House, as it passed through the fiery ordeal, presented to the eye and the feelings the most awful and exciting spectacle. We beheld the destruction of this great ornament of our city with lively anguish. It was five stories, and extended in breadth across an entire square. The flying fagots first seized upon the wood casing of the brass cupola with which the building was surmounted. In fifteen minutes it flamed like a Pharos on the lefty pile, then burning shingles struck against the eaves of the building, which kindled with amazing rapidity, and the house forthwith was corniced with fire. In ten minutes more, flames began to ascend from the roof. The windows burned, and burst, and broke. The flames were speedily seen devouring the interior; they seized upon the doors and floors, the internal casings, and all the various articles

of furniture with which this spacious hotel was enriched. The most tempestuous conflagration now pervaded the entire house; and while the interior raged like a volcano, the west corner and west side were lashed with unequalled fury by flames from the adjacent warehouses; the whole edifice trembled to its foundation; its floors sunk, its doors and windows vanished like a dream; its walls fell, and in an amazing brief space of time it came forth from the terrible ordeal the unshapely ruin which is now seen where the once celebrated Monongahela House so lately reared its head. The Lord have mercy upon us. It was a fearful sight to behold! We are mortals of a day.

“We never before witnessed any spectacle so extraordinary as the conflagration of the Monongahela bridge. A few fagots first dropped upon the roof of the structure at the end of the bridge next the city; they burnt through it in a moment, and falling, with other inflamed matter, upon the immense quantities of furniture which had been thrust into the bridge for safety, fired them instantly. This caused a great and sudden expansion, and the bridge became a vast funnel, through which the streaming atmosphere roared with the noise of thunder. It must be remembered, however, that all the phenomena here were shortlived truly, for the whole affair was over in twelve minutes! A leader of smoke without, preceded by a train of fire within, ran along the eaves of the structure and in its course fired the whole length of the bridge. It crossed the river in seven and a half minutes. The floor of the bridge now poured downward toward the surface of the water a vast volume of dark, black smoke. This the winds turned upward under the bridge, so that the whole inflamed fabric seemed to rest upon this as a basis; and while the entire frame, yet unbroken, glowed with scarlet brightness, it seemed some aerial machine panting to ascend on its black yet gracefully fashioned basis of cloud to some destined ethereal port in the heavens. But lo! in a moment all

the phenomena are reversed, changed; the scarlet weather-boarding and the roof are for an instant powdered over with white ashes, the whole is then convulsed suddenly and bursts like a bubble; then the timbers crack and break, and the flaming arches in quick succession and with fearful, combustion descend in horrid ruin to the bosom of the river. 'O Lord, all our righteousness is as filthy rags, and we do all fade as a leaf, and our iniquities, like the wind, have carried us away.' 'Have mercy upon us, O Lord, have mercy upon us, for we are weak.'

“But while we have seen the monuments of our civic greatness yield in succession to the devouring flame; while we have witnessed much of what was magnificent, beautiful, and excellent in our city reduced to ashes; while we have beheld banks, offices, churches, academies, and whatever commanded the admiration of foreigners, or formed objects of just satisfaction to our own citizens, consumed by fire, much is there, nevertheless, in the whole calamity to excite our gratitude. Very few lives have been lost; much sympathy has been excited in behalf of the sufferers, and a new and vast field has been opened for the liberality, love, and best feelings of the philanthropist and the Christian. Let it not be with us, as with those of whom it is said, 'They repented not to give him glory.' 'Let us humble ourselves under the mighty hand of God, and he will exalt us in due time.' Let us take with us words and come and say, 'Take away our iniquities and receive us graciously; heal our backslidings and love us freely.' And the Lord will be to us 'as the dew.' We shall 'grow as the lily,' and shall 'cast forth our roots as Lebanon.' The Lord grant that all our citizens may hear, and fear, and rely upon the Lord, and make him their fear forever!"

## CHAPTER XXVI.

Chosen Elder of the Allegheny Church—Extracts from his Diary at this period—Marriage of two of his children—Death of his wife.

**I**N addition to all the labors we have mentioned, others were added; after being a few years in the city he was chosen as bishop or elder of the Allegheny Church, which imposed upon him the new cares and duties growing out of the oversight of the flock. For those duties he was admirably fitted; few men ever took a more sympathetic heart into the house of mourning than he, or ministered more tenderly to broken hearts the consolations of the gospel of peace. He well knew, too, how to deal with the erring, and he was greatly successful in bringing back to the fold the wanderers that had strayed. His heart was in his work, and this made it pleasure rather than toil.

A few pages of a diary kept by Elder Scott at this period has fallen into my hands, which will give the reader a clearer insight into both his inner and outward life than any other hand could sketch; and it is only to be regretted that so brief a record remains of a life so useful and eventful. In perusing these daily jottings, the reader can not fail to be impressed by the devout spirit which he manifested, and the earnest purpose by which he was animated. His first entry is dated Friday, Dec. 1, 1848:

"The first day of my eldership. Studied, wrote, and walked to the top of the hill north. This is a great exercise for the lungs and limbs, yet a small price for the rest and fresh air with which it is rewarded at the summit of the hill. It is like ascending to paradise. We breathe a more vigorous atmosphere and see all around the innumerable hills that form the main features of the country.

"In ascending, we rise from the idea of man's weakness into that of God's power; we ascend from the restlessness of the finite to the tranquillity of the infinite. On the hilltop I felt myself with God. The wind was from the north, keen, cold, and refreshing—the sky covered with leaden black clouds, with the sun now and then gleaming through them with a wintry flush.

"In the valley below, with the three rivers streaming through it 'like a giant's blood,' lay the two cities. The fresh north wind carried the smoke from a thousand chimneys gracefully toward the Ohio, and laid it in a black, unlovely mass upon the Coal Hill side. Began my descent running, and continued it the whole length of the hill downwards, every muscle of my limbs and body aching in response to the powerful test to which their strength and elasticity were put by the exercise.

"Sought to reclaim an erring brother. Visited another in reference to a family Bible. Spent the night in study.

"LORD'S DAY, Dec. 3, 1848.

"The great festival—God's great festival; the best of all the seven. What a delight is the Lord's clay! Crowded with the grand deeds of Christ—his death, resurrection, and ascension to heaven—it awakens in the soul all the resplendent recollections of the kingdom of God. What themes does it afford for meditation and eloquence!

"I spoke 'On Christ as the Son of God, with power, authority, and salvation.' A grand topic—Matt. 14th chap. One accession by baptism, and another by repentance and

confession. The congregation was good, but not overflowing. In the afternoon, under the solemn gladness of the Lord's Supper, we had the reception of the two new members, and the kind greeting and shaking of hands of the brethren usual on the occasion. The Disciples were filled with joy and with the Holy Spirit. , The day closed with a sermon by Dr. Slosson, during which I slept as sound as a top, and was awakened, to my shame be it spoken, only by the doctor himself, whom I found, to my astonishment on awaking, sitting by my side. But this came of my restless and fitful sleep of the preceding night.

"MONDAY, Dec. 4, 1848.

“Studied Bell's Anatomy. What a marvel of mechanism is the human skeleton! The first dash of this great master's pen excited my admiration and fired my enthusiasm. 'The spine,' he says, 'is the center of muscular motion, and the part of most common relation in the system.' How elegant! By this beautiful truth the mind is carried at once down to the deepest and most fundamental thought in anatomical science.

"With firm, elastic tread I marched to the mountain, and felt that I had reached the summit without requiring, either for limb or lung, a single halt. Then again, I enjoyed the feast of a hundred hills, all lying in the quietude of the Infinite, who had formed them a feature of his own power. For a moment I retreated to the back of the mountain, that I might enjoy the sweets of solitude, that I might hold converse for a moment with the great sentiment of power that impressed itself on the surrounding scene. We are the architects of our own character as we are of our own fortune; I felt that the man who would ascend into the serenity of the Infinite must hold converse with the Infinite, the sublime, the boundless. Astronomy must be nearly allied to grandeur of character. The stud)

of the stars and the silent, boundless heavens, must be very favorable to the growth of the higher virtues of silence, quietude, peace, tranquillity, awe, reverence, and devotion.

"With the multitude of hills lying all around me, I could not but lift up my hat as being in the presence of God. 'Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, O King of saints.' Involuntarily I repeated that inimitable inspiration—the 34th Psalm: 'I will bless the Lord at all times, his praise shall be continually in my mouth.'

"This is the psalm that the pious Boardman, first husband of the second Mrs. Judson, directed his sweet wife to read to him the night before his death in a far distant land. Alas! the thought stirs my soul to divine and melancholy sympathy. 'This poor man cried, and the Lord heard him, and delivered him from all his fears.' Ps. xxxiv.

"The wind was direct from the north and laid the smoke of the two cities in an unshapely black mass against the Coal Hill south. A slight rain came up; clouds covered the heavens; the day was damp, dark, and drizzly. The noise of the city, very audible, ascended from below like the noise of a host preparing for battle. I descended running; the entire length of the hill did not exhaust me. My mouth and muscles, my limbs and lungs stood it admirably. Made twenty or thirty calls. Had some talk both with Irish Catholics and Scotch Presbyterians.

"DECEMBER 5th, 1848.

"Called on a few families; promised a Bible and Testament to a poor black woman. Saw a young wife, who, with her husband, said they were Baptists, and from England; six months only in this country and as yet had joined no religious community. Spoke with a family touching a family Bible, and with an acquaintance, an alien, of giving us a hearing.

"DECEMBER 6th.

"Called on the black woman with the Bible and Testament I had promised yesterday. For the former I was to receive twenty-five cents; but on asking the woman of the welfare of her husband, she told me he was sick; that he was a Baptist, and a preacher. I could not think of taking the price of the book from her, and so gave the Bible to her, and the Testament to her little daughter. May God bless them both, to the mother and the child. Called on a Cumberland Presbyterian, and conversed with the mother of the family. This is always interesting. Since I came to have a family myself, conversation with mothers is, I feel, more interesting to me than with daughters. Spent almost the entire day hunting up the flock. Had several opportunities of fireside preaching. May God water what I planted! Are the public or private labors of a pastor the most prolific of good? Or can the elder of a church achieve more by his private or public labors? Public and private labor do form but the two parts of one rule for evangelizing the world. As it is said the apostles labored 'publicly and from house to house,' but as things which God has joined together man oftentimes thrust asunder, and as ministers who work well in public, divorce from this the love which is due from them to their flock in private, it may be well to consider the comparative value of public and private labor in religion. The purposes of the church are either *subjective* or *objective*, as the Germans would say. For they either respect her own perfection or the world's conversion. Touching the church's perfection, a minister may publicly say every thing that can be said on the subject of the personal and family piety of the members, and yet neither advance the thing one step or know the true state of the case in regard to any of them. Practice and theory, action and eloquence are different things. A pastoral visit discovers the sore and enables the shepherd to put his finger on it on the spot. Publicly, a minister can say



more, but do less. Privately, his field is narrowed down to the smallest possible dimensions, and, with the power brought thus near to the machinery, he acts with the greatest possible effect.

"DECEMBER 8, 1848.

"The wintry appearance of the country to-day was very striking; the brown fields and blackened forests, the disrobed orchards and desolated gardens looked sad. A flock of pigeons sported in the blustering wind over a cornfield, and seemed delighted with their fortune. How delightful would it be if men, like birds, could ascend for refreshment into the heavens! 'But the heavens, even the heaven of heavens, are the Lord's.' The earth hath he given to the children of men. Made a number of calls. Saw Sister C——, who informed me that her husband had died the last month, and left her with seven children. It was a sore case. Gave her——, for which she seemed exceedingly thankful.

"LORD'S DAY, Dec. 10, 1848.

"The rain cloud covered the heavens, the weather gloomy and wet. The congregation on that account thin. Spoke upon our blessed Lord as the 'Faithful and True Witness.' Rev. 3d chap. It was a happy theme, and I had an abundant enlargement and spoke the Word of the Lord boldly. In a preliminary—brief, and perhaps beautiful—spoke of nature and religion as witnesses for God. Touching nature, as testifying for the Divine existence, showed that David (19th Psalm), and Galileo, philosophy and religion, science and the Scriptures concurred; that from the atom to the archangel nature said there was a God, and that his natural attributes were power, unlimited power, immensity, wisdom, and benevolence. But while, as Paul expresses it, the invisible attributes of the Godhead are clearly seen in the things that are seen, the details of creation were entirely mute in regard to some of God's

moral attributes; his mercy, justice, and compassion for man as he is. Religion supplies what is wanted here, and testifies of the mercy and justice of God and his disposition toward man as he is—fallen, sinful, forlorn, ruined.

"On the front of the canvass of religion stands our Lord Jesus Christ, distinguished as the faithful and true witness to the divine nature in the points above stated. He testifies in behalf of God, against the world and against the church. He is a witness because he testifies—a true witness, because all things whatsoever he heard of the Father he has made known to us—the truth, the whole truth, and nothing but the truth; and he is a faithful witness, because he maintained the truth of his testimony to the death, and sealed it with his blood.

"1st. His testimony in behalf of the Divine nature is chiefly accumulated on two points:

“1st. That God loved man as he is.

“2d. That he loved justice more; and, as proof of this, seeing nothing else would do, he sent his Son into this wretched world to redeem it. His testimony against the world also converged to two points—that it was,

“1st. In a state of sin,

“2d. And would be punished.

"So also of his testimony against the church; that her leaders, the Scribes and Pharisees, had

“1st. Corrupted the law; and,

“2d. Rejected the gospel.

#### “IMPROVEMENT.

"In witnessing for God and against the church and the world, we were to imitate him, and meet men precisely at the point where they set themselves in practical opposition to God and religion. To do this, was to be a true witness, and to do it at the hazard of our life and reputation, was to be a faithful witness.

"In the afternoon, we had heaven upon earth; that is, we had the Lord's Supper.

"LORD'S DAY, Dec. 17, 1848.

"In the afternoon, partook of the Lord's Supper with the brotherhood. It is usual for me or my colleague Bro. Church to call on one of the brethren, to address the church at this solemn moment, but I do not approve of it; experience is against the custom, for I never can perceive that one of all who are invited to speak on the occasion sympathize with it, or are equal to it. They preach about everything and any thing that is uppermost in their mind, and that is never the Supper. This is incongruous, and to me exceedingly annoying. Would they take Gethsemane, or the house of the high priest, or that of Caiaphas, or Pilate's bar, or the Pretorium, or the balcony 'Ecce Homo,' or the nailing him to the cross and his elevation on that accursed tree, or his groans, and cries, or death, or burial, or resurrection, or the nature of the Supper as a memorial of his death, or its peculiar attribute, or its character as the symbol of union among the brethren, or any other of its meanings, either figurative or literal, they would at least proceed decorously and in unison with the occasion; but this is seldom or never done.

"The last and latest hours of this blessed evening were spent with my wife in reading, and in weeping over the piety, genius, and sufferings of the second Mrs. Judson, of Tavoy, India, as portrayed by her who has succeeded to the arms and affections of her eminent husband, Adoniram Judson, of Maulmain.

"DECEMBER 19, 1848.

"In my descent from the mountain this morning, was saluted by Mother Thompson, who informed me both of Mrs. S——'s residence and her own. She is a widow.

I have already obtained the names of twenty-four widows, all members of the congregation. What a field for the Christian philanthropist is this!

"DECEMBER 25, 1848.

"How sweet to give the first-fruits of our waking moments to God! How blessed to receive a Christmas gift from him! The blessing of the Lord maketh rich and addeth no sorrow. Attended my theological class; greatly surprised by the students, who acquitted themselves beyond all expectation. In the four gospels, we see our religion founded; in the Acts, we see it organized; in the epistles, we see the church's pastoral superintendence; and in the Revelations, we see her apostatized.

"DECEMBER 26th.

"Spent the evening with a Christian brother. A visit for religious purposes, if discreetly made, is as delightful as it is profitable to the parties. But the visit should, if possible, be strictly religious, and the sacred always be made to predominate over the secular.

"LORD'S DAY, Dec. 31, 1848.

"This was a day rich in all grand things. In the morning, Bro. B——, Agent of the Society for Converting the Jews, preached on this subject, and took the ground that the gospel was to be preached to the Jews *first*, and that the mass of the heathen world would not be restored to God by the preaching of the gospel until Israel should be saved. Bro. Church followed in a few remarks, very much to the purpose, in which he justified the ground which had been assumed in the sermon. I closed by a few words on the joy of Israel when these things should have been accomplished. The afternoon was heavenly and divine. Oh! the blessedness of the heavenly ordinance of the Lord's Supper. What a feast—it is fat things, truly—wine upon

the lees well refined. Bro. Church preached in the evening. The discourse was upon Romans 8th chap. Very fine—pious, practical, enlightened."

The preceding extracts are all from the same month, and yet what a rich variety of thought, feeling, and action do they present! His love of nature, which ever led him up to nature's God; his deep devotion, his earnest practical religion, seen in visiting the fatherless and widows in their affliction; his careful study of God's Word; devotion to the class of young men to whom he was unfolding the Scriptures; and the abundance of his public and private labors; all of which show that he permitted no day to pass without its good deed. Had this diary been continued, what a rich legacy of Christian example, instruction, and effort it would have been! But a record of it has been kept that will be imperishable.

In the midst of these his abundant labors, however, he was very happy; and the few years spent at this period in Pittsburg were, doubtless, the happiest of his life. He enjoyed greatly the society of his son in the faith, Elder Samuel Church, under whose labors a large and influential congregation had been gathered. Their intimacy had been life-long, and grew with each succeeding year, and the attachment they had for each other was cemented during these years by the union of their families—Mr. Scott's eldest son John marrying Mary, Elder Church's eldest daughter, and Mr. Church's eldest son William being united to Emily, Mr. Scott's eldest and only surviving daughter. Happy in seeing his children settled in life, happy in useful and successful labor, happy in seeing the cause

to which he had given the energies of his life prospering beyond all that he had hoped, he had reason for gratitude and devout thanksgiving. For a great portion of his life he could truthfully sing:

“No foot of land do I possess,  
Nor cottage in this wilderness,—  
A poor wayfaring man.”

He went on his way toiling, sorrowing, yet rejoicing, and could truly, amid all the changes of his lot, say:

"Yonder 's my house and portion fair,  
My treasure and my heart are there,  
And my abiding home."

He found by experience and observation that the fewer earthly cares and anxieties a preacher of the gospel had, the better it was for him and for the cause in which he was engaged. He saw that riches often drew the heart away from God, and therefore he neither strove after wealth nor repined at his lot. One very happy result of his narrow circumstances was, that his children, at an early period, became self-reliant and self-supporting, and the fact that all of them have been, in a greater or less degree, successful in life may be attributed to the stern yet useful discipline of their early years. As already intimated, this period of his life was doubtless the happiest he ever enjoyed. Relieved, in a great measure, of a parent's anxiety by seeing his children settled and their prospects cheering, he doubtless expected that he and she who for more than a quarter of a century had been his faithful companion would quietly descend together the western slope of life, and, as they had cheered each other in the steep ascent, so they

would comfort each other as they went down the declivity, and, in the words of the old song, not separated by a long interval, they would "sleep together at the foot." But this was not to be; the great sorrow of his life was at hand, his beloved wife was taken away, and his heart and home were left desolate. This sad event took place on the 28th of April, 1849, and was made the subject of the following tender and dignified notice by her sorely stricken husband, in the next issue of his paper:

"The death of this excellent woman was sudden and unexpected, but never, perhaps, did mortal breathe out her spirit in holier tranquillity. After death, her features wore composed into a heavenly sweetness, so that it seemed as if he who separated her soul from all that was mortal left behind him evident traces of his divine presence on the solemn occasion. Her history may soon be told. She belonged to families who were among the first settlers of Westmoreland County, Penn., where many of her relations still live. She gave her hand in marriage in 1823, and in 1827 accompanied her husband to the Western Reserve, Ohio, where she witnessed, during the years 1827, '28, '29, '30, thousands gathered unto the fold of God, and where she participated in the joys and sorrows of that deeply interesting period. During her long stay in Carthage, Hamilton County, Ohio, she made many acquaintances among the people of God, of whom hundreds, yea, thousands, partook of the hospitality of her roof and board. The difficulties to which the infantile state of the connection subjected our laborers during the last twenty-two years, were known to her perhaps more than any other woman, but she still hoped on, and greatly animated her husband to persevere when these difficulties had well-nigh overcome his faith. She

has raised for the Most High 'a godly seed,' and her husband, the best earthly witness—who feels that in her death the center of feeling and affection, and of moral and religious influence, is smitten down in the family—testifies that she was the best of wives, the tenderest of mothers, and the most faithful of friends—a Christian in faith, and works, and charity."



**CHAPTER XXVII.**

Admirable Essay on Christian Union—Encomiums bestowed upon it—  
Visits Bethany—Death of Samuel Church—Letters.

**W**HEN the sad bereavement just noticed took place, Mr. Scott was something over fifty years of age, and in this, the autumn time of his life, the fruitfulness of which its spring time and summer time gave such rich promise was not wanting. His powers at this time were in their full maturity, and his sorrow gave a mellowness and tenderness to his thoughts which they had not possessed before. The thought that the shadows of evening were drawing near doubtless led him to think of the night not far distant, and of the necessity for working while it was "called today," and the result was a girding himself for the best labors of an active and useful life. His plea for a return to the example of the apostles in presenting the message of life and salvation to dying men, had been eminently successful; thousands of converts were made every year, giving ample demonstration that "the gospel was indeed the power of God unto salvation to every one that believeth," and that "the law of the Lord is perfect, converting the soul;" and the faith grew strong in his heart that the truth of God, which had wrought so mightily in the conversion of sinners, would be the instrumentality through

which would be accomplished that union of his people for which the Savior when on earth had prayed.

In order to promote a work so desirable, it became needful to show the origin of the evil of division as the first step toward a remedy. "This he set forth by saying "that people handle the Christian religion as unscrupulously as if it were left to them by God to perfect its structure. The ancients tell the story of a painter who wished to please every body, and, having put his picture in a public part of the city, with a brush at hand, he left directions for every one to make such alterations in the painting as pleased himself. When the artist returned, he found the picture in such a state by touching and retouching, that he did not know it! Men think that the chief work of God, the great portrait of Christianity, is left in our streets to be improved and to be made what they would have it to be." The diversity of the different religious parties, and the contradictions of the various creeds, fully justified the striking figure which he employed; the existence of various creeds and parties was a practical denial of the right of the One Lawgiver to legislate for his own church, or, what was equally injurious, to assume that he had failed to make the needed laws and left that work to his erring creatures, Mr. Scott clearly perceived that human legislation, in matters pertaining to the church of Christ was a fatal mistake; that for union and harmony to be secured and preserved, the King himself must make the laws and the church administer them and be governed by them. To found the church and give no law for its guidance, to him seemed as great a defect as it would have been for the Creator to

have left our world without a sun. To correct, as far as lay in his power, the evils of division, and present a firm basis for the union of all the people of God, became now an all-engrossing thought, and resulted in a tract of over one hundred pages, in which the subject was handled with a force and felicity which have seldom been equalled.

He sets out with the proposition that "Christianity stands on a basis of reality, an organic truth, a creed, a something to be believed in order to salvation," and supports it by saying: "On a contrary supposition, our religion would be without a constitutional truth, not deserving to be ranked among systems. Without an essential element, it would be like a watch without a spring, or a clock without the weights, or like the law of Moses divested of the central or pervading thought of the divine unity; it would be an assemblage of inoperative elements. Every system of true religion, as much as every system of physics and morals, must stand on some basis of reality. Christianity is a system of true religion, therefore Christianity must stand upon some basis of reality. It must have a creed, a master truth, an article of faith, to be offered to men for their salvation," and then adds: "This truth of the Christian system is enunciated in the form of a proposition—namely, that Jesus Christ is the Messiah, the Son of the living God." He shows that by an hearty acceptance of this truth men are united to Christ, and that if carried out in the life, it will not only bind them to their common Lord, but also to each other; that they will confess with their mouth the same Lord, follow his example of obedience, trust in his death, wear his name, be

guided by his word, cheered by his promises, and hope to be made partakers of his joy. With regard to this great truth, the Divinity of Christ, which is the alpha and omega of his argument, he says: "If, without contemning the other crown jewels of the kingdom, I have placed my hand upon the diadem; if I have fully comprehended the force of its revolutionary and deeply reformatory powers; if I have held it on high till all its practical bearings have been determined, and it has become the creed and crown of glory of a great and pious people, I have done but my duty. O Lord, the majesty divine be thine, forever thine!" But it were a vain attempt to give a proper idea of the work by short extracts; one might as well strive to portray the ocean in its various moods upon a few inches of canvas. Some conception of its merits, however, may be gathered from the impression it made on some well qualified to judge, both with regard to its religious worth and literary excellence. An able writer among the Baptists said of it that it was from "the practiced pen of Walter Scott, to whom the voice of righteous celebrity has long since assigned a high place in the first rank of gospel ministers," and adds: "considered merely as a composition, it deserves to be classed among the best specimens of English prose from living writers; its style is vigorous, chaste, and nervous, occasionally rising into eloquence of the most polished and delicate type." Dr. Richardson, himself a polished and graceful writer, says: "I regard the performance as the most extraordinary work of the age in the religious department, not only for the logical force with which it evolves

the great master truth, the Divinity of Christ, but for the clearness and energetic beauty of its style and the wonderful power of analysis which it displays." And A. Campbell, one of the foremost scholars and thinkers of this century, said: "It is one of the best tracts of the age, and the best on the Divinity of Christ that has in forty years' reading come under my eye." Higher praise could not have been given to it, nothing has since been written to equal it, and to surpass it would scarcely be possible.

This was followed in a short time by another brief treatise on the "Death of Christ" scarcely inferior to the former one; full of tenderness and sweetness which such a theme could not fail to draw forth from a mind and heart like his.

In the meantime, he married Miss Annie B. Allen, of Mayslick, Ky., in 1850, and for some time was at the head of a flourishing female academy in Covington, Ky. Here his wife, whom he characterizes as "a most blessed woman, but inclined to consumption," died in 1854 of that insidious disease, leaving one daughter, Carrie Allen Scott. The union, though short, was a happy one, as his young wife was extremely amiable, truly pious, and deeply devoted to her husband. Her death caused him to give up the academy and to devote himself to evangelical labors, which were quite successful, and to the composition of the most elaborate work that ever employed his pen.

In the last week of 1855, he paid a visit to Bethany, and his spirit was greatly refreshed. He says he was received with the greatest cordiality and hospitality, and that it would have been impossible for any

one to have showed him greater kindness than was manifested by Mr. Campbell and family. He remained there several days, and delivered several addresses to the students at the college. Mr. Campbell and himself had been engaged in an earnest effort to restore primitive Christianity since their early manhood, but now Mr. Scott was about three-score, and his fellow-laborer verging upon three-score and ten; together they had borne the heat and burden of the day; they both felt that the evening was at hand and their work nearly done; but when they looked at the mighty results which had grown out of their united and untiring labors, they could not but be grateful to him who had made their lives and labors such a blessing to their race.

Previous to this time, Mr. Scott married his third wife, Mrs. Eliza Sandige, of Mason County, Ky., where he resided until his death. His faculties at this period of his life seemed to have suffered no decay; his form still erect, his hair but slightly changed, and the luster of his keen, dark eyes undimmed; and, though he felt none of the infirmities of age, he could not resist the conviction that when the lengthening shadows had grown a little longer he would be called to depart. This feeling was deepened by the death of many of his old and cherished friends, but more than all by the unexpected death of his lifelong friend and dearly esteemed brother in Christ, Eld. Samuel Church, which took place in the city of New York on the 7th of December, 1857. Converted by Scott more than thirty years before, and their early friendship cemented in after years by the marriage of their children, the loss was one that was deeply and

keenly felt—how deeply, we can best learn from the following letter of condolence to his son-in-law and daughter soon after the sorrowful event:

“MAYSLICK, Dec. 16, 1857.

"WILLIAM AND EMILY:

*"My Very Dear Children:* The Lord bless you, the Lord comfort you and support you under the news of your great loss, of which you will no doubt have been informed before this letter reaches you. A communication from Bro. Challen, dated the 10th of Dec, informed me of the sad fact of the death of your father in New York. He was on a visit there, and was in good health and fine spirits, but was taken suddenly with inflammation of the stomach and bowels. He had an appointment to preach to the Disciples, but he was unable to fill it. Dr. Parmley was informed of his indisposition, and called upon him at the Astor House and offered his services, which, however, were not needed, there being a physician in attendance. Next day (Monday) Dr. Parmley called again, and found your dear father rapidly sinking. He asked the doctor to pray with him, and to read the 14th and 17th chapters of John. He was greatly refreshed by these exercises, but too weak to talk much. He directed Dr. Parmley to place the Bible under his pillow; then, looking upward to heaven with a steady gaze and a countenance radiant with light and glory, he fell asleep in Christ.

“My children, my dear children, this news has reached my inmost soul. How unexpected to all of us! To your mother and you how severe! But we have a God into whose gracious ear we can pour, with the assurance of being heard, all our deep sorrows, all our crushing afflictions; and we know that, although the outward and commercial life of your father was agitated with great vicissitudes, yet his inward and spiritual life was very different; that it was calm, unvarying, meditative, devoted to God, beautiful

and holy. Though his death is but one of the millions of deaths by which a merciful God is unceasingly speaking to mankind, and reminding all of their mortality; yet this death speaks to me, and will, I doubt not, to you, in a peculiar tone. Oh, it seems to bring my last end near to me indeed! for he was as my own flesh and blood, as indeed the whole family are—but he particularly! He was among my first acquaintances in Pittsburg. I immersed him with my own hands upward of thirty years ago, and he was ever dear, ever lovely to me. During these latter years, my children, death has been more familiar to my meditations than formerly, for, as we have in us no natural instinct of death, and all our impulses are vital and immortal, I have during much of my life-time imagined I should live forever, and have weakly thought 'all men are mortal but myself.' I am convinced it is not so. I also must die, and the death of Father Church has doubled the rational conviction. May the Lord enable us so to live and spend this brief life as to be at last deemed worthy to meet our great and good brother and father in the better land whither he has gone!

“My dear children, be consoled; commit your sorrows to the bosom of your Father in heaven. His ways are above our ways, and his thoughts above our thoughts; but he is slow to anger and full of compassion, and so would manage us that our souls might not be lost. I sympathize with you in all your trials, afflictions, and privations. I ever bear you on my hands and bosom before a merciful God, who will not ultimately let pass unanswered the cries and tears of an afflicted and heart-broken parent. I live in hope to see you in spring or early summer.

"Accept a father's blessing, dearest children. May Almighty God have you all, at all times, in his holy keep ing; and to his name be all praise.

“Devotedly and affectionately, your father,

“WALTER SCOTT.”



Soon after this, he completed his work, "The Messiahship, or the Great Demonstration," his most elaborate effort, and a most fitting close to his literary labors. Other books have been written of which Christ was professedly the theme, but in this he was really so; every ray of light from type and symbol, prophecy and history, from seer and evangelist, is made to converge on the Son of God as the central figure; his nature, offices, and work are brought fully to view, until the reader, in rapt adoration, is ready to join with martyrs, apostles, and the heavenly host in their ascriptions of praise, and cry, "Crown him Lord of all." Elder A. Campbell characterized it as a very interesting, edifying, cheering, and fascinating volume. Elder Errett said: "Immense labor has been bestowed upon it by one of the best minds that God has given us. It sparkles and shines all over with the peculiar genius of the author." And Prof. Richardson adds: "I have read enough of it to see that it abounds in most valuable and profound thought, striking analyses, and rich development of truth. I am better pleased with it the more I examine it. It embraces charming passages, revealing deep lessons of human experience and divine truth. I thank God that you have been enabled to present such a work to the world. In view of its sublime and far-reaching revelations, its cogent logic, and still more striking analytical divisions, and just distinctions, the rest of the literature of the Reformation seems to me to grow very pale and dim."

His letters at this period show how much his mind was occupied with the things of that world

which he was rapidly nearing; one of them, to his eldest son, is as follows:

"MY DEAR SOX:

"The Lord bless you and your family; the Lord make you all a blessing. Your last came to hand last evening. What could more rejoice a parent than the practical proof which it gives of my children's love for each other? In the 133d Psalm, David compares brotherly affection to the inimitable ointment poured on the head of Aaron at his inauguration into the priestly office, and to the dews of Zion and Hermon. It is where this abounds that God commands the blessing of eternal life! Let it, then, abound among my loved ones, my children and my children's children, to a thousand generations. I trust I may never want a man to stand before God and praise him or Christ while the world endures. My dearest son, it is becoming strikingly evident that the present life is valuable only as seen related to the life to come. It is, indeed, burdened with mortal endurance, but suffering, like all things else, has a grand moral—perfection; and perfection has its reward—glory. God has opened my eyes to see him in every thing; as the poet says: 'The rolling year is full of thee.' In what thing is not God to be seen? As a child said, 'Where is he not?' Oh, it is a blessed gift from God—the gift of seeing him in every thing. The blessing of being associated forever with a single saint, say brother Church, is worth a life-time endurance of all the ills of life; but what is the fellowship of one to all—your mother, your dear blessed mother, and myriads like her, full of the love of God and glory all around; but what are all saints and all angels to our God, our sweet, our dear, our ever precious Redeemer, the Son of the great Eternal? Oh, my son, what love I have for them who love you! What love, then, must the great God have for them that love his Son! He will lavish on

them all the riches of eternal life. Let us, then, from generation to generation love our Lord Jesus with all our heart, with all our soul, with all our mind, and with all our strength. Let our family be great in piety, open, declared piety, seen and read of all men. Let us successively give examples to those whom God raises up by us, and grow *greater* and *greater* in piety toward God, till we shall stand and our descendants shall occupy the chief position in the front rank of those who have been heroes for God and the cause of our Lord Jesus in the earth. Eternal life is worth living for and worth dying for; let us labor, then, to enter into eternal life.

"Affectionately, your father,

"W. SCOTT."

A collection of his letters would be interesting, and would open his heart to the reader, but space forbids more than the following to an old and useful servant of God, who had removed from Mason Co., Ky, to Missouri, which shows the current of his thoughts:

"MAYSLICK, April 2, 1860.

"FATHER MORRIS:

"*Very Dear Sir:* The Lord bless you and make you a blessing! The Lord have you and all yours in his holy keeping!

"About one hour ago, it was intimated to me by Wm. Burgess, who is just arrived here from his visit to Missouri, that you desired to have from under my hand a letter on that blessed and great redemption which has so long been the life of both our hearts. If it is admitted that you are one of my most ancient acquaintances in Kentucky; that I have ever entertained the most solemn respect for your godliness, and that excellent and active intellect which the

Most High has bestowed upon you; that I know the depth of your affection for the brethren by the vast hospitality which you exercised toward them; and that you held for years the government of the church of God in this place, with comfort to the Disciples and honor to yourself, you will readily divine why it is that I hasten to meet your wishes.

"1st. To a meditative person like yourself, it must ever appear surprising, and indeed mysterious, that *man* should be both condemned and justified, lost and saved, made mortal and immortal, by the interposition of two powers exterior to his own system—two incarnations, Satan and the Messiah. It is evident that the sin of overthrowing the paradisaical order did not originate with the mother of mankind, but with an evil spirit not belonging to our sphere; and it is equally evident that for our great redemption we are indebted to an illustrious personage, styled 'the Lord from heaven,' so that sin and righteousness, justification and condemnation, have their origin in the spiritual spheres, heaven and hell. The center of the Adamic system having ceased to have life in himself, it is now granted us to renew our life and unity on an eternal and new basis, our Lord Jesus Christ, who has life in himself, even as the Father has life in himself.

"2d. Since the beginning of the world there have been five distinct apostasies from the living and true God. When men usurp our rights, we protest; God's rights have been invaded by these apostasies; he formally protested against this invasion. The apostasies are as follows:

“i. The Paradisaical—God himself protesting.

“2. The Antediluvian—Noah protesting.

"3. The Assyrian, Persian, Greek, and Roman apostasy—Moses and Israel protesting.

“4. The Jewish—Christ and the apostles protesting.

"5. The Christian apostasy—Luther protesting.

"In the first or paradisaical apostasy, man would not be governed by God. And being made for government, the antediluvian apostasy shows that he can not exist in peace without it. The imperial or third apostasy shows that he can not be governed by emperors and maintain his social rights; the Jews show that he will not be ruled by a deputy king, as Saul, David, or Solomon and others; the fifth and last, the Christian apostasy, proves he will not be governed by a deputy priest, as the pope, etc. He is, therefore, to be brought back to God by his Son and his saints. He would not be governed by God, and he can not govern himself; he is, therefore, to be ruled by one who is both himself and God—Christ—'God manifest in the flesh.'

"The universe is ruled by a compromise. Such are the great problems wrought out in history. The Christian faith will, therefore, work out in practice its own truth, and all impostures and apostasies will work out in history their own refutation.

"3d. The great design of God by the gospel is to bring many sons to glory; but for this grand and glorious design Christ never would have appeared, nor God been manifested in the flesh. The different powers of our nature are our animal propensities, our intellectual faculties, and our moral sentiments. The involuntary and by far the most dangerous of these are our animal propensities. In our war, then, with this brute nature, what have we to oppose to these propensities? First, against its blind assaults we can array the forces and lights of reason and the intellectual system. Secondly, against its instincts and impulses we can array the practical faculty of the will, with all moral forces—self-control, self-respect, duty, honor, and all virtue. Thirdly, we have a living and wakeful conscience standing sentinel over the whole man, to strike with the dagger of remorse all who basely flee or weakly yield to the enemy.

"Animated, then, by the love of virtue and victory—by the desire of pleasing God, and good men, and good angels, yea, and our own pure conscience—shall we yield to the foe or die at our post? We will die at our post. The Lord being our helper, we will die at our post.

"Your brother in Christ,

"WALTER SCOTT."

## CHAPTER XXVIII.

Deeply concerned at the prospect of Disunion—His argument for Union—  
His great grief at the prevailing troubles.

**T**HE letter with which the last chapter closes was written in the spring of 1860, when Scott was over three-score; he was, however, still active, still planning deeds of toil and usefulness, and 'gave every indication that he intended the last enemy should find him at his post with his armor on. His power in the pulpit seemed to be scarcely abated, and the productions of his pen possessed much of the freshness and vigor of his early days.

During the thirty years that had passed since he first went before the public with his plea for a return to the simplicity of the primitive gospel, the Disciples from a handful had become a multitude, and the principles for which he had battled so long and well were widely spread and firmly established. Every where through the West the results of his labors were apparent; and the churches he had established on the Western Reserve were exercising a commanding influence in the respective communities in which they were located, and no reformer of modern times ever saw so rich a harvest as did he, from the seed which was sown in tears. Many of his converts had become able and successful preachers, and though one by one his old companions in toil were gathered to their rest,

there was every prospect that the work which was left to younger hands would be well done. Honor and glad welcome now greeted him where persecution and misrepresentation had formerly been encountered, and his heart was gladdened by seeing his spiritual children walking and rejoicing in the truth. When he met with his surviving fellow-laborers, it was pleasant to talk of trials past and battles won, and almost inspired the wish that youth might be renewed, to pass again through the trials it was so sweet to remember. An instance of this is related by his life-long friend and fellow-laborer Elder James Challen. He says: "I met Bro. Scott on Main Street, Cincinnati; he was in quite a meditative mood, and was evidently thinking of approaching old age and the decay of his powers and the feebleness it would bring. I roused him from his reverie by referring to the trials and triumphs of the past; when, with tears in his eyes, and with touching pathos and sublimity, he said: 'Oh, brother Challen, I wish that I were young again; I would fight my way onward and upward from the river to the hills.'"

But he was not destined to feel the decay of his powers, which at such moments he seemed to fear, for the end came before his energies gave evidence of any great and sad decline, and had that end come but a few months sooner he would have escaped one of the greatest sorrows that his heart ever felt. This great trouble was the sad state of the country which soon culminated in disunion and a civil war.

As already intimated, he was a great lover of American institutions; under them the human mind had freer scope than it had ever enjoyed before; there



were no alliances or entanglements between the church and State, no religion established by law; and hence he deemed that Christianity had never enjoyed such an opportunity to prove her sovereignty, and he cherished the hope that under such favorable circumstances she would do more than ever in subduing mankind to God. These hopes were suddenly and rudely dissipated by the rupture between the States which followed the election of Abraham Lincoln to the Presidency in the fall of 1860, and no one felt more keenly or deplored more deeply the state of things which then prevailed than Elder Scott.

His sorrow, however, did not unman him, but, on the contrary, aroused him to do all in his power, as a man and a Christian, to avert the dangers which threatened. He wrote and spoke much with regard to the state of the country, with great force and eloquence; and while he was the unswerving friend of the Government, he never permitted the Christian to be lost in the politician—never gave utterance to an unseemly or blood-thirsty expression; his views of the nature of the contest so near at hand were far clearer than those of most men of his time; he loved not strife, but he saw that it was inevitable; he neither sought nor desired to be neutral, and he left behind him a record that will ever stamp him as a Christian patriot. His friends North and South were numbered by tens of thousands, and to them he addressed a well considered and carefully written expression of his views on the great questions of the hour. This essay, called the "Crisis," was publicly read on several occasions, and was warmly approved, but, by a policy which was unjust to Scott, it was denied a

place on the pages of a periodical which would have brought it before thousands of those who knew him best, and who would have been most likely to have been benefited by his earnest and truthful words. It is extremely doubtful whether the matters at issue at that time were ever more ably or eloquently set forth than in the essay under consideration, and it is very certain that those questions were never discussed in a better temper and spirit. Nothing of the partisan or demagogue appears in it, but a clear head and a kind heart are every where discoverable. The document is too long for insertion entire, yet his life would be imperfect without some notice of his views on a subject of such grave importance, and we therefore give a few of the introductory pages from which to judge the whole:

“Brethren and fellow-citizens: Though as professors of the glorious gospel, we may and ought to hold ourselves aloof from the defiling influences of party politics, we may not with impunity, I apprehend, voluntarily shut our eyes and ears on the nature of the political system under which we live, and simply because we are Christians remain both deaf and blind to its workings for good and for evil. If I thought otherwise, certain I am that my convictions would receive no support or countenance from the example of our great apostle Paul, who, in all his conflicts with his countrymen and the Gentiles, exhibited a consummate knowledge of the Roman and Jewish laws under which he lived. This is evident in his speeches before the magistrates of Philippi, before the Roman captain Lysias, the Jewish high priest, Festus, and King Agrippa.

"Brethren and fellow-citizens: Fraternal ties are being sundered, and sundered, I fear, forever. The Northern

and Southern sections of our illustrious Republic, hitherto nurtured, like twin sisters, at the breast of the same *magnet mater virum*, purpose to discard the fraternal relation, and, as distinct nations, stand in future to each other in the relations of peace or war, blood or gain. Some good-natured but not far-seeing men imagine that our Federal difficulties will disappear as certainly and suddenly as they were suddenly and unexpectedly developed. God grant they may; but brothers' quarrels are not lovers' quarrels, and it requires but little logic to foresee that, unless the black cloud that at present overhangs the great Republic is speedily buried in the deep bosom of the ocean, it will finally rain down war, bloodshed, and death on these hitherto peaceful and delightful lands.

"Brethren, I thought it might shed a salutary influence on your bleeding hearts to submit to you, in the tranquillity of a written and read oration, an exhibit of our public affairs as they have, at this distracted crisis, impressed themselves on my own understanding and heart. I say 'my heart,' for God is witness to the floods of bitter tears I have shed over the disruption of our Federal Government.

"I thought that, your fears being soothed by the consideration that 'all is not lost that is in danger,' I might intercede with you to continue your prayer to God in behalf of the Republic; that he would have this great nation in his holy keeping; that he would preserve the Union in its integrity; that he would impart wisdom to our conservative statesmen; defeat the counsels of our Ahithophels, and cause this magnificent and unparalleled government to remain 'one and indivisible, now and forever!'

"*Union!* But *first* of Union. Union is of two sorts at least; namely, organic or inorganic—*i. e.*, systematic or numerical. *Systematic* union is seen in plants, animals,

and man, in whose person each particular member is formed with relations to all the rest and to a vital center. We see what *numerical* union is when we look upon the particles that go to make up a cup of water or a hillock of sand, between which there is no systematic, no organic adhesion, no relation of the molecules or atoms to a vital center. Now, our States are not put up as a hillock of sand, but, like one of the natural systems, with parts formed with relations to each other and to a great living center—the United States Government. But, to illustrate, let us draw upon the analogies of nature. The solar system is not a dark, formless, chaotic mass such as it once was, before the great Creator said, 'Let there be light,' but is a grand, magnificent induction of material orbs and influences, of which the great generality or center is the sun himself. Analogous to this, the United States is an induction of political powers and personages of which the Federal Government is the great generality or center. These two orders of things, the *material* and the *social*, are therefore put up systematically; that is, in the solar system, for instance, each particular planet is formed with solar relations; that is, each is formed with relations to the sun's structure. Their natural necessities, which are darkness, coldness, desolation, and death, are therefore anticipated and met by the effulgence of the sun, his warmth, fruitfulness, and amazing wealth of vitality. The planets are, therefore, all great in the sun's greatness, all renowned in his renown, all resplendent in his splendor, all glorified in his glory. This is stable, permanent, systematic union.

"Analogous to the material, in our political system each particular State is formed with federal relations. Every one of them is politically constructed with a reference to the structure of the general Constitution; and all their political necessities, which are weakness, defenselessness, liability to revolution, and extinction, are met by

the power, war ordinance, stability, and vast vitality of the Federal Government. In the greatness of the General Government each State is great; in its renown, each State is renowned; in its grandeur each is grand; in its splendor each is splendid; in its glory each is glorified. This is systematic political union. Shall it be stable, permanent, enduring? "We have, then, already reached what a great philosopher calls a 'vantage ground,' a summit, a point of elevation in our argument for *union*. Here we may for a moment halt and look around us. First, we have seen that the American political system is not unsupported by the analogies of science. Second, we have seen that the United States Government is not like the center of a heap of sand or a superficies, a mere index point without magnitude, parts, or power, but, like the center of the solar system, is the center of a solidarity of States with powers to crush all foreign foes. Hence the confederation is called the '*United States*.' Admit secession to be a law or right, the confederation is at once transfigured into a simple aggregation, and would then more fitly be called the '*Disunited States*.' Third, I infer that the States being organic, a body politic, a confederation, a constitutional order of things, no single member can more legitimately divorce itself from the central government than can the central government legitimately divorce itself from the single State. 'The one can not say to the other, I have no need of thee.' Fourth, all science is founded on the stability of nature. If the course of nature were not the same to-day as it was yesterday, or not to-morrow what it is to-day, all confidence would be lost; but science and the safety of all God's creatures require that the course of nature should be uniform; and so it is. We look to the sapphire heaven, and at night see hung forth there the same starry jewelry at which father Abraham gazed with admiration, when the great Creator said to him, 'So shall thy seed be.' The same sun and

moon to which Joshua said, 'Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon,' enlighten us as they enlightened him. Hence, if secession is true, the United States Government is unsupported by the analogies of nature. For, instead of being like nature, uniform, stable, permanent, safe, and reliable, constantly subject to secession with impunity, it must ever be weak, unstable, the least permanent, the least reliable, and most uncertain of all kinds of government. No one will deny that it is the rarest and most perfect piece of political workmanship ever framed by man, and that from amidst the planetary States by which it has hitherto been encircled, it looked forth upon the benighted nations, with sun-bright glory cheering our sin-oppressed nature, over the wide world, with high hopes of freedom, security, and an endless progress in science, art, and our blessed Christianity. But the doctrine of secession has shorn it of half its beams, so that our grand government, instead of reminding us of the sun of the natural world going forth from the orient with strength and shaking his yellow locks round half the world at once, rather suggests, to us the doleful apocalyptic vision, when the third part of the sun was smitten, and a great angel flying in the midst of heaven was heard to cry, with a loud voice, 'Woe, woe, woe to the inhabitants of the earth!'

“I admit there are, and perhaps ever must be, blemishes in all human governments, for there are spots in the sun, and in the system of which he is the center, the planets, as in their 'bulging,' sometimes exert a disturbing influence and draw each other for a brief space somewhat from their straightforward course in their orbits; but the unity, harmony, and integrity of the solar system is maintained nevertheless. The doctrine of secession is unknown in the heavens. If it is so in God's works; if there are spots in the sun, and disturbing influences in the system of which he is the center, we do not expect it to be otherwise in

man's works; we do not expect the human to excel the divine government, nature, or man his Maker; but we do expect that, though blemishes are seen on our body politic, and disturbing forces spring upon us unawares and produce for a moment slight aberrations from the straightforward course, that there shall be no doctrine of secession accepted by the people; and that, despite imperfections which attaches to all human institutions, our hitherto glorious government will maintain its unity, harmony, and integrity, these evils to the contrary notwithstanding. We may, however, imagine one of the planets to dissolve the bands by which it is united to the solar center of light, warmth, and life, and run lawlessly through the heavens, but could it do so without inflicting irreparable injury upon other orbs or being itself at last destroyed? Can, then, one or more of our States sever the bands which unite it to the central government without inflicting on other States irreparable damage or being itself destroyed? We shall see.

“But, to conclude my argument for union and against secession, before I detail those causes which have led to secession, allow me to say, finally, that, as in the astronomical system there is a tendency in each planet to fly off in the direction of centrifugal force, and nothing prevents it from doing so but the centripetal or solar power, so man, being created with dominion, having in him an innate love of independence, he is in danger of revolting and flying off in the direction of this inborn ambition, and so of inflicting unspeakable evils on society. Zenophon said he had observed that herds were more ready to obey their masters than men their magistrates. Unless, therefore, this spirit is checked and man's executiveness is placed under the restraints of wholesome laws vigorously enforced, anarchy will ensue; but any kind of government is better than anarchy. The government, therefore, that will not, with all its *force*, in defiance of all obstacles, put down an-

archy and the doctrine that leads to it, ought itself to be put down, as men are more ready to follow a bad example than attend to a good precept. If this course is not pursued with personages working treason, others will imitate their insurrectionary precedent, till the infection of revolt spreading far and wide among the people, our Union will be dissolved and the United States Government perish in the whirlpool of bloody revolution. With this view of things, it would be impossible for me to admit the legitimacy of *secession*, unless I could also admit that the United States Constitution contemplated its own future destruction and provided for it, which is absurd.

"Such, then, is our argument against SECESSION and in behalf of UNION as it has been, and as I hope it may again be. We have seen that our politics are a system supported by the analogies of nature, and that those who constructed that system could not possibly have intended to make any provision for its overthrow, such as is secession, but must have designed it to be 'one and indivisible, now and forever.'"

At the time the preceding sentiments were penned, while the worst was to be feared from the great agitation both at the North and the South, the worst had not yet come. Mr. Scott, however, was far-sighted enough to see that the threatened disruption would not be a bloodless one, and the prospect overwhelmed him with grief. His letters at this period reveal fully the state of his mind. In one of them, addressed to his eldest son, he writes:

"I thank God that I have a son who fears the Most High, and who loves '*his own, his native land.*' Your sentiments and feelings touching the Federal Government



and the Union of all the States are so perfectly identical with my own, that I need not rehearse them. You say: 'I am so disheartened and cast down, so overwhelmed with the general gloom that overspreads my dear, my native land, that I can scarcely think of any thing else.' These words, my son, precisely describe my state of mind. I can think of nothing but the sorrows and dangers of my most beloved adopted country. God is witness to my tears and grief. I am cast down, I am afflicted, I am all broken to pieces. My confidence in man is gone. May the Father of mercies show us mercy! Mine eye runneth down with grief. In the Revolution, God gave us a man equal to the occasion; but at this gloomy crisis such a man is wanting; let us look to God, then. There was a time in ancient Israel's misfortunes when God looked for such a man, a man equal to the crisis, but there was none. 'I looked,' he says, 'and there was none to save, and I wondered there were none to uphold, therefore mine own arm brought salvation to me, and my fury it upheld me.' Let us pray unceasingly, and trust it will be so now—trust that his own arm will bring salvation. Oh, that it might, that all the glory may be his!

“You ask if I think the Lord will interfere in our behalf? I answer, that unless he has decided to destroy us as a nation, he will interfere and rescue us from the impending vengeance. Let us, my son, be as Moses in the case, and cease not to invoke his interference in our behalf. Let us be earnest for our dear country. I had thought that in my prayers none could insinuate themselves between me and my dear children, but believe me, my son, even my own dear flesh and blood has given way to my patriotism—my country. Hence, you will infer what earnest grief inspires my supplications for the Republic. On Friday, let us go before the Lord fasting, and, humbling ourselves before the blessed God, confess, in behalf both of ourselves and our

dear country, all our sins, and determine, with his help, to reform in all things. Let us say, with that great servant of the Lord, Moses, 'If thou wilt slay all this people, blot me out of thy book of life.' For all the nations will hear and say that it was because the Lord wanted to destroy them that he gave them their great inheritance. Oh, that the Lord would forgive the nation and heal the dreadful and ghastly wound that has been inflicted on the body of the Republic."

Such were the feelings which overflowed from his pious and patriotic heart about the close of the year 1860, when only one State had seceded, when as yet no blow had been struck, when no blood had been shed.

## CHAPTER XXIX.

The end at hand—The news of the fall of Fort Sumter—Taken suddenly ill—Visited by Elders Rogers and Streator—Death—A. Campbell's tribute to his memory.

**W**E have now reached 1861, the last year of the life of Elder Scott, and his last clays were in the dark days of the Republic. We have seen already that the distracted state of the country deeply affected him, but he had only seen thus far the beginning of sorrows; one State only had broken away from the rest, like a star falling from the firmament; but now they began to fall in quick succession, like the angels who kept not their first estate, falling from their thrones of light. He now realized that there was no hope of a peaceful adjustment, and that the land of which he was proud to be a citizen, which had been a light to other lands was about to undergo a dark and bloody eclipse; this increased his sorrow and filled him with most painful forebodings, for in the madness that ruled the hour he saw nothing but disaster and ruin, and feared that, in the storm of the impending fraternal strife, the ship of state would be wrecked and the best hopes of humanity go down.

It added to his distress to find that the voice of reason and religion was almost lost amid the fierce tumult, and he shuddered at the thought that the blood of brethren must be shed by brothers' hands.

He was several times during the winter called upon to address public meetings, and he did so with rare eloquence and deep pathos; his words were words of truth and soberness, as far removed as possible from the language of the demagogue—words which only a true Christian patriot could feel and utter. He greatly desired a peaceful settlement of the existing troubles; such a settlement without bloodshed he deemed would present to men and angels the grandest spectacle of the power of religion and civilization that mankind had ever witnessed; but much as he desired it, he was not sanguine enough to indulge any such hope at this time. He thus gave vent to his feelings in writing to his son John:

“My poor wife is sitting by me, reading of Gen. Washington, and is as deeply affected by the state of our national affairs as I or any other person could be. This terrible affair has broken many a heart, and, I fear, if there is not a change for the better soon, it will break all hearts. I never heard of so grievous a case. Abundance of tears have been shed in my family this day over this sad event. It has torn me all to pieces. I thank the goodness of God that civil war is not yet upon us. If all the Southern States secede without compromise, they will part from us in the worst spirit, and war will follow. Secession is war—Union, peace. I fear that, unless union is effected immediately, secession will reveal itself in the thunders of civil war.”

Soon after this, in a letter without date, in reply to one from his son in Pittsburg, dated April 10th, he writes that his worst fears were realized. His language is as follows:

"The fate of Fort Sumter, which you had not heard of when you wrote—which, indeed, occurred subsequently to

the date of your letter—will now have reached you. Alas, for my country! Civil war is now most certainly inaugurated, and its termination who can foresee? Who can predict? Twice has the state of things filled my eyes with tears this day. Oh, my country! my country! How I love thee! how I deplore thy present misfortunes!"

The letter from which we have quoted must have been written between the 15th and 20th of April, less than one week before his death. No intimation was given in it of any illness; indeed, he was able on Monday, the 15th, to visit a number of his friends, and, though much depressed by the sad state of the affairs of the country, he was to all appearance in his usual health. On Tuesday, he was attacked with typhoid pneumonia, and rapidly grew worse; little alarm, however, was felt until the following Lord's day, when it was thought necessary to inform his children by telegraph that his condition was critical. Elder John Rogers, an old friend and beloved fellow-laborer, happened to be in Mayslick and called upon him, and, though quite ill, found him able to converse freely. Elder Rogers was impressed with the thought that the end was not far distant, and said to him: "Bro. Scott, is this death?" He replied: "It is very like it." "Do you fear death?" was the next question. "Oh! no," he said; "I know in whom I have trusted;" and during the entire interview he manifested an unwavering faith in the Savior he had long preached to others, and whom he now found so precious to his own soul.

Elder L. P. Streator visited him several times during, his illness, and conversed freely with him with regard to the change which was evidently near. He asked him whether he was conscious that he was going to die. "Yes," he answered; "and many a true soldier has gone before me over Jordan."

On Sunday, the 21st, he was evidently sinking rapidly. Elder Streator called in, and found him much worse, and, taking his hand at parting, said: " Bro. Scott, you will soon pass over Jordan." "Do you think so?" said he. "Certainly," was the reply; "it can not be otherwise." He closed his eyes, and said, earnestly, "The will of the Lord be clone."

He lay for a time calm and silent, but soon roused up as in an ecstasy, and burst forth in a rapturous strain. He spoke of the joys of the redeemed when they should be ushered into the presence of the patriarchs, prophets, apostles, and martyrs, and the myriad hosts washed in the blood of the Lamb; of the angelic bands, thrones, dominions, principalities, and powers; of the great white throne and Him that sat thereon. He seemed to those who heard him as if he stood near the open gate of the celestial city, and was describing the glories which met his ravished sight; the dim and distant was now bright and near, and the worn and weary spirit longed to enter in.

After this, he seemed to be exhausted and fell into a quiet slumber. On awaking, he said: "I have been greatly blessed; it has been my privilege to develop the kingdom of God. I have been greatly honored." He then recounted the names of a number of the great and good men with whom he had labored

among them Thomas and Alexander Campbell, John T. Johnson, Barton W. Stone, and Elder John Smith, showing that the troubles of the present, which had laid as a burden on his soul, were forgotten, and that his mind was occupied with the great work of his life which the Master had given him to do, and which was nearly done. His disease progressed rapidly after this; by Sunday evening he was too low to speak, and on Tuesday evening, April 23d, he trustfully and peacefully fell asleep in Jesus, in the sixty-fifth year of his age.

His children, who nearly all resided in Pittsburg, were not apprized of his illness until danger of its fatal termination was apprehended, and, though they lost not a moment after hearing the sad and altogether unexpected intelligence, they did not reach Mayslick until the early dawn of Wednesday morning, and were only aware that they were too late to close his eyes and receive his dying blessing, when they came in sight of the house and knew by many nameless tokens that death was there.

All his children, with the exception of his son Samuel, were present at the funeral services, which were conducted with great feeling and impressiveness by Elder John Rogers and Elder L. P. Streator. After which, in the village graveyard, his remains were laid to rest. Several notices of his death appeared in various journals, religious and secular, the most noteworthy of them in the "Millennial Harbinger," from the pen of its venerable editor, Alexander Campbell, whose life-long acquaintance and cooperation qualified him to pay the following just and merited tribute to his memory:

"I have not seen any published notice of the death of our much beloved and esteemed Elder Walter Scott. I have just now learned, by a letter of April 25th, from Bro. L. P. Streator, that he was seized, one week before he wrote to me, with a severe attack of typhoid pneumonia, at his own house, which in seven days terminated his pilgrimage on this earth. With the exception of his son Samuel, absent from home, he was followed to the grave by all his children.

"No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears than this of our much beloved and highly appreciated brother Walter Scott, and none awoke more tender sympathies and regrets. Next to my father, he was my most cordial and indefatigable fellow-laborer in the origin and progress of the present Reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent, in the whole import of that word, in pleading the claims of the Author and Founder of the Christian faith and hope, and in disabusing the inquiring mind of all its prejudices, misapprehensions, and errors. He was, too, most successful in winning souls to the allegiance of the Divine Author and Founder of the Christian institution, and in putting to silence the cavillings and objections of the modern Pharisees and Sadducees of sectariandom.

"He, indeed, possessed, upon the whole view of his character, a happy temperament. It is true, though not a verb, he had his moods and tenses, as men of genius generally have. He was both logical and rhetorical in his conceptions and utterances. He could and he did simultaneously address and interest the understanding, the conscience, and the heart of his hearers, and in his



happiest seasons constrain their attention and their acquiescence.

"He was, in his palmiest days, a powerful and a successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission, and especially upon those who had, in their baptism, vowed eternal allegiance to his adorable name.

"He, without partiality or enmity in his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth, so far as he understood it, regardless of human applause or of human condemnation. He had a strong faith in the person, and mission, and work of the Lord Jesus Christ. He had a rich hope of the life everlasting, and of the inheritance incorruptible, undefiled, and unfading.

"I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion nor in every point of expediency; but we never loved each other less because we did not acquiesce in every opinion and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom."

In the light of his finished life and labors, it is not an extravagant eulogy to say that he was a man of eminent ability, and that he consecrated all his talents to the service of his Lord and Master; that to his magnificent powers of mind were joined humility, benevolence and piety; that his errors were few and his virtues many; that his life, labors, and example are a rich legacy to the church of God. His fame will continue to brighten as the years goby, and his memory will long be cherished for the service he did for

God and humanity in calling attention to long neglected and almost forgotten truths. Many, very many will be the stars in his crown of rejoicing, and we can not doubt that at the final day his welcome will be: "Well done, good and faithful servant; enter into the joy of thy Lord."

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