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Biographies and Sermons

A COLLECTION OF

ORIGINAL SERMONS BY DIFFERENT MEN, WITH
A BIOGRAPHICAL SKETCH OF EACH MAN
ACCOMPANYING HIS SERMON.
ILLUSTRATED BY HALF-
TONE CUTS.

BY

F. D. SRYGLEY,

AUTHOR OF

“LARIMORE AND HIS BOYS, “
“ SEVENTY YEARS IN DIXIE, “
ETC., ETC.

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BIOGRAPHIES AND SERMONS.

CHAPTER I.

THE biographical sketches in this book tell a story of self-denial and consecration in the service of the Lord, which, it is hoped, will cause Christians to be more zealous in religious work and worship. Preachers who are laboring against great disadvantages will find encouragement in these sketches. These men had trials and tribulations, but their zeal and consecration commended them, and Christians finally came to their assistance and supported them in the work. To boys and young men who are discouraged by the poverty of their resources, these biographical sketches will be helpful, because they show that energy and perseverance will succeed, with God's help, against obstacles which seem insurmountable. The men who appear in this book are only a few of hundreds and thousands who have come up through great tribulations, and who have preached and are now preaching the gospel in destitute places all over this country and in many foreign lands. This illustrates by historical facts how the gospel has been preached and churches have been established by individual zeal and personal consecration, without any denominational organization, and even against persistent opposition from all the denominational organizations in Christendom. The record of historical facts in the New Testament shows that the gospel was preached and churches were established in destitute places in the same way in apostolic times. The humble homes

and far-back places from which the men came who appear in this book, with hardly an exception, will argue to thoughtful minds the importance of preaching the gospel in such places. Many, if not most, of the preachers of all denominations who have been noted for abundant and successful labors have come from humble homes in the back precincts; in fact, many of the most successful and influential men in every line of human endeavor come from such homes in such places. This should be both an inspiration to boys who are discouraged by such environments, and an admonition to Christians and churches to carry the gospel of Christ into such places. Men who are preaching in such places are dealing with boys who will be controlling the world in every line of human endeavor in a few years. We talk of good chances and poor opportunities for boys, but the world has probably not yet learned what it takes to constitute a good chance or a bad chance for a boy to develop into a man of worth. What the world calls a good chance is often a very poor opportunity, and what people consider a bad chance is frequently a good opportunity for a boy. Probably the best chance a boy can possibly have to make a man of himself is to be compelled to make his own way in life and support a helpless family of brothers and sisters from the time of his early childhood. The sermons in this book are samples of the preaching by which the men who wrote them have moved the world wherever they have labored. Each man wrote on a subject of his own selection without knowing what subjects others would discuss. The book is sent forth in the hope that it will do good, and with prayer that the Lord will bless and overrule it to his own glory and to the salvation of souls.

F. D. SRYGLEY.

CHAPTER II.

ORGANIZED RELIGION VS. CHRISTIANITY.

ONE of the greatest enemies Christianity now has or has ever had is organized religion. Christ was crucified and thousands of his early disciples were put to death by religious people because the doctrine they preached was disintegrating to religious institutions. Jesus clearly foresaw and plainly foretold the great conflict between Christianity and organized religion: “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” (John 16:2.) Paul also spoke of people “having a form of godliness, but denying the power thereof: from such turn away.” (2 Tim. 3:5.) He suffered many things at the hands of such men; nearly all the persecutions he endured were from religious people; and he saw no end to the conflict between Christianity and organized religion. “But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Tim. 3:10-13.) Every great religious awakening since John preached in the wilderness, or since Elijah was fed by the ravens in the woods, has been led by consecrated men and

women who were ostracised and persecuted by religious people because the doctrine they preached was disintegrating to religious institutions. All the great religious reformers have walked with God and preached the truth while religious people persecuted them to save the craft of organized religion from disintegration and dissolution. Religious people have committed nearly every crime in the catalogue of iniquity to build up, strengthen, and maintain organizations Christ never authorized. All denominational organizations use the power of organization against men and doctrine whenever the interests of organized religion demand it. They have to do this in self-defense. "Self-preservation is the first law of nature," and no organization can maintain itself without opposing men and doctrine that antagonize it. This explains why there is now, has always been, and always will be a conflict between Christianity and every form of ecclesiastical organization. Jesus said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.) The Heavenly Father never planted any form of denominational organization, and the mission of Christ and Christianity is, therefore, to root them all up. There was no organization in Christianity during the *New Testament* period but worshiping assemblies or local congregations, and there was but little of what the world now calls organization in a local congregation. There was not an uninspired official dignitary in the whole kingdom of heaven down to the close of the *New Testament* period greater or more honorable than elders or bishops in local congregations, and it is exceedingly problematical whether they were officers in the full sense which that term now bears. "The Lord ordained that they which

preach the gospel should live of the gospel” (1 Cor. 9:14); but there were no fixed salaries or salaried positions in denominational organizations, great or small, in the kingdom of heaven, to constitute a boodle, breed corruption, and build up an ecclesiastical “pie brigade” on the hunt for easy jobs with big salaries and high honors. Jesus explained that there were no high places or official honors in the kingdom of heaven. “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.” (Matt. 20:25, 26.) “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:20, 21.) This is but another way of saying the kingdom of God is not a denominational organization, but a holy life and a spiritual fellowship. The church of the New Testament is the body of Christ. “And gave him to be the head over all things to the church, which is his body.” (Eph. 1:22, 23.) “And he is the head of the body, the church.” (Col. 1:18.) “For his body's sake, which is the church.” (Col. 1:24.) There is but one body, which is the church, and every Christian is a member of it. “There is one body, and one Spirit, even as ye are called in one hope of your calling.” (Eph. 4:4.) “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.... Now ye are the body of Christ, and members in particular.”

(1 Cor. 12:12-27.) “For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.” (Rom. 12:4, 5.) “For to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” (Eph. 2:15, 16.) The church is a spiritual body, and not a denominational organization. Every Christian is a member of it because he is a Christian and as long as he remains a Christian. No man can belong to Christ and not be a member of the church, because the church is the body of Christ. No one has any scriptural authority to belong to any religious body or organization but the church. “But he that is joined unto the Lord is one spirit.” (1 Cor. 6:17.) No one ought to be joined unto anything but the Lord in religion. The church of the New Testament is the family of God. “That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.” (1 Tim. 3:15.) “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” (Eph. 2:19.) “Let us do good unto all men, especially unto them who are of the household of faith.” (Gal. 6:10.) The house of God, the household of God, the household of faith, the church of the living God. “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.” (Gal. 3:26, 27.) Every Christian is a child of God and a member of the family of God, which is the church of the living God. No one can become a Christian without becoming a member of the

church any more than one can become a child without becoming a member of the family. One becomes a member of the church at the same time and by the same process he becomes a Christian. There is but one way to become a member of the family of God, which is the church of the living God, and that is to be born into it. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) God, by the Holy Ghost, dwells in and works through men and women. "All scripture is given by inspiration of God." (2 Tim. 3:16.) Inspiration of God is a miraculous measure of the Holy Spirit, and those who had it spoke "as the Spirit gave them utterance;" so that it was not they that spoke, but the Holy Spirit that spoke in them. (Acts 2:4; Matt. 10:20.) Any one in whom God, by the Holy Ghost, dwells and works will be governed in all things by the Holy Scriptures, because the Scriptures are given by the Holy Spirit, and the Holy Ghost is always consistent with himself. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) All efforts to control and direct men and women in whom God, by the Holy Ghost, dwells and works, by organizations formed and directed by men, but unauthorized by the Holy Scriptures, are really efforts to control and direct God by human organizations and human wisdom and authority. In its last analysis, it is an effort of men to govern God and make him subservient to the vanities, caprices, and judgment, not to say the wickedness, of frail humanity. God will not work under the dictation and authority of men, and to the extent people imbibe the spirit of organized religion they lose the power

of the Holy Ghost. All forms of ecclesiastical organization are lacking in the power of individual piety and personal consecration, and this lack grows more apparent as the organizations grow older, stronger, more cumbersome, and come more fully under the influence of the spirit of organized religion. The tendency in them all is toward decay in personal consecration and individual piety, and they are liable at any time to fall into the hands of designing and self-seeking men who will manipulate them for their own glory and profit; but the work of the Lord has gone on from the beginning, and probably will go on to the end, in a series of revolutions and reformations led by consecrated men and women who break away from such organizations, as they fall into spiritual decay, and walk with God. There are too many high honors, big salaries, costly edifices, and moneyed institutions and corporations in organized religion to harmonize with the spirit of the Man of sorrows and Friend of sinners, who had not where to lay his head. All this is a demoralizing example of worldly vanity and the love of money. No one that warreth entangleth himself with the affairs of such organizations, "that he may please him who hath chosen him to be a soldier." "The love of money is the root of all evil," and in this money-loving age there are few, if any, places where the rush for the almighty dollar is fiercer than in organized religion. The efforts that are made and the methods that are employed to get money "for the benefit of the church" are often reprehensible, from a standpoint of equity and honesty, and never commendable as wholesome examples of spirituality. To successfully financier complicated and cumbersome religious organizations requires much the same

worldly sagacity and disregard of nice points of spirituality as the management of railroad monopolies and campaign boodle in national elections. It is all vanity and vexation of spirit to men who really desire to fear God and keep his commandments. Organized religion would shorten the distance to the kingdom of heaven by a long stride if it would heed the admonition of Jesus: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Men who manage the complicated business affairs and far-reaching financial schemes of denominational organizations have little time to take part in the work of individual evangelism. Moreover, the effort to evangelize the world systematically by such organizations deadens the sense of personal responsibility and discourages the spirit of individual activity. There is too much dependence upon organizations, and not enough emphasis upon personal consecration. The individual is lost in the institution, and the organization falls into decay because it lacks the power of personal effort. Christianity has never prospered under the system of organized religion. The thorns of worldly vanity have always choked the seed and smothered the spirit of Christianity in ecclesiastical organizations. Periods of great revivalistic zeal and evangelistic fervor have always been seasons of individual effort and personal consecration, when men and women were unhampered by ecclesiastical organization, "and every one's bands were loosed." It is exceedingly problematical whether any congregation of worshipers in New Testament times so much as owned a house of any kind in which to hold their meetings, and certain it is the house in which they worshiped was never called a church or con-

sidered indispensable to the work and worship of the Lord. They met on the first day of the week for public worship (Acts 7:20; 1 Cor. 16:1, 2; 11:18-24; 14:23-26; Heb. 10:25), but the places of such meetings were temporary, varied, and uncertain. They met in upper rooms (Acts 20:7, 8), in private houses (Rom. 16:3-5; 1 Cor. 16:19), and sometimes they doubtless met as “they wandered in deserts, and in mountains, and in dens and caves of the earth” (Heb. 11:38). They did not build costly houses and wait for the people to come to fixed places of worship to hear the gospel in periodic sermons and receive the word in capsules of methodical discourses, but “they that were scattered abroad went everywhere preaching the word.” (Acts 8:4.) They all preached, wherever they went, to everybody they met. They preached “by a river side” (Acts 16:13), in jail (Acts 16:32), in the synagogues (Acts 17:1-12), in the temple (Acts 5:25), in the market (Acts 17:17), in the city court (Acts 17:22), from house to house (Acts 20:20), and along the highway (Acts 8:35, 36). They were neither cranks nor fanatics, but they labored personally to convert men and women to Christ and lead them to live soberly, righteously, and godly in this present world, rather than to build up institutions and make proselytes to ecclesiastical organizations. They put the emphasis upon individual piety and personal worship and service of the Lord, rather than upon strong organizations and centralized institutions and corporations in religion. The spread of the gospel by such individual efforts and personal work, without any method of systematic organization, and against everything human ingenuity could do to prevent it, was the marvel of the age. Denominational organizations are plainly con-

demned by the New Testament because they produce strife, envying, contentions, and schisms in the body of Christ among the people of God. All ecclesiastical organizations are departures from the simplicity that is in Christ. “For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 3:3.) “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” (1 Cor. 1:10-13.) “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” (John 17:20, 21.) Those who believe on Christ through the word of those whom he has sent never can be one in any denominational organization, but they can be one in Christ. The only way to harmony among the people of God is in abandonment and **abolishment** of all ecclesiastical organizations unknown in the New Testament. “Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling.” (Eph. 4:3, 4.) The unity of the Spirit and the bond of peace is in the one body, and not in a denominational organization. If Chris-

tians will abandon and abolish all denominational organizations, and walk with God, there will be unity of the Spirit in the bond of peace among them in one body. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) The way for Christians to keep the unity of the Spirit in the bond of peace in one body is to be nothing but Christians, belong to nothing but the body of Christ, which is the church, and preach and practice nothing but what Christians and churches preached and practiced in New Testament times under the leadership of inspired men.

F. D. SRYGLEY.

CHAPTER III.

LIFE OF T. B. LARIMORE.

A FEW years ago T. B. Larimore made a journey in East Tennessee, and had several interesting scenes of his childhood and early manhood photographed. In looking over these pictures, it occurred to me that they ought to appear in this book, because they illustrate a kind of work the book is designed to emphasize and encourage. They also illustrate the lives and labors of nearly all the men who appear in the book. It will be seen from the biographical sketches that they were nearly all poor boys, that they made their way through school against many obstacles and discouragements, and that they have done much preaching among poor people in rural regions. Much of this kind of work yet remains to be done, and one purpose of this book is to encourage such work by emphasizing the importance of it and properly recognizing men who do it. As the only pictures I have of such scenes are connected with the early life of T. B. Larimore, what I write about these illustrations will properly appear in his biography. This, however, should give him no preeminence in the mind of the reader over other men who appear in this volume. With few exceptions, they have all traveled the same rough road and have done more or less of the same kind of work; and if the pictures were connected with the life of almost any other man in the book, they would be much the same as they are, and the writing about them would be little different from

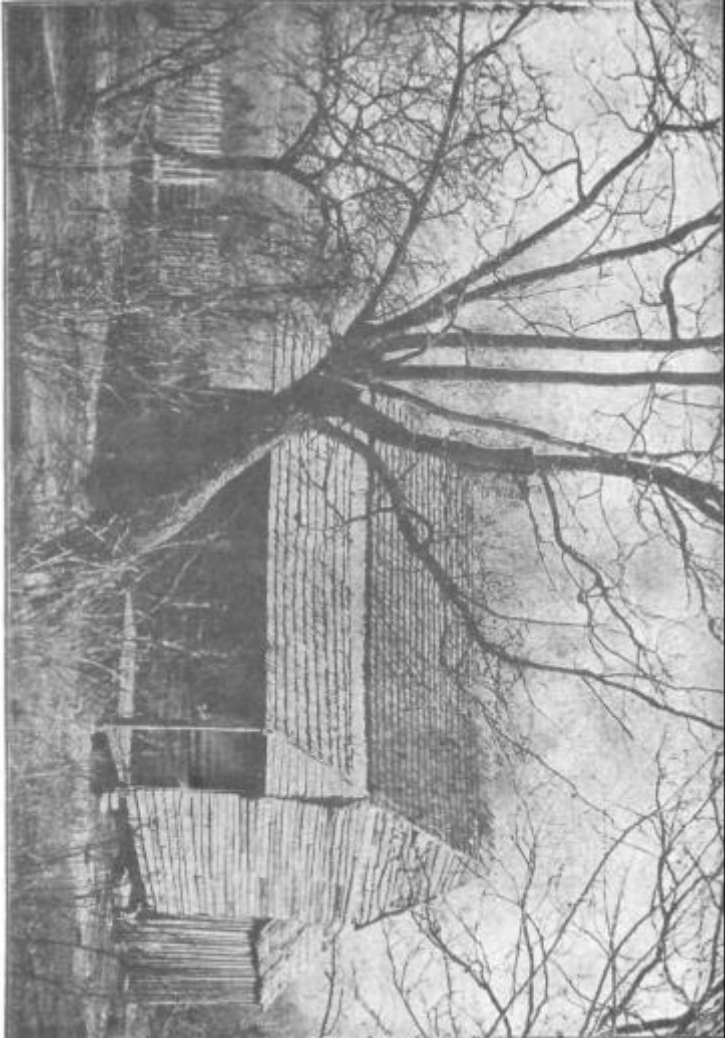


T. B. LARIMORE.

what it is, except it would refer to some other man instead of T. B. Larimore. One of the evidences Christ relied on to establish his own divinity was that “the poor have the gospel preached to them.” (Matt. 11:5.) To preach the gospel to the poor is the Spirit of Christ, and “if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9.) Some of the men who appear in this book have held big meetings in large cities, among rich people and in strong churches. These things are mentioned in the biographical sketches because the truth demands it; but, in my judgment, they are matters of no special honor or credit to the preachers. I have no disposition to speak of them in a way to exalt men for doing things of that kind, or to encourage others to aspire to such positions and seek such work. Harder labor which calls for severer self-denial and self-sacrifice for the good of others is a better test of true greatness in servants of the Lord. In selecting men to appear in this book, I have taken pains to look out those who are worthy of honor because they have gone with the gospel, in a spirit of consecration and self-denial, into places where Christ has not been preached. What they have done in this line is that which commends them to God and entitles them to favorable recognition among right-thinking Christian people. Churches and Christians should encourage and support preachers who do such work, and put the ban of disapproval on men who seek big salaries and high honors in easy places.

T. B. Larimore was born in East Tennessee, July 10, 1843. His early advantages were such as the gloomiest and most discouraging poverty affords. When he was little more than a child in age and size, he hired himself to a

farmer for four dollars a month, or fifteen and one-half cents a day, and did the work of a man as a plow hand. He was the main dependence of his mother and sisters for a living, and the cares and responsibilities of the home and family were added to the burdens of his hard work and rough life as a hireling. Every cent of his hard-earned wages had to go for home expenses, and not a copper of the pittance he worked so hard and endured so much to earn could he ever have to spend for such toys and pleasures as all children enjoy and crave. There was sweeter pleasure for him, however, in the consciousness that his labor and hardships helped to support his mother and sisters than he could have found in the selfish gratification of childish whims. The handles of his plow were often marked by blood from his lacerated little hands, and many times he limped as he walked from the wounds of rocks and snags in his little bare feet, while his eyes were occasionally dimmed almost to blindness with tears from the overburdened heart of suffering childhood; but he never dodged a duty or shirked in his work. He strengthened his spirit and lightened his own burdens by heroic efforts to help others carry their loads, and never murmured or complained. The house in which the farmer lived who hired him to plow for four dollars a month is still standing. It was photographed a few years ago, and the picture of it appears in this book, though it has been greatly improved by the addition of porch, kitchen, and dining room since he lived in it as a hireling. When he lived there, one room answered all the purposes of the family. Four of the six persons who comprised the family when he worked there are now in the grave. Three of them died of consumption, and the fourth



HOME OF THE MAN WHO HIRED T. B. LARIMORE TO PLOW FOR FOUR DOLLARS A MONTH.

was wounded, captured, and killed at Shiloh, Sunday, April 6, 1862. One of the sons of the family still owns the little farm and lives in the old home. In those days nearly all the people in that country belonged to some church. The spirit of religious revivals swept over the whole country every summer in protracted meetings, and the few people who belonged to no church were mainly those who could not find the Lord under the religious teaching and practices of the times, though they sought him often and earnestly with tears. The first meetinghouse he remembers to have seen is still standing. The picture of it which appears in this book was made from a photograph taken a few years ago. In such houses as this people assembled in large congregations in rural regions to worship God and hear the gospel preached. Professional songsters taught singing schools in every community after crops were laid by, and the congregational singing of young people in trained classes during protracted meetings and revivals was uplifting and enlivening. Preachers who went into such places with open Bibles and preached the gospel as it is revealed in the Holy Scriptures were a great power among those Godfearing, truth-loving, and Bible-believing people. They turned sinners in great numbers from darkness to light and from the power of Satan unto God, and established congregations of devout, scriptural worshipers wherever they went. The baptizing places in the labors of such preachers were usually picturesque spots on creeks or rivers, often between towering mountains crowned with stately forest trees which cast restful shadows over the religiously solemn congregations. The clear water rippled over pebbly bottoms between flower-decked and fern-covered banks, birds



THE FIRST MEETINGHOUSE T. B. LARIMORE EVER SAW.

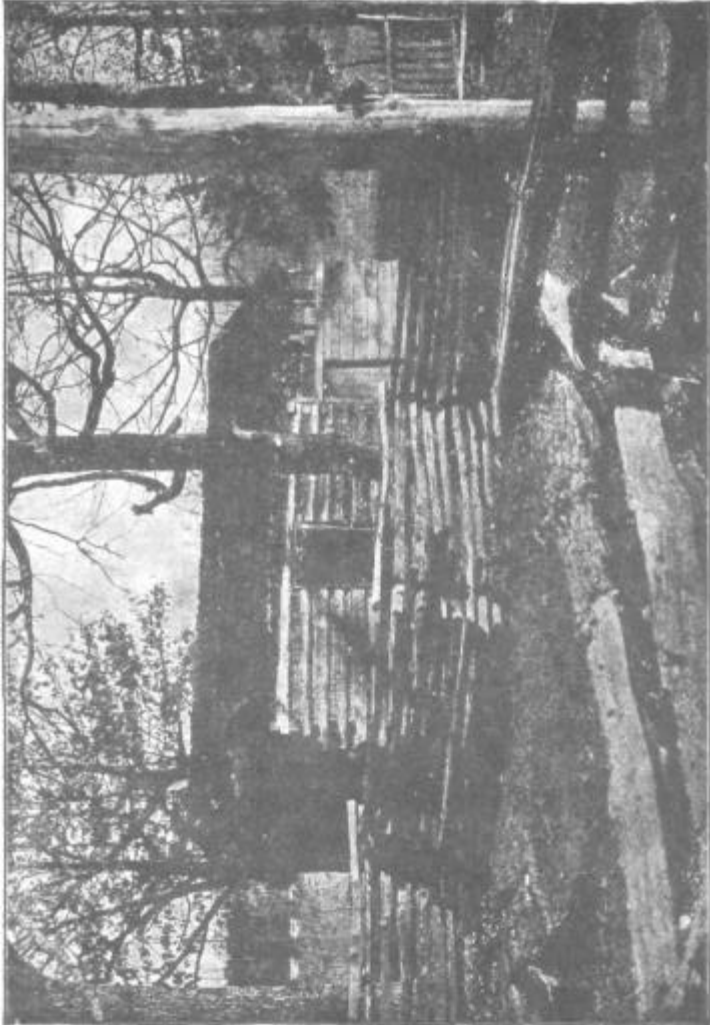
of song made cheerful music in the swinging boughs *overhead*, little fish played hide and seek in the limpid stream, here and there flecks of sunshine came laughing down through open spaces between the leaves on the trees, and balmy breezes sighed a funeral dirge while the people in solemn silence listened to the tremulous voice of the earnest preacher as he “lined the hymn” and “led in prayer.” Tears flowed freely from many eyes, and devout hearts throbbed with a spirit of prayer. All this was an epoch in the lives of those who were to be baptized. It was vastly more to them than a mere form of godliness. It was a death to sin and a burial out of self into Christ, that they might arise to “walk in newness of life.” There was a good-by feeling in their hearts to their old-time associates who were unconverted, and a feeling of farewell echo from the hearts of unconverted friends who stood in loneliness at the parting of the ways and cast wishful eyes after the happy pilgrims on the way to heaven and immortal glory. Such scenes were often occasions of a fresh outbreak of the revivalistic spirit, and many sinners turned to the Lord from impressions made by the services at the water. The picture of the place where he witnessed the first baptizing was made from a photograph taken on the spot. It is a well-known baptizing place on the Sequatchie River, just below the bridge. He was a small boy, but he says: “I remember well that scene, even down to the minutest detail—how they tied red bandannas on their heads and around their waists, and how the preacher waded around in the water and wet the bald place on the top of his head.” Who does not remember similar scenes in the sweet long ago of observant and impressible childhood?



PLACE WHERE T. H. LARMOSE FIRST SAW PEOPLE BAPTIZED.

From early childhood he was a great lover of books, and he made good use of every opportunity he had to increase his stock of information. He was always remarkably exemplary in conduct and religious in disposition. Naturally endowed with a brilliant intellect, vivid imagination, lofty aspirations, and indomitable energy and perseverance, no obstacles could keep him down. By hard work and close attention to business, he made his way against formidable discouragements till an opportunity opened to him, while yet in his teens, to enter Mossy Creek College. He promptly took the chance as a gracious dispensation of providence for which he had long waited and prayed, and entered college with all the enthusiasm and energy of a young and naturally buoyant heart, though embarrassed by pinching poverty which made stringent economy and close attention to business a necessity. He walked from home a long distance over rough roads and rugged mountains, and carried provisions to eat along the way, to save traveling expenses to the college. The prospect of an education sustained his spirit as he walked by the way; but there was gloom in his soul and a pain at his heart from the solicitude he felt for his mother and sisters left in loneliness behind him in the little log cabin in the mountains. When the parting time came, his courage for a moment failed, and he decided to stay with them; but they urged him to go, because he could do more for them, as well as for himself, by going than he could do by staying. When he left home, such delicacies as they could afford, neatly packed in a little bundle for his lunch by the way, were handed to him, with the blessings and prayers of mother and sisters, to whom he had always been a dutiful son and a loving brother. When he stopped

at noon under a tree by a spring to eat his dinner, he was hungry, homesick, and footweary; but the moment he opened his lunch, his appetite entirely disappeared, and he broke down and wept like a lost child in the woods. The lunch was so much better than what he knew the loved ones at home had kept for themselves he was overwhelmed with emotion by this token of their love, and not a mouthful of it could he eat. Soon after leaving Mossy Creek College, he enlisted as a volunteer in the Confederate army, and served "the lost cause" in some of the most important engagements in the late war. He was at Fishing Creek, Ky., when Zollicoffer was killed, and went with the special detail under flag of truce to bring away the body of the distinguished Confederate commander from the field where he fell. He was in the battle at Shiloh, and, as the leader of a squad of special scouts, wrote the dispatch which gave notice to Albert Sidney Johnston of the passage of the first Federal gunboat above Pittsburg landing on a flank movement which the Confederate commander anticipated and forestalled. Near the close of the war, he moved his mother and sisters in a wagon from East Tennessee to avoid molestations and dangers from robbers that infested the country. The picture of the last house they lived in before they moved from East Tennessee was made from a photograph taken on the ground. As they went on their way they camped in a country school-house near Hopkinsville, Ky. They were moneyless pilgrims in a strange land, with no means of support but his own labor and the wagon and team which they owned. His mother was a Christian, and she made herself known to the congregation at Hopkinsville. He earned a living cutting and hauling wood to Hopkins-

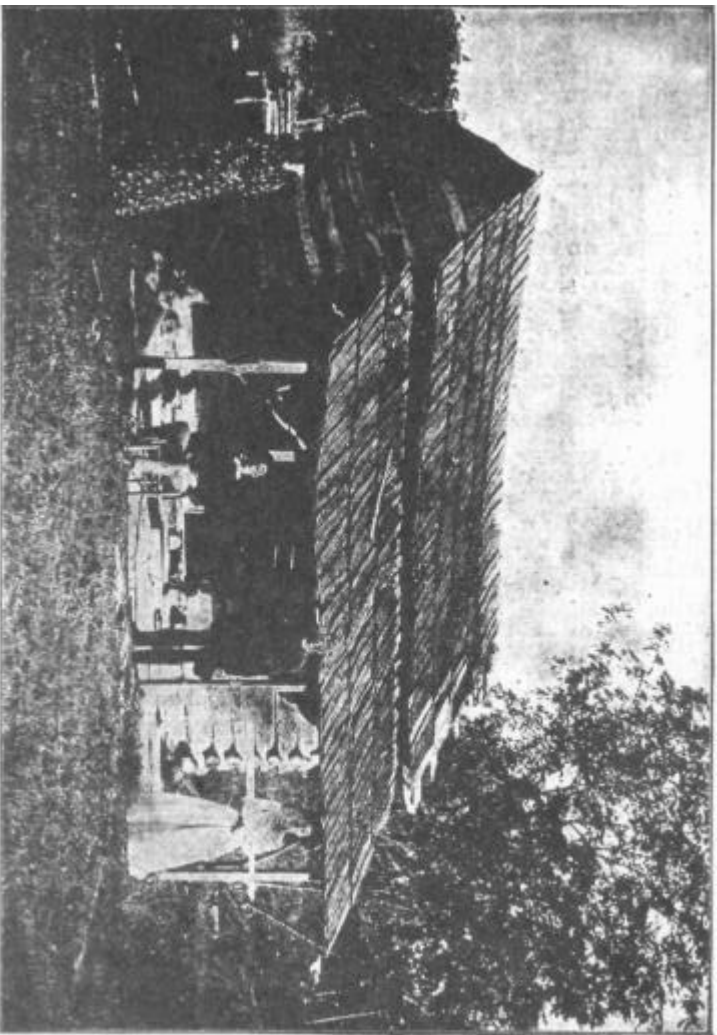


LAST HOME T. B. LARIMORE HAD IN EAST TENNESSEE BEFORE HE MOVED TO KENTUCKY.

ville at a dollar and a quarter a load till an opportunity opened in a country school, which he taught with credit to himself and satisfaction to the patrons and pupils. He attended the meetings of the church with his mother, and decided to become a Christian and spend the remnant of his life in the service of the Lord. On his twenty-first birthday—July 10, 1864—at a meeting of the church when no regular preacher was present, B. S. Campbell, one of the elders of the church, took his confession of faith in Christ as the Son of God, and E. H. Hopper, another one of the elders of the church, baptized him. He began to preach almost immediately after he was baptized, and attracted attention at once as a persuasive speaker and consecrated Christian. After the war he entered Franklin College, near Nashville, Tenn., under the presidency of Tolbert Fanning. When he left that college, he went into the mountains of North Alabama, far back from railroads and towns, to preach the gospel. He had none of the airs of a college-bred preacher, and his humble manners and pious behavior gave him ready and easy access to the hearts of the people. He came into the country where he held his first meeting on foot, and on his face there was a settled expression of goodness and melancholy which touched the hearts of the people with a feeling of sympathy and love. There was an indescribable and irresistible pathos in his voice, manner, and general appearance which melted audiences to tears and moved hearts long hardened by sin to repentance at the appeals of the gospel wherever he went. He preached in school-houses, under bush arbors, and in the log-cabin homes of the people. His preaching attracted much attention and drew large audiences wherever he went, and in a

few months he baptized hundreds of people and established many congregations of worshipers in the hill country of North Alabama. The lessons of self-sacrifice and self-denial for the good of others which he learned by experience from early childhood were the foundation principles of Christianity to which his whole life has been consecrated. The hardships of his childhood and early manhood were the best education he could have received for the work in which he has spent his life and has been so abundantly successful. His early toils and trials impressed him with feelings of keen sympathy for suffering and sorrowing humanity, and prepared him to go into the homes of the poor with ready tact, bearing messages of cheer and hope in the great and precious promises of the gospel. He is an accomplished scholar and a popular orator before critical city audiences, but his greatness as a preacher, in my judgment, rests mainly upon the hope and joy he has carried into the homes and hearts of the poor and unfortunate people who live in neglected and out-of-the-way places. In 1868 he was married to Miss Esther Gresham, of Florence, Ala., who has been a true helpmeet in all his labors and trials.

January 1, 1870, he established a boarding school at Mars' Hill, near Florence, Ala., which was continued seventeen years, and patronized by many of the best families in nearly all the Southern States. Many boys who went to school at Mars' Hill are now chief men in the affairs of life in almost every State in the South. The school term at Mars' Hill began January 1, and lasted twenty-four weeks, closing early in June. During the session he preached every Sunday, often three times in one day, and during vacation he devoted his time wholly to evangelistic work,



T. B. LARIMORE AT ONE OF HIS CHILDHOOD HOMES WHILE ON A PREACHING TOUR.

widening the field of his labors each year, till he went into nearly every State in the South. The school was abandoned in 1887, and since then he has devoted all of his time to the work of an evangelist. He has traveled and labored in about twenty States and Territories, and conducted successful protracted meetings in many of the important cities in the South, He has also labored extensively in rural regions, and his work has been greatly blessed in the conversion of sinners and edification of saints wherever he has gone. He has probably preached more sermons to more hearers and baptized more people than any other man now living. He has traveled and preached in Tennessee, Kentucky, Georgia, Alabama, Mississippi, Florida, Louisiana, Texas, Indian Territory, Oklahoma, Ohio, Indiana, Illinois, Missouri, Kansas, Arizona, New Mexico, California, and Arkansas. He has conducted protracted meetings in Nashville, Memphis, Chattanooga, and Jackson, Tenn.; Louisville and Lexington, Ky.; Florence, Montgomery, and Birmingham, Ala.; Austin, Fort Worth, Dallas, Paris, Bonham, and Sherman, Texas; St. Louis and Springfield, Mo.; Fort Smith, Ark.; Evansville and Mount Vernon, Ind.; and Los Angeles, Cal. He has baptized more than ten thousand people with his own hands, and has established many congregations of worshipers in all parts of the country where he has labored. From the time he left college, in 1867, till February, 1897, there were very few days, except when he was teaching, that he was not engaged in a protracted meeting. He probably never lost as much as three days from work in succession on account of sickness from 1867 to 1897. His favorite programme for preaching is twice every day and three times every Sunday when days

are short, and three times every day when days are long. The longest meeting he ever conducted was at Sherman, Texas. It began January 3, and closed June 7, 1894. During that meeting he preached three hundred and thirty-three sermons, preaching twice every day and three times every Sunday. There were over two hundred additions to the church in that meeting. At Los Angeles, Cal., he began a meeting January 3, and closed April 17, 1895, preaching twice every day and three times every Sunday. There were one hundred and twenty persons baptized during that meeting. Always a poor man, he has been supported entirely by the voluntary contributions of people who appreciate his labors. Ever since he became a Christian he has been opposed to war, and is a strict noncombatant in faith and practice. The twelfth chapter of Romans is the first chapter he ever tried to read in public, and he has always tried to fill those under his influence with the spirit of that chapter from that day to this. This may account for some things that some men cannot readily understand. A deliberate attempt was once made by an assassin, heavily armed, to assassinate a stalwart young man who was no coward, but whom he had tried to teach from early childhood the sentiment of peace on earth and good will among men. The young man coolly caught the assassin, threw him to the ground, deliberately disarmed him, and then released him, receiving a slight wound himself, but making no attempt to inflict one. Moreover, he has never prosecuted the man who, without cause or provocation, tried to assassinate him, and has never even spoken unkindly of him. "What manner of spirit" is this? "Recompense to no man evil for evil. Provide things honest in the sight

of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” (Rom. 12:17-21.)

F. D. SRYGLEY.

CHAPTER IV.

UNITY.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1.)

MANY things that are good are not pleasant. Whatsoever diversities of opinion there may be as to whether medicine, always unpleasant, is ever good, it is certainly safe to say no man ever doubts that surgery and dentistry are good, yet how unpleasant is the operation of either of those sciences! By the pen of the apostle Paul, the Holy Spirit says: “Now no chastening for the present seemeth to be joyous [pleasant], but grievous [unpleasant]: nevertheless afterwards it yieldeth the peaceable [pleasant and profitable] fruit of righteousness unto them which are exercised thereby.” (Heb. 12:11.) Chastening, then—divine chastening—is always good, but never pleasant. Sound doctrine is unpleasant, exceedingly so, to some sensitive souls; “for the time will come [has come] when they will not endure sound doctrine” (2 Tim. 4:3); and whatsoever we cannot endure is, of course, always very unpleasant to us. Sound doctrine, the gospel, is good, however; “for it is the power of God unto salvation.” (Rom. 1:16.) As our sympathetic Savior, the Man of sorrows, the Friend of sinners, and great Physician, proclaimed painfully unpleasant truths and facts in the presence of disgusted, self-righteous scribes, Pharisees, Sadducees, elders, priests, and Levites, not because the things proclaimed were unpleas-

ant, but because they were good; as honest, conscientious, skillful physicians, surgeons, and dentists administer disgusting doses and perform painful operations, not because they are unpleasant, but, notwithstanding they are unpleasant, because they are good; so also does always, as duty demands, every faithful preacher of the gospel of the Son of God. Wheresoever he preaches, he preaches “the word,” disgusting though it may be, not to disgust or displease, but to save. Never pleasant, it is always painful to him to displease, not to say disgust, even one—any one—of the suffering, sorrowing, sighing, dying, sinful sons and daughters of men; still he preaches the gospel, God's message of mercy to man, not because many of them “will not endure sound doctrine “—it being exceedingly unpleasant to them because of the perpetual and irreconcilable conflict between it and their theories, doctrines, and dreams; opinions, preferences, and practices; feelings, fancies, and fads—but because it is good, because “it is the power of God unto salvation.” The gentlemanly young dentist who once visited Tupelo, Miss., and then and there advertised, “Teeth extracted regardless of pain,” thinking “regardless” meant “without,” advertised a painful truth, regardless of his misconception of terms. He did extract teeth “regardless of pain,” if he extracted any; but not to give pain, but pleasure. Likewise, also, the servant of the Lord, faithful to his Master, hence true to his commission and trust, preaches the gospel “regardless of pain;” not, however, to give pain, but pleasure—purest pleasure here and perfect pleasure “over there,” where “there are pleasures for evermore.”

Many things that are pleasant are not good. “Now the works of the flesh are manifest, which are these; Adultery,

fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Gal. 5:19-21.) Are these things pleasant? The lives of millions now living in the flesh, and of millions and billions and trillions whose bodies are silent dust, plainly, positively, and perpetually testify that many of them, at least, are not only pleasant, but very pleasant, unless they are manifestly good. They are evidently either good or pleasant; otherwise, surely so many millions had never persistently practiced them. Such practice is proof positive that they are either pleasant or good. Are they good? Go, ask that pale, hapless, helpless, hopeless invalid, on whose now colorless lips and faded, shriveled cheeks once rested the dews of beauty almost divine, and bloomed the roses of health that withered long ago; who had now been a healthy, happy, hopeful wife and mother, had she not frolicked her health and life away. Ask her if “revelings and such like” are good. Go, ask the fugitive from justice, the convict in his cell, the culprit in his chains; go, ask the jail, the penitentiary, the gallows; go, ask the lunatic asylum, the poorhouse, the hospital; go, ask the silent city of the dead; go, ask once happy but now wrecked and ruined homes; go, ask rivers of tears that, but for these things, had never been shed; go, ask the lost and ruined host “before the judgment seat of Christ;” go, ask high Heaven, and heed the fearful warning in the divine reply: “They which do such things shall not inherit the kingdom of God.” Truly, “the way of transgressors is hard.” (Prov. 13:15.)

Are they good? They bless none; they curse all who come into contact with their bewitching, but baleful, blinding, bewildering, blighting influence, even the innocent frequently suffering intensely because of the guilt and misfortunes of the guilty, since “none of us liveth to himself, and no man dieth to himself.” (Rom. 14:7.) Moreover, the innocent often suffer more intensely than the guilty, being more sensitive and loving more tenderly than they are loved. Good? They wreck and ruin form and feature, fame and fortune, body, soul, and spirit for time and for eternity; they blight prospects, blast hopes, break hearts, convert smiles into sighs, shouts into shrieks, joy into sorrow, pleasure into pain, health into sickness, strength into weakness, courage into cowardice, honor into disgrace, love into hatred, hope into despair, life into death, and home into hell! Good? As far from it “as the east is from the west;” as far from it as the opposite extremities of illimitable space are the one from the other; as far from it as the beginning of eternity from the end thereof; as far from it as heaven's highest, holiest, purest heights from perdition's deepest, darkest, vilest depths. They rob us, ruthlessly rob us, of the sweetest joys earth can give and all the bliss of heaven. There is absolutely no real happiness for man, “in this world or in the world to come,” without a pure heart, a clear conscience, and a clean life. “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12:14.) Heaven gives no better advice than: “Keep thyself pure.” (1 Tim. 5:22.) Surely it should never be necessary, in order to convert from the error of his way any sensible man who thinks of these things, to even suggest the possibility of his being, at the close of a sinful life, doomed

to a dreadful destruction, delivered to demons, and dragged down to the dismal depths of darkness and despair in the dread den of death eternal, to writhe in ceaseless agony forever, where hope is a stranger, mercy never enters, and love is unknown. We should “eschew evil, and do good,” because duty demands it. Right is right, and wrong is wrong; and no man has any right to ever do wrong. Moreover, we who claim to be Christians should ever remember that fundamental principles and essential elements of that which prevents, antagonizes, or destroys Christian unity in any community are conspicuously prominent in this “black list” of “the works of the flesh,” as fundamental principles and essential elements of Christian unity are conspicuously prominent in the bright list of “the fruits of the Spirit,” in contrast with which it is presented to us by divine authority, wisdom, and power; as a loathsome, lecherous libertine, reeking with the filth and fumes of unclean habits, in contrast with damsel, bride, or wife, pure as the driven snow, guileless as a sinless child, harmless as a little lamb, innocent as a cooing dove.

Listen, look, learn, behold the contrast! Flee from the vile; cleave to the pure. “Walk not after the flesh, but after the Spirit.” “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against

such there is no law [human or divine]. And they that are Christ's have crucified the flesh [nailed it to the cross of Christ] with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit [let us live as the Spirit directs]. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5:19-26.) Let us all lovingly walk in the light. While many things that are good are not pleasant, and many things that are pleasant are not good, many things are both good and pleasant, conspicuous among which is brotherly (therefore Christian) unity; for saith the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Some accept the unpleasant because it is good; others, the bad because it is pleasant. Why not all accept, approve, appreciate, and appropriate that which is both pleasant and good? "Behold, how good and how pleasant it is for brethren to dwell together in unity! "

What degree of unity among the children of God, the disciples of Christ, Christians, is desirable and scriptural; therefore, reasonable and right? The beautiful allegory of the vine and the branches (John 15:1-11) commends itself to our careful consideration here: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye

can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them [the literal branches that are cast forth], and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you [if it be according to his will]. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." There should be no more clash, conflict, confusion, discord, dissension, or division among the followers of the Lamb than among the literal branches of a literal vine that bud and bloom and bear fruit and foliage on the vigorous vine that gives them beauty, birth, and being. The Savior, almost in the shadow of the cross, praying to the Father for all his followers for all time, said: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast

sent me, and hast loved them, as thou hast loved me.” (John 17:17-23.) We should strive, therefore, for the same degree of unity in Christ's spiritual body, “which is the church” (Col. 1:24), that subsists between the Father and the Son; among Father, Son, and Holy Ghost; “and these three are one.” (1 John 5:7.) When it be prudent, proper, and right for Jesus, Jehovah, and the Holy Ghost to hate, slander, misrepresent, backbite, and abuse one another, and wrangle, dispute, and divide, then “he that soweth discord among brethren” may possibly cease to be “an abomination” in the sight of God. The same degree of unity should subsist among all the members of the spiritual body (the church) of Christ that subsists among the many members of a healthy human body, every member being in its normal state; “for,” saith the Spirit, “as we have many members in one body, and all members have not the same office [work]: so we, being many, are one body in Christ, and every one members one of another.” (Rom. 12:4, 5.) This thought, this divine truth, is amplified by the same Spirit and the same pen in the corresponding chapter of the next book—twelfth chapter of 1 Corinthians. Thus hath Jehovah himself taught us, by word and work, “what the will of the Lord is;” for “God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism [division] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.” (1 Cor. 12:24-27.) Shall we dare to lay vile, vandal hands upon the body (bride) of

Christ, and rend it limb from limb? May the Lord grant that I may die before I sow discord among brethren. I have never done so yet—never. I have never introduced, advocated, agitated, said, or done anything that could tend to dissever church, family, or friends. I love the sentiment of the son of America who said: “If I have not the power to lift men to the skies, I thank my God that I have not the will to drag angels down.” If I have not the ability to make bright, blooming oases in the dark, dreary desert of life, may the Lord prevent my ever blighting and blasting those that are there, even though to prevent it cost me my life. If I cannot bless, then let me not live. May the Lord call me hence to-day, rather than let me live to curse the world by sowing “discord among brethren” or otherwise. The sublime apostle who “labored more abundantly” than all the other apostles, sympathizing with souls, loving the Lord, and pleading for his cause, while realizing the importance of unity and the dreadful character of the spirit of strife and division, writing to the church of God at Corinth, long, long ago, said: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (1 Cor. 1:10.) “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 8:1-3.) And it was he who wrote: “For to be carnally

minded is death; but to be spiritually minded is life and peace.” (Rom. 8:6.) Peter's advice is no less impressive than the pleading of Paul. He says: “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.” (1 Pet. 3:8-12.) Therefore, “speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law [even the law of the Lord].” (James 4:11.) “Let us not therefore judge one another any more [or speak evil one of another, either]: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.” (Rom. 14:13.) Let us “love one another with a pure heart fervently.” Let us bear “one another's burdens, and so fulfill the law of Christ [the blessed law of love].” (Gal. 6:2.)

How can the unity for which Christ and all his faithful followers pray be procured and preserved? “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are

called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” (Eph. 4:1-6.) “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.” (Phil. 1:27.) While living pure lives, walking worthy of the vocation wherewith we are called, “with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace,” “striving together for the faith of the gospel,” contending earnestly “for the faith which was once delivered unto the saints,” we must be ever ready to yield when and where no principle, but only hobby, opinion, or personal preference is involved. Always courteous and kind, but immovable as mountains, steadfast as “the everlasting hills” when and where truth divine or sacred principle is involved, we should “rejoice evermore” in the privilege, pure and precious, of waiving, surrendering, our hobbies, “fancies and fads,” our opinions and personal preferences, in the interest of peace. I am not sure but that the simplest principles of politeness, as well as God's eternal truth, demand this; and our Savior says: “Blessed are the peacemakers: for they shall be called the children of God.” (Matt. 5:9.)

Thus have lived and loved and thought and taught some of the sublimest characters of the ages. No page, paragraph, or passage of the blessed Book of books envelops Abraham, the “father of the faithful,” in a halo of brighter light than the thirteenth chapter of Genesis. Abram and

Lot had come up, with their “flocks, and herds, and tents,” out of Egypt “into the land of Canaan,” which, practically, by divine promise, belonged to Abram; “and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together “—that is, while in soul and spirit they could and did “dwell together in unity,” their flocks and herds were BO great that they could not live and thrive in the same pasture or on the same plain; hence, in this sense, “the land was not able to bear them, that they might dwell together.” “And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.” Christians should never forget that “the Canaanite and the Perizzite” dwell ever in the land, and that nothing is more pleasing to them than strife and division in “the church of God.” “And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left” Lot chose the cream of the country, all the best of the land. Abraham was satisfied with that which was left, the refuse, rocky and rough. So far as earthly possessions and carnal concessions were concerned, his motto seems to have been: “'Peace at any price' in preference to strife among brethren.” When Lot subsequently needed a friend, Abraham readily risked his very life to save him. He saved him, too—him and his, him and all that he had—and steadfastly refused to accept the slightest remuneration for his services.

Abraham was sublimely generous and just; Lot was strangely selfish. Generous liberality and sublime magnanimity made Abraham richer and richer, greater and greater, and nearer and dearer to God; sordid selfishness made Lot a homeless, penniless, and almost friendless fugitive from the sinful, seething Sodom that smoked and blazed behind him. In the bright love light of the record divine we learn that Abraham prospered as long as he lived. The Holy Spirit calls him “the friend of God.” Jesus, “the man of sorrows,” honored him when he dwelt among men. Jehovah guarantees that” in his seed shall all the nations of the earth be blessed.”

Coming down to the Christian age, we find the peerless apostle Paul, second only to Jesus Christ himself, in submission to the demands of this same sublime spirit. As if speaking face to face to a strong-minded, well-informed brother about a weak-minded, ignorant brother who regards as idolatry what the strong-minded brother persists in practicing as a mere matter of liberty, taste, or personal preference, thus tempting and provoking—if not, indeed, leading—the “weak brother” to destruction, the wise brother knowing the thing to be, of itself, neither right nor wrong, good nor bad, being, by divine authority, neither commanded, commended, nor condemned, he says, “And through thy knowledge shall the weak brother perish, for whom Christ died?” (1 Cor. 8:11), thus, in sense and substance, saying: Christ, the immaculate Son of the living God, because he loved us, left heaven, where, from all eternity, he had dwelt with the great I Am; where angels and archangels cast their crowns before him and rejoiced to call him holy, while the stars were but glittering dust around him and all the worlds were

his; came to this sad world of sin and sorrow, and became “the Babe of Bethlehem,” the child of poverty—poorer than the foxes of the field and the birds of the air—the weeping, groaning, suffering, sighing “man of sorrows,” “acquainted with grief;” the sinless friend of sinners and voluntary victim of Calvary, pleading, bleeding, dying on the cruel cross—all this to save that soul; and yet you, claiming to be a Christian, will deliberately doom and drag him to eternal death and dread destruction, rather than deny yourself one fleshly gratification, surrender one selfish desire, or waive one personal preference. See him suffering on the cross, and then think of that! “But when ye sin so against the brethren, and wound their weak [sensitive] conscience, ye sin against Christ.” (1 Cor. 8:12.) “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) See him quivering on the cross, and then think of that! “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” (1 Cor. 8:13.) This is the sweet, sublime, self-sacrificing spirit of all who are Christ's, for it is the Spirit of Christ; and “if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9.) Hear him pleading, hear him crying, see him dying on the cross; then think of that! “Strength in unity, weakness in discord,” has been recognized throughout the ages. AEsop, the slave, who wrote, almost as if by inspiration, long before the Star of Bethlehem glittered over the plains of Galilee and blazed above “the Babe of Bethlehem,” and the Sun of Righteousness arose, “with healing in his wings,” to flood the world with light divine and lift our souls to God, tells us of a dying

father of seven stalwart sons “whom he had known to sometimes disagree,” who called them around his couch and taught them, “There is strength in unity, weakness in discord,” by requesting them first to break a bundle of rods, all securely bound together—which, in vain, they tried to do—and then, the bundle being unbound, to break the switches one by one, which they did with ease. So Satan may break, shorn of their strength, warring members of a discordant, divided church that, united and harmonious, might safely and serenely smile at all his strength and skill. Greece, united, defied nations, defeated armies, and astonished the world; Greece, divided, fell—an easy prey for heathen hordes and heartless hosts that robbed her of her life. Hence Byron wrote, long after that: “’Tis Greece; but living Greece, no more.” The motto of glorious old Kentucky is: “United, we stand; divided, we fall.” Who, believing that to be true, would dare divide Kentucky?

Remembering, “he that soweth discord among brethren” is “an abomination” unto God; remembering that,

As we've sown, so shall we reap,
When the harvest time appears,
Whether it be joy and gladness, weal or woe;

remembering Bethlehem, Nazareth, and Gethsemane—Christ, Calvary, and the cross; remembering, we are dying dust, that “man no sooner begins to live than he begins to die;” remembering, “we must all appear before the judgment seat of Christ;” remembering the loved who loved us long ago, and all the pure who love us now; remembering death, the grave, and eternity; remembering that, since “none of us liveth to himself, and no man dieth to himself, “we may be settling not only our own eternal destiny, but,

through our influence, that of those who love us best and trust us most, by what we are and what we do and what we say, as the days of life are going by—remembering all these things, let us be what we ought to be, do what we ought to do, and say what we ought to say, every day and every hour; let us

Trust in God, and do the right;

let us stand up for Jesus and battle for his cause; let us “speak not evil one of another”—of others, either; let us “love one another with a pure heart fervently;” let us bear “one another’s burdens, and so fulfill the law of Christ;” “let us do good unto all men, especially unto them which are of the household of faith;” let us “earnestly contend for the faith which was once delivered unto the saints;” let us “stand fast in one spirit, with one mind striving together for the faith of the gospel,” never wavering when and where truth divine or sacred principle is involved; let us gladly, promptly, and lovingly yield in the interest of peace—as reason, revelation, and politeness demand—when and where nothing more than hobby, opinion, or personal preference is involved; let us “walk worthy of the vocation wherewith ye [we] are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.” Let us all be, do, say, and live thus; then shall we all—all the children of the living God—be one, as Jesus and Jehovah are one; and the time may not be far distant when

The earth shall be full of His knowledge and glory,
As waters that cover the sea.

T. B. LARIMORE.

CHAPTER V.

LIFE OF J. H. HALBROOK.

J. H. HALBROOK was born in Perry County, Tenn., December 14, 1841. His parents moved to Hickman County, Tenn., before he could remember. He was brought up on a farm, and accustomed to hard work, stringent economy, and pinching poverty from the days of his childhood to mature manhood. The schools in that country were taught in uncomfortable houses by poorly qualified teachers in those days. The school term was always short, and he could rarely, if ever, get to attend all of even a short session. Churches and preachers were even less edifying than schools and teachers. His mother was a Primitive Baptist of very decided Calvinistic convictions, and preachers of that faith and order often held religious services at his father's house. About the only thing he could understand from their preaching was that he could not understand the deep spiritual meaning of the Bible unless the eyes of his understanding were opened and he was called by the Holy Spirit out of darkness into the marvelous light and liberty of the children of God. At those meetings the members of the church would tell their religious experiences to show sinners how God "dealt with the chosen who were elected from before the foundation of the world." This doctrine greatly troubled him. He loved his father and wanted him to go to heaven. The old man was deeply concerned about religion himself, and talked much about



J. H. HALBROOK.

heaven and salvation, but he had no hope. When the preachers told their experiences, they always represented themselves as having been very wicked in former years. Young Halbrook often wondered why God saved such bad men and would not save his father, who was a good, moral man, and very anxious to be saved. In this state of religious confusion he passed his youth, and the day he was twenty-one years old he enlisted in the Confederate army. He made a good soldier in the army till December 15, 1864, when he was captured by the Union army the second day of the great battle at Nashville, Tenn. As a prisoner of war, he was sent to Camp Douglas, at Chicago, Ill., where he remained till the war closed. After he was mustered out of service, he returned home, almost without clothes, seventy-five dollars in debt, and penniless. It was too late in the spring to plant a crop when he got home; so he borrowed two dollars and a coat and married a girl “who had nothing but a pure heart and a good stock of religion.” His war experience had prepared him to “endure hardness as a good soldier;” and under the godly influence of his young wife, he was soon brought to the Savior, and was baptized by E. A. Land, of Tennessee. He soon began to try to preach, but, as he knew but little about the Bible and had no chance to associate with well-informed preachers, and no money to buy books, he made slow progress in the good work. By hard work and close economy, he bought a small home, accumulated a good supply of stock, and in general fixed himself so he could live comfortably; but his desire to preach was so great he could not feel satisfied to enjoy the fruit of his labors and live at ease. After much prayer and consultation with his wife, he sold everything he had, and,

with the proceeds, entered school at Mars' Hill, near Florence, Ala., under the instruction of T. B. Larimore. When his school days were ended, he had nothing in the way of property but a horse and buggy. He started South on a preaching tour, and stopped in Fayette County, Ala., where he thought he saw an opportunity to do good by preaching. He lived there sixteen years, during which time he preached constantly in Fayette and adjoining counties, traveling over mountains on horseback, and preaching in school-houses, under the trees, at private houses, along the highways, in courthouses, and wherever people would assemble to hear the gospel. His reputation as an evangelist attracted attention in other States, and he traveled and preached extensively in Tennessee, Mississippi, Alabama, Arkansas, Missouri, and Texas. He labored mostly among poor people in rural regions, baptized thousands of persons, and established many congregations of worshipers. He delighted especially to preach in places where there were no churches. He was often denied the use of houses to preach in, and not a few times he preached in the middle of the public road, while his hearers sat on logs and on the fences by the roadside. Speaking of this long period of hard labor, he says: "I never made much money, but I believe I was one of the happiest men that ever lived. I had a good wife, a light heart, and no children to take care of and none to cry for bread." Many boys and young men whom he baptized in those years are now prominent citizens in various callings and occupations, and some of them are able and influential preachers of the gospel. There are also prosperous churches in all parts of the country where he labored that were established as a result of his preaching. On account of failing

health in both himself and his wife, he moved from Fayette County, Ala., to Levy County, Fla. Soon after this move his wife died; and after her death he married another devoted Christian woman, with whom he still lives. His health has not been good for several years, but he continues to preach as he has opportunity and as far as he is able, in a field reaching into several counties in Florida contiguous to his home.

F. D. SRYGLEY.

CHAPTER VI.

THE LAW OF PARDON.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15, 16.)

THIS is a synopsis of what is called the great commission under which the apostles acted when they made known the way of life and salvation to all nations. It differs from the first commission in these particulars: (1) Under the first commission they were not allowed to go among the Gentiles. (2) Under the first commission they were not sent to preach the gospel of Christ, but simply to make known that the kingdom which the Jews had been taught to look for and pray for was at hand. But when Christ had arisen from the dead and had obtained all power in heaven and in earth, having loved the whole world and having tasted death for all, and not being willing that any should perish, but desiring that all should be saved, he sends the apostles, under this commission, with good news of salvation to all. This is the first promise that was ever made to any of Adam's race after the law of Moses was abrogated, and, I might add, the best promise; but while it is true that God loved all and Christ died for all and now commands all men everywhere to repent, he has not promised to save all. He has only promised to save one class or character of people, and, if you desire to enjoy that promise or to be embraced in it, you must be identified with that class or become the

character he promises to save. He has promised to save none but believers. On the side of unbelief all is death and ruin. "He that believeth not shall be damned." (Mark 16:16.) But, while it is true that the unbelievers will all be lost, will the believers all be saved? Has he promised to save all the believers, or will part of them be lost? I answer: Many of the believers will be lost. What class of believers will be lost? That class which the Bible speaks of when it says: "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12:42, 43.) Thus we see a man can be a believer and a hypocrite, and love the praise of men more than the praise of God; and because it is unpopular, he conceals his views and continues to go on in his sins, and is forever lost. Then, as some believers will be lost and some will be saved, what class of believers will be saved? Christ answers this question: Baptized believers will be saved. (Mark 16:16.) I am constrained to believe, if I could remove all prejudice and preconceived opinions and preferences for pet theories, that ten minutes would be as long as would be necessary to explain the process of becoming a Christian. To illustrate: If you start from a given place and travel in any given direction, just as many steps as you take in going away, just that many you will have to take to get back to the place from which you started; in other words, the road is just as long coming back as it was going away. Now, if we wish to have clear views of this subject, let us study how man first got away from his God. Man was created holy and upright; he is not so now. He is now an alien, under

condemnation; before the fall he was in a state of innocence or justification. What process did he go through from justification to condemnation? A falsehood told was the first step, a falsehood believed was the second step, and a falsehood obeyed was the third step; and the result was condemnation. Now, in order to reinstate him, the steps must be retraced and he will be replaced; or, in other words, the truth must be told, the truth must be believed, and the truth must be obeyed, in order that man may be reinstated. Now let us see. Christ says: "Preach the gospel to every creature [that is the truth told]. He that believeth [that is the truth believed] and is baptized [that is the truth obeyed] shall be saved." We have the law of pardon, or a synopsis of it, given four different ways in the New Testament: first, in prophecy; second, in promise; third, in command; fourth, in history. We have it in prophecy in the following words: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46, 47.) We have it in promise in the following words: "He that believeth and is baptized shall be saved." (Mark 16:16.) In order that this prophecy might be fulfilled and this promise might be enjoyed, Christ sent the preachers to Jerusalem, the place where it was to begin, and there he required them to stay until endued with power from on high; and when properly qualified, and sinners cried out to know what they should do, Peter gave the law in command: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) When years had passed and Paul began to

write history, he gives us the law in history, as follows: “Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.” (Rom. 6:17, 18.) Three questions remain to be considered:

- (1) What must be believed?
- (2) What kind of baptism did Jesus refer to?
- (3) What is the salvation that is promised to every baptized believer?

“He that believeth [what?] and is baptized [with what?] shall be saved [from what?].”

What Jesus required the preachers to preach is what he wanted the people to hear, and what he wanted them to hear is what he wanted them to believe. He required the preachers to preach the gospel; hence he wanted the people to hear and believe the gospel, which is “the power of God unto salvation.” What is the gospel? “I declare unto you the gospel which I preached unto you,... how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” (1 Cor. 15:1-4:.) Thus we see that the faith that saves the soul is faith in Christ as the Son of God. To this agree the words of Paul: “The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Rom. 10:8, 9.) All the preaching of the apostles to sinners and all the conversions show that they always preached Christ, and him crucified, and baptized such as believed in him.

What kind of a baptism did Christ refer to?

Some years ago I heard three preachers belonging to different denominations preach from this text. All preached, “He that believeth and is baptized shall be saved;” and yet they were as far apart as the poles—not about what the Bible says, but about what it means. All religious disputes grow out of a misunderstanding of words. These three men differed about the kind of baptism referred to in the text, and about the kind of salvation promised to the baptized believer. Thus they had three different theories:

No. 1 said the baptism was spiritual baptism, or the baptism of the Holy Ghost, and the salvation was remission of sins.

No. 2 said it was water baptism, and the salvation was eternal salvation.

No. 3 said they were both right and both wrong; that No. 1 had the right salvation, but the wrong kind of baptism; and No. 2 had the right kind of baptism, but had the wrong kind of salvation. So No. 3 said the baptism was water baptism, and the salvation was remission of sins, or salvation from sins.

The Savior could not have meant the baptism of the Holy Ghost, for the following reason: it was a command to be obeyed, while baptism of the Holy Ghost is a promise to be enjoyed. Men never obey promises, but they obey commands in order to enjoy promises. It could not have been the baptism of the Holy Ghost, for a second reason: it was to be administered by men. Men had to do the teaching and men had to do the baptizing. (Matt. 28:19, 20.) It could not have been the baptism of the Holy Ghost, for a third reason: it had to be administered in the name of the

Holy Ghost; and all preachers agree that water baptism must be administered in the name of the Father, Son, and Holy Ghost.

What kind of salvation is it?

In order to understand the great commission as a whole, we should examine all the places where it is recorded. Matthew gives the great commission, as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt 28:19, 20.) Here we learn who sent the preachers, what he required them to do, and whom he sent them to. Christ was the sender; they were sent to all nations, and it was their duty to teach them, and then baptize them, and then teach the baptized how to live; but he says nothing about the blessing to the baptized. Mark agrees with Matthew as far as he went; but Mark goes a little farther, and mentions the blessing that is promised to the baptized: "He that believeth and is baptized shall be saved." (Mark 16:16.) Luke and John both explain the meaning of the word "salvation." What Mark calls salvation, Luke and John both call remission of sins: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46, 47.) "He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20:22, 23.)

Summing it all up, we learn that the gospel had to be preached to the people, the people had to believe it and be baptized, and then God promised them salvation from

sins. To make this doubly sure, we will follow them to the place where they are to begin, and see what they preach. In Luke 24:46, 47, the Savior refers to prophecy and tells us of four things that were to take place according to prophecy. Repentance is to be preached; it is to be preached coupled with remission of sins; it is to be done in his name; and it is to begin at Jerusalem. All this was prophecy. Now, in order to the fulfillment of this prophecy, four more things are necessary: we must have a preacher; he must go to Jerusalem to begin; he must have power to speak all languages; and there must be sinners to preach to. The apostles are the preachers; they were to begin at Jerusalem; they were to begin when they were endued with power from on high. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly ... they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now the preachers are ready, and all we lack is a congregation of sinners for them to preach to. "Now when this was noised abroad, the multitude came together." Now we have the preachers prepared and the sinners present. Then Peter preached unto them Jesus and the resurrection; and when they heard him prove by Joel and David that Jesus was the Christ, they asked Peter and the rest of the apostles what they should do. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) This was an exact fulfillment of the prophecy which said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

J. H. HALBROOK.

CHAPTER VII.

LIFE OF F. B. SRYGLEY.

F. B. SRYGLEY was born at Rock Creek, Colbert . County, Ala., September 10, 1859. His father, James H. Srygley, and mother, Sarah J. Srygley, are still living at Coal Hill, Ark., where they moved from Rock Creek, Ala., in 1887. Rock Creek is a country post office, twelve miles from the nearest point on any railroad, and six miles from the nearest country village, which, in the days of his boyhood, was a county seat of perhaps three hundred inhabitants. The county seat has since been removed and the village has been abandoned. It is now nothing but a country post office, without even a country store, where once was the capital of the county. Rock Creek is in a region of rough, mountain country noted especially for stringent economy and rural simplicity among the people and poor land, with no opportunities to make money or accumulate wealth in any occupation. His mother is the daughter of a Cumberland Presbyterian preacher who had considerable reputation years ago in the mountain region of North Alabama. He moved to Arkansas, where he died several years ago. The parents of F. B. Srygley were children large enough to remember when the Indians lived and hunted wild game in the hills of North Alabama. His father was born in Lawrence County, Ala, He married young, and, with his wife, who was even younger than himself, settled at Rock Creek soon after he married. He never



F. B. SRYGLEY.

moved from where he first settled after his marriage till his nine children were all grown and educated, when he went to Coal Hill, Ark., where he still lives, with all of his children near him, except two, who live near Nashville, Tenn. The following extract from "Seventy Years in Dixie" gives facts and incidents in the early married life of the parents of F. B. Srygley which will indicate the hardships and disadvantages under which he was brought up:

"He [James H. Srygley] settled in the mountains of North Alabama, west of Huntsville, soon after the Indians were removed from that country. He was a poor man, and he had to seek employment in order to support his wife and two infant children till he could get his land cleared. Wealthy slave owners were then opening farms in the rich valley of the Tennessee Eiver, and to them he was compelled to go for employment. There was no one nearer than that who would pay him wages for work. It was twenty miles from his little log cabin in the mountains to the place in the river bottoms where he was engaged to split rails for fifty cents a hundred and board himself. He camped in the woods and did his own cooking from Monday morning till Saturday night. His regular task was to fell the trees and split fifteen hundred rails a week. This poor man would chop firewood around his cabin in the mountains all day Sunday, carry it on his shoulder and stack it by his cabin door for his wife and children to burn during the week, eat supper at his humble home Sunday night, and walk twenty miles through the woods to his camp in the river bottoms. By daylight Monday morning he would be at work in the bottoms, and till late Saturday night he would work unceasingly from early dawn till late at night,

do his own cooking in his camp, and sleep by a fire in the woods; and all that time his wife and two little children were in that lonely cabin in the mountains, twenty miles away, with but a few neighbors nearer than three miles. The wife worked as hard as the husband, with cards, wheel, and loom, making clothing for her little family. Every night wolves would howl and panthers would scream around her cabin in the woods, and often she would not see a soul in human shape, except her own helpless little children, for several days at a time. After supper at his camp in the river bottoms Saturday night, the husband would walk twenty miles to his home in the mountains to spend Sunday with his family, occupying the day mainly in chopping and carrying wood to last them another week.”

F. B. Srygley was born and brought up in that cabin in the mountains. The rails which the father and his sons split would make a fence around a large section of the county, and the boards which they made would put a roof over it. The principles of industry, economy, and self-reliance were maintained in that home and enforced in that whole family of nine children to the last. The children were supplied with wholesome food and substantial raiment and given fair educational advantages by the labor of their own hands, and no debts were contracted. When they were all grown and educated, the little mountain home was sold for six hundred dollars. The man who bought it paid all it was worth, and it was worth as much then as at any time in its history, barring the financial stringency of the times. Industry, self-reliance, and promptness in meeting all financial obligations were cardinal principles which James H. Srygley and his wife impressed, by precept and example,

upon all their children. He knew and was known by nearly every man for miles around Rock Creek; and though everybody knew he was a "moneyless man," there was never any limit to his credit, except his own unwillingness to contract debts he was not sure of his ability to pay. Withal, he was not stingy, nor even thrifty, in the matter of savings. He lived fully up to his income, but always kept his expenditures in the limits of his receipts. He was especially liberal in the matter of supporting preachers and schools, and active in his efforts to get others to support them. He was also noted for the frequency and liberality of his gifts from the products of his little farm to help the poor, and especially the widows and orphans of the community. He delighted to entertain company, and during protracted meetings and other public gatherings invited everybody home with him, and literally "skinned the place" to feed people and horses. F. B. Srygley was baptized in Rock Creek, in his father's field, by J. H. Halbrog, who now lives at Trenton, Fla., August 26, 1876. His educational advantages were limited to country schools during the winter and "after crops were laid by" in summer till January 1, 1880, when he entered Mars' Hill College, near Florence, Ala., under the presidency of T. B. Larimore. He remained there three years, leaving January 1, 1883. During vacation in the summer of 1880, he taught a country school at Thyatira, Miss., and preached some in the contiguous country. During vacation in the summer of 1881, he taught a country school at Thorn Hill, Marion County, Ala., and preached as he had opportunity at points near his school. During vacation in the summer of 1882, he devoted all his time to evangelistic work in North Ala-

bama. He traveled through that mountain country on horseback, and held several successful meetings in Colbert, Franklin, Marion, Fayette, and Lawrence Counties. January 1, 1883, he went to Lebanon, Tenn., where he made his home during the next succeeding ten years. He devoted all his time to evangelistic work, confining his labors at first to the country immediately around Lebanon. He grew steadily in ability and reputation, and the field of his labors gradually widened. In a few years he traveled extensively and labored successfully as an evangelist in all parts of Tennessee, and to some extent in Alabama, Arkansas, Texas, Mississippi, Kentucky, Georgia, and North Carolina. In 1885 he conducted his first public oral debate with Harvey Rice, a Methodist preacher, at Gladeville, Tenn. He attracted attention as a debater at once, and since that time he has been frequently called upon to discuss religious questions in different parts of the country. He has, in all, held twenty-four debates, and in these discussions has met Missionary Baptists, Primitive Baptists, Separate Baptists, Presbyterians, Cumberland Presbyterians, Methodists, and Mormons. As a polemical speaker, he ranks high, especially in the clearness of his positions, the strength of his arguments, and the vigor of his oratory. In wit, humor, repartee, and anecdote, he is inexhaustible and unanswerable; and large audiences always attend his debates, if for no other reason, because they enjoy his speeches, whether they believe his propositions or not. September 28, 1892, he moved from Lebanon, Tenn., to Donelson, Tenn., six miles from Nashville, on the Lebanon turnpike and railroad, where he now lives in a cottage on a plat of five acres of ground. He was married to Miss Mary Hubbard, of

Bellwood, Tenn., January 26, 1886. His evangelistic labors have been largely in rural districts and small towns, though he has conducted successful meetings in Nashville, Tenn., and Louisville, Ky., as well as in other cities of smaller proportions. He has baptized about two thousand people and established a number of churches.

F. D. SRYGLEY.

CHAPTER VIII.

WHAT CHURCH TO JOIN.

“And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.” (Acts 9:26.)

THERE is perhaps no difficulty that gives the honest inquirer more concern, more trouble, than the question, “What church shall I join?” There are so many churches, many of them claiming to be the only church of Jesus Christ, that the honest man who wants to make no mistake is bewildered. Good and great men differ. Each contends for his own church. Some of them even claim that their church can trace an unbroken chain back to the apostles. Many of them at least have been in existence for a long time—longer than any man now living can remember. The common man, though he wants to be a Christian and be saved in heaven, feels that he is unable to refute their claims. He has always been taught to respect and honor the men who make these claims for their respective churches, and so he does not know what to do. It has never occurred to him that a man can or ought to join more than one church at the same time. In fact, if he joins more than one, the first would likely turn him out, and that might prove to be the only church of Jesus Christ; if he joins one, and only one, it might prove to be the wrong one; hence his bewilderment. It is to those who have met with these difficulties that I address myself.

The first question to decide is, Has God ever commanded you to join anything? and, again, has he ever commanded any person to join a church, the church, any church, or anything? I am free to say that if God has ever commanded any person at any time among any people to join any church, I have failed to find the passage in his word. I have selected the passage at the beginning of this discourse not because it teaches us to join the church (for there is no passage that teaches that), but because it has the word “join” in it. The facts are these: Though the statement that “when Saul was come to Jerusalem, he assayed to join himself to the disciples,” is found in the same chapter where we have the account of his conversion, as a matter of fact, it was over three years after his conversion before he went up to Jerusalem. “But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.” (Gal. 1:15-18.) Are we prepared to believe that Saul had been a preacher of the gospel for more than three years, had made one missionary trip into Arabia, and returned and preached again in Damascus, and was still not a member of the church? This is unreasonable. He was a member of the church, and when he “assayed to join himself to the disciples” he was only endeavoring to have them recognize him as a disciple. If Saul was trying to join the church on this occasion, he failed; for “they were all afraid

of him, and believed not that he was a disciple.” We do not have to do one thing to become Christians, and another thing to get into the church. That which makes one a Christian puts him into the church. All Christians are in God's church. If we do anything by way of joining a church after we become Christians, we get into something besides the church of God. A man may belong to two religious institutions at the same time—one human and the other divine. God adds to the one; man, to the other. “And the Lord added to the church daily such as should be saved.” (Acts 2:47.) Membership in God's church is a divine-given privilege, and not a human one. God gives membership in his church to all his children. “But now hath God set the members every one of them in the body, as it hath pleased him.” (1 Cor. 12:18.) The body is the church “for his body's sake, which is the church.” (Col. 1:24.) God, then, gives people membership in his church, and he gives it to all his children when they become his children, and they retain this membership as long as they remain his children. If, therefore, we join any church after becoming God's children, we do that which he has not commanded us to do, and separate ourselves from others of his children, and thus make a party, and commit sin in that we are dividing the body of Christ. “For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.” (Eph. 5:29, 30.)

In proof of the fact that all Christians are members of the church of God, I call attention to 1 Pet. 4:15-17: “But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any

man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Any one can readily see that the apostle, in the above passage, divides the human family into two classes. One class is made up of thieves, murderers, evil doers, and busybodies; the other class, of those who have obeyed the gospel—Christians. All Christians are in one class; all sinners, in the other. That class called Christians belong to the house of God.. But Paul says: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." (1 Tim. 3:15.) If all Christians are in the house of God, and the house of God is the church of the living God, then all Christians are in the church of the living God, as all can plainly see. In Acts 16:31 we read of the jailer and his house; this means the jailer and his family. We read of Noah and his house; this means Noah and his family. If the jailer's house is his family, and Noah's house is his family, then God's house is his family. All of God's children belong to his family, to his house; but the house of God is the church of the living God; therefore all of God's children are in the church of the living God. There are but two beings to serve—God and the devil. Every responsible person is a servant of Christ or the devil. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) There are but two places to go to—heaven and hell. There are but two ways to go. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth

to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14.) There are but two kingdoms—the kingdom of Satan and the kingdom of Christ. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.) There are but two institutions to be in—the church and the world. All Christians are in the church; all sinners, in the world. The thing to do is to become a Christian, a child of God, and thus be a member of his family, of his church.

In settling the question as to what church a man should become a member of, it is necessary to inquire how many churches God has. If, on investigation, it is found that God has a dozen churches, a man should be a member of a dozen. Every person should belong to everything that is in the Bible, and he should be in nothing, in the matter of religion, which is not in the Bible. All Christians are redeemed, and all redeemed people are Christians. But we are redeemed in Christ "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14.) But to be in Christ is to be in his church. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22, 23.) Since we are redeemed in Christ, and to be in Christ is to be in his church, therefore all redeemed people are in the church, but all Christians are redeemed, then it follows that all Christians are in the church. All Christians are recon-

ciled, and all reconciled people are Christians. “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” (Eph. 2:15, 16.) But the one body is the one church. “Now ye are the body of Christ, and members in particular.” (1 Cor. 12:27.) Since all Christians are reconciled, and these are reconciled in the church, it follows that all Christians are in the church. Christ was manifested to the world in but two bodily forms—his natural and his spiritual bodies. Of course we do not enter his natural body. When we read of being redeemed in Christ and of being reconciled in Christ and entering into Christ, we conclude it is his spiritual body, the church. A man talks about which church to join. He had as well talk about which Christ to join. Christians are Christ's; they belong to him by redemption, by purchase, and they belong to his church for the same reason. There is but one Christ; there is but one divine church. “There is one body, and one Spirit, even as ye are called in one hope of your calling.” (Eph. 4:4.) “But now are they many members, yet but one body.” (1 Cor. 12:20.) I have no trouble about what church to join. I know, according to the book, I need not join any. If I am faithful to Christ, I will be in his church. But the greatest trouble is, there are so many things which have been organized by man which are not the church. There may be Christian people in these institutions, but it is not necessary to be in them in order to be a Christian; and, besides, it is sinful to divide the body of Christ. I am not prepared to say how far in sin

one may go till he ceases to be a Christian. The trouble with me is, I can hardly get through this world without joining some of these things. They meet us at every turn, they are laid before us in all the journey. We are pointed to the good they do, to the souls they save, to the great need of some organization besides what the apostles and early Christians had. We must be called names if we refuse them. God being my helper, nothing shall come between me and his word; knowingly, no institution between me and his church. When a man comes to me and asks what church to join, I ask him to please disabuse his mind of that thought, but ask, rather: "What does God require me to do in order to be a Christian?" There would be but little trouble on that question, were it not for the institutions and influences and teaching which are in the world, that are entirely human, and not divine. What God has said on this subject is plain. The Bible teaches clearly, in order to be a Christian, one must believe on Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (John 8:24.) No man can be a Christian without believing on Christ, but a man can believe on Christ without joining any church. But a man must truly repent of his sins. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.) "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3.) No man can be a Christian without repenting, but all can re-

pent without joining any church. In the days of the apostles, when people desired to be Christians and be numbered with the saved, they were required to be baptized. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38.) “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.) “But,” says one, “can I find a preacher who will baptize me without joining some church?” Yes, if you will find a preacher that preaches and practices like the apostles did on this subject. Ananias never asked Saul to join his church; Philip did not ask the nobleman to join his church—in short, no inspired man ever asked any one to join the church. “But,” says one, “what church shall I join after I have been baptized?” You should never join any. If you have truly obeyed the gospel, you are now in the only church there is in the Book, and you should be satisfied to remain in it, and it alone, glorifying God in the only religious institution he ever established. “But with whom shall I worship?” Worship with the people most convenient to you who worship exactly in harmony with the Book. It is not necessary to say “who worship *most* like the Book,” because people ought to worship exactly like the apostles and early Christians did. A true man of God does not want, his worship *nearly*, but *exactly*, like the word of God. If there is no congregation of Christians, large or small, which meets near enough to you on the Lord's day to worship, with which you can meet, you certainly can find one individual besides yourself who will meet with you and worship with you exactly as the early Christians did. If

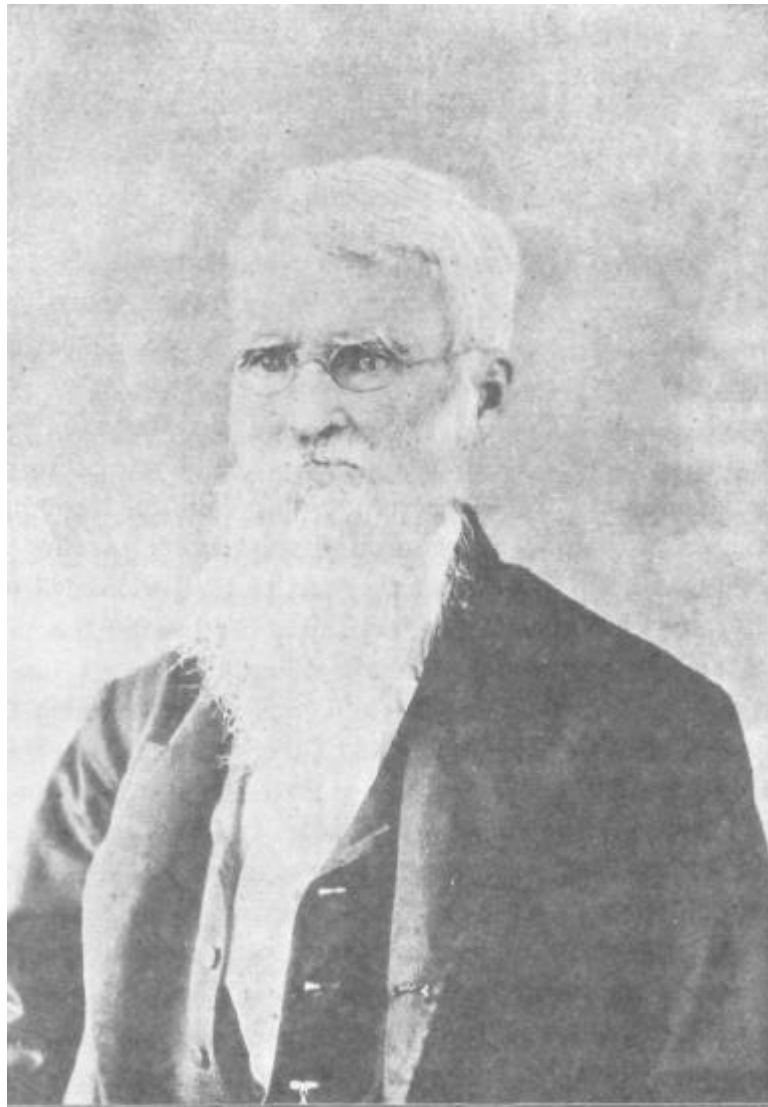
there are only two of you present, you can do everything that God ever commanded a church to do. You can meet, you can sing, you can pray, study the word, exhort one another, contribute of your means, and take the Lord's Supper; in fact, you can do everything which has ever been commanded to be done in the assembly. Jesus says: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) Of course the more you can induce to worship in harmony with the will of God, the better. Every one should do all in his power to get his neighbors and friends to worship God; but no one can say: "I would worship the Father, but I haven't the opportunity." All can *make* an opportunity. Let us, then, study the word and be governed by it, not only in the matter of becoming Christians, but in living the Christian life as well.

F. B. SRYGLEY.

CHAPTER IX.

LIFE OF J. A. CLARK.

J. A. CLARK was born in Shawneetown, Ill., November 6, 1815. When he was an infant, his parents moved to the Falls, on the Ohio River, where Louisville, Ky., now stands, which was then little else than a rural village. From the Falls they moved to Hopkinsville, Ky., and from there to Columbia, Tenn., while he was yet in his childhood. In 1824 his father took him to Nashville, Tenn., on the historic occasion of the national ovation in honor of Lafayette during the visit of that celebrated patriot and philanthropist to the United States after the War of the Revolution. On this trip young Clark saw a steamboat for the first time. It was a small craft on which Lafayette came up the Cumberland River to Nashville. Such a vessel would now be considered little else than a toy boat, but it was then a marvel to hundreds of people, and the first steamboat many persons in the great crowd had ever seen. One year later his father died, leaving him, a younger brother, two sisters (one of whom was an infant), and a widowed mother to make their way in the world. Soon after the father died, the mother moved, with her four children, to Selma, Ala., where he learned to be a printer. In 1832 they moved to Columbus, Miss., and in 1834 the mother and three of her children returned to Kentucky. In 1837 he followed them, and accepted a position as principal of an academy at Mount Pleasant, near Liberty, Ky., which,



J. A. CLARK.

as a post office, then went by the name of Keene, Jessamine County. The academy was in the same inclosure with the Baptist church. Edmund Waller, father of John L. Waller, of Bible revision notoriety, preached for the Baptist Church at that place while he was in charge of the academy. While there his younger brother died, and, in 1839, he moved to Texas with his mother and two sisters. They went by water from Louisville, and disembarked at Matagorda, at the mouth of the Colorado Eiver. Three weeks after they landed the mother died, leaving him in a strange and almost uninhabited country, with two orphan sisters to provide for. Soon afterwards the older sister married, and he moved with the younger sister to Austin, Texas. He was living in Austin when the Congress of the Republic of Texas held its first session in that city in the fall and winter of 1839. In connection with John Henry Brown, afterwards Major Brown, he prepared a "Topographical Description of Texas;" but when the manuscript was ready for the printer, obstacles which would be considered insurmountable by an author now had to be overcome before the book could be put on the market. Arrangements were made to have the printing done in Austin, but no satisfactory facilities for binding the books could be found in the capital of the new republic. His energy was equal to the emergency, however, and he took his part of the books to New Orleans to have them bound. On his return, he landed at Lynnville, on Lavaca Bay, and learned that Comanche Indians had just been there and burned the town. The people all escaped in boats on the bay, except two women, who were made prisoners by the hostile Indians. He could get no conveyance from that place to Austin; but as he was

not a man to be discouraged or defeated in a purpose by a trifle, he left his books and walked over two hundred miles through an Indian country to Austin. He made the trip without accident or injury, but he never heard of his books again. Indians were troublesome citizens around Austin in those days. They killed two men while he lived there the same night at different places within a mile of the city—one north and the other east of town. In 1841 he moved from Austin with his sister to Nacogdoches County, where he again engaged in teaching school for a time, and, later on, in surveying. That section of country had been settled in an early day by Spaniards, a few of whom still lived there when he settled in the county.. There is now a Spanish building in the town of Nacogdoches which was erected more than two hundred years ago. There were several large old Spanish grants of land in that county, and he was employed as a surveyor to divide some of them into smaller tracts. While engaged in this work, he formed the acquaintance of a Christian girl by the name of Hettie De Spam. Acquaintance soon ripened into love, and they were married in 1842. The purity of her life and simplicity of her faith in Christ soon made an impression on him, and in less than a year he confessed his faith in the Lord Jesus and was baptized into Christ. A short time before he was baptized, he moved to Titus County, where he began to preach the gospel in less than a year after he became a Christian. The country was thinly populated and churches were few and far between. Where he lived, there was a large congregation of undenominational Christians; but there were already two preachers there, and he felt that he was more needed and could do more good in other places.

Accordingly, he traveled as a preacher over the country on horseback long distances, crossing ugly streams and exposing himself to many dangers. In those early days nearly all meetinghouses and school-houses were "free for all orthodox preachers to preach in;" but, as he opposed all denominations, all denominations opposed him and held that he was not orthodox. This made it difficult for him to find houses to preach in, and much, if not most, of his preaching was done in private houses. When he found a place to preach, he usually remained and continued the meeting till he established a congregation of Christians. Later on he would revisit such congregations to see how they were getting on and to give them any scriptural instruction and admonition they needed. While engaged in this work, he went into Harrison County. There were many meetinghouses and school-houses in the county, but he could find no house he would be allowed to preach in. Finally a wealthy planter who belonged to no church said to him:

"You don't seem able to find a house to preach in."

"No, sir; it seems that I cannot."

"There is a house on my place that was built for a school-house; but when I bought the place and built near it, I appropriated it to my own use. If it were not for the use I have made of it, I would ask you to preach in it. The floor is yet in it, and I could clean it up so there would be no offensive appearance; but I have used it for such purposes that I cannot ask you to preach in it."

"What have you been using it for?"

"I have been using it for a stable, but I could clear it of all appearances of a stable."

“Well, Mr. Edwards, my Savior was born in a stable, and I am not ashamed to preach in one.”

After this colloquy the house was fixed up, an appointment was made for preaching, and everything in and about the house was so cleaned away that no one who did not know what use it had been put to would ever have suspected it. He had a very successful meeting, and baptized the wife and young son of Mr. Edwards, in whose house the meeting was held. Mr. Edwards himself was deeply moved by the preaching and confessed that he believed the doctrine, but declined to become a Christian because he had lived a wicked life so long, frequently using profane language and sometimes drinking to excess, he feared he could not break off his evil habits and live a consistent Christian life. The preacher talked to him privately in a kind and gentle way, encouraging him to commit himself to God and make the effort, relying upon divine help for success. He took the admonition gratefully and wept freely, but he could not be persuaded to give himself to God. He remained a firm friend of the preacher as long as they knew each other. Later on he moved to the town of Husk, in Cherokee County, and for a time practiced law; but after a few years he abandoned the law as a profession and again went out to preach the gospel from a sense of duty and at the solicitation of members of three churches in the bounds of his acquaintance. They did not ask him to preach at those churches, but urged him to go wherever preaching was most needed and would do most good. He went, and those churches contributed liberally to his support. He traveled over many parts of Texas, held many successful meetings, baptized hundreds of people, and established a

number of congregations. He often traveled long distances and labored for weeks where there were no preachers or churches, and but few Christians. There are congregations still flourishing in various parts of Texas which he established half a century ago. In 1873 he moved to Thorp Spring and established Add-Ran College for males and females. He superintended and managed the institution till the enrollment of pupils ran up to about five hundred, when he turned it over to his two oldest sons, A. Clark and E. Clark, in a flourishing condition. The college was subsequently converted into a university and moved to Waco, but he remained at Thorp Spring, where he still lives a life of retirement and spends his time in preaching and writing for religious papers.

F. D. SRYGLEY.

CHAPTER X.

SCOPE AND ATTRIBUTES OF CHRIST'S CHARACTER.

WHEN we undertake to contemplate the scope and attributes of the character of Christ, the mind is lost in wonder and amazement. In all the history of man, we find no parallel to this wonderful character—its height, its depth, its length, its breadth, its universality. It would seem that the attributes of the character of Christ ought, of themselves, to be sufficient to convince the veriest skeptic of the truth of his claims.

It is likely very few prophecies were intended to be fully understood until their fulfillment. The prophets themselves frequently spoke things which they did not fully understand. We are told that the prophets, when speaking of the “sufferings of Christ, and the glory that should follow,” desired to look into these things, but could not. (1 Pet. 1.) Many of these things were too transcendent to be comprehended. Let us look at the immense scope of Christ's character:

First, we will view Christ in prophecy. Through the telescope of the prophets we look down the annals of time. We see him represented as a lion. What a noble representation! How we admire it—the king of beasts! We take another look: he is represented as a lamb. Astonishing! What an extreme! What a broad sweep! Can anything excel it?

We look again: we see him the chiefest among ten thou-

sand, and altogether lovely. O how we admire his beauty and grandeur! We take another look: there is no comeliness in him. He is like a root out of dry ground. What an extreme! What can it mean?

Again we look: he is a valiant and mighty warrior, a conqueror over death, hell, and the grave. O what a grand hero! We take another look: O what a sad contrast! There is no heroic appearance in him. He will not even break a bruised reed; he will not quench a burning taper.

Was there ever such a character? How broad the sweep from one extreme to the other!—the boldest and the meekest, the loveliest and the most uncomely, the most heroic and the least aggressive.

Such was Christ in prophecy. He came to save all who would come to him—the bold and the meek, the lovely and the homely, the heroic and the timid. He came prepared to sympathize with all classes the better to unite God and man. In his own person he was both God and man.

Now let us look at the Christ in person. An angel of the Lord, with the glory of the Lord shining round about him, announces the birth of a Savior and a King; and yet this newborn King is cradled in a manger among the beasts of the stall. He is a descendant of kings of the highest earthly order. David was his ancestor. There were none so high that they could look down on him, and yet there were none so low that they could not reach up to him. He was a descendant of Perez, the illegitimate son of Tamar by her father-in-law, Juda; he was also a descendant of Rahab, the harlot. So he was prepared by blood relationship to sympathize with all classes. He came to save all classes, from one extreme to another. He could sympathize with all and

save all who would come to him, and one class had as free access to him as another.

When a certain woman was brought to the Savior, charged with an offense the penalty for which was stoning to death, and he bade the innocent to cast the first stone, stooped down and wrote upon the ground with his finger, the thought has often occurred to my mind as to what might naturally have been the thought of Jesus at that time—namely, “What better were some of my ancestors than this poor woman?” When he arose and found the woman's accusers were all gone, none daring to cast the first stone, he asked: “Woman, where are those thine accusers? hath no man condemned thee?” She said: “No man, Lord.” Jesus said unto her: “Neither do I condemn thee: go, and sin no more.” How well Jesus was prepared to sympathize with this woman! How true it is that “himself took our infirmities!”

Let us look further into the universality of Christ's character as a Savior. He did not come to any special people or nation; he came to save all people of all nations that would be saved; hence no nation could claim him exclusively. True, he was a Jew by birth, but Gentile blood flowed in his veins; he was a descendant of the lovely Ruth, as also Rahab; therefore he was in blood relation to Jew and Gentile.

Is there a single attribute lacking in the character of Christ to put him in sympathy with all classes and nations of mankind, to put him in equal reach of all, to fit him as a universal Savior? Is not the unparalleled character of Christ sufficient evidence itself of the truth of his claims? Does any one desire more in order to believe on him? If

so, perhaps nothing will be convincing to such mind. However, we give the circumstances attending his death and resurrection.

Jesus told his apostles several times distinctly that he would be delivered into the hands of the Gentiles, be crucified and slain, and that the third day he would arise from the dead; yet they did not understand him. Their minds had been so indelibly impressed with their early traditions that Christ was to be a temporal king that they construed everything into that channel; hence they did not expect his death; and when he was put to death, they gave up all hope. That was the end of it, as they thought.

The enemies of Christ did not expect him to reign as a temporal or any other kind of a king, for they considered him an impostor; but they understood him literally when he said he would be put to death, but would rise again the third day. So the friends, not understanding the nature of his mission, did not believe he would rise from the dead; and the enemies, believing him an impostor, did not believe he would rise. Not a being on earth expected his resurrection. The enemies of Christ, however, fearing his friends would steal away the body and say he had risen from the dead, sealed the tomb and caused a guard of soldiers to be placed around it.

On the morning of the first day of the week, Mary and other women came to the tomb to anoint the body of Jesus, but found it gone. They thought his enemies had taken it away. Mary, speaking, as she supposed, to the gardener, said: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." His enemies said his friends had stolen the body away. So here

are the two parties—the friends and the enemies—each charging the other with having taken the body. Now, who was there, in this condition of affairs, to say that Christ had risen from the dead? Not his enemies, of course, for it was the very thing they were trying to prevent being declared. His friends would not, for they did not believe it; and if the idea had occurred to them to perpetrate a fraud by declaring that Christ had risen, they would have been deterred from doing so, as they believed the enemies had the body, and would disprove their declaration by exhibiting the body.

Now, as the body is not in the tomb, one of three things must be true: either (1) his enemies had taken the body, or (2) his friends had taken it, or (3) he had risen from the dead. How is this question to be solved? His friends charge the first; his enemies charge the second; but this does not settle it. Where shall we find the person to declare the third? There is only one thing that could cause any one on earth to declare it, and that is his actual appearing and presenting himself unmistakably, in person, to some one who had known him before his death; no other testimony would be received by any one. When the women who had seen him and conversed with him after his resurrection told the apostles, they would not believe it; nothing but the actual appearing of Christ before his apostles could cause them to believe. Thomas, who was absent at the time of the appearance of Jesus to the other apostles, would not believe when they told him they had seen Jesus. He had seen him nailed to the cross; he had seen his dying agonies; he had seen the spear thrust into his side; he knew he had expired upon the cross, and could not believe he was

alive. He said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus appeared after this to his disciples when Thomas was present; and when he saw Jesus and heard him speak to him, he believed, exclaiming: "My Lord and my God!" Thus we see how the question of the disappearance of the body from the tomb was solved; and this brings to mind the scripture which says Jesus was declared to be the Son of God by the resurrection from the dead. We have shown clearly, I think, that if Christ had not actually risen and shown himself in person to those who knew him, his resurrection never would have been proclaimed by any one. Who can study this array of indubitable testimony and deny the fact of the resurrection?

Let us bow our heads in deepest reverence and gratitude to this grand Being, who is beyond conception, superior to any being who has ever lived upon this earth. Behold the magnitude and universal fitness of his character and attributes, his labors for and sympathy with the human family while he was on earth, his betrayal by an associate, and his seizure by a mob and led to the slaughter! See him nailed to the rugged cross. Behold the wonders that transpire while he hangs upon the cross! The sun was clothed in darkness from the sixth to the ninth hour; the rocks were rent asunder; the earth quaked; the veil of the temple, which shielded the holiest of holies from public gaze, was rent in twain from top to bottom; graves were opened, and many dead saints, after the resurrection, arose and walked the streets of the city. Well was it said: "Socrates died like a philosopher; but Jesus Christ, like a God."

Behold him in the silent tomb! There lies in the confines of that tomb the destiny of the whole human race. The problem of the resurrection is yet unsolved. If the body within that tomb rise not to life again, the devil is triumphant, God is vanquished, and lost and ruined man is the prize of the victory. Now the days creep slowly on. The third morn appears, and the body is not in the tomb. Where is it? Behold Jesus yonder talking with his disciples! Glory to God in the highest heaven! Jesus has come forth a mighty conqueror over death, hell, and the grave. He remains upon earth with his disciples forty days, commits the proclamation of his gospel of salvation to them; then he leaves them for his throne in heaven. A cloud takes him up and out of sight of his disciples. They gaze upon him as he ascends. Two men standing by, dressed in white apparel (angels), said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Yes—thank the Lord!—Jesus will return to take his ransomed home. What a glorious promise! He will take us to the New Jerusalem, where he said he would prepare a place for his ransomed—the heavenly city, with its pearly gates, its jasper walls and golden streets. There we can meet the bright seraphs of heaven, and hear their glad praises of glory, glory.

There ten thousand flaming seraphs

Fly across the heavenly plain;

There they sing immortal praises:

Glory, glory! is their theme.

But, methinks, a sweeter concert
 Makes the crystal arches ring,
And a song is heard in Zion
 Which the angels cannot sing:

No, the angels cannot sing the song of redemption; "Glory, glory!" is their theme. But the redeemed can sing the sweet song of redemption. O, have we not loved ones in the glorious city? Shall we not meet them there? What a joyful thought!

I think I should mourn o'er my sorrowful fate
 (If sorrow in heaven can be),
If no one should be at the beautiful gate,
 There waiting and watching for me.

J. A. CLARK.

CHAPTER XI.

LIFE OF WILLIAM LUCIUS BUTLER.

WILLIAM LUCIUS BUTLER was born in Davie County, 1ST. C., September 11, 1848. His father, L. Q. C. Butler, was a school-teacher; but, before he was old enough to go to school, his father quit teaching and went to farming, mining, and milling, and thereafter gave little attention to the education of his children. With the other children of a large family, he worked on the farm, in the mine, and at the mill. The farm produced but little; much of what the mine made went to pay security debts; the mill was the main dependence of the family for a living. The war made bad matters worse, and under such disadvantages he made slow progress in the way of an education. In 1867 his father taught a five-months' school, which he attended and in which he became much interested in books. He wanted especially to study Latin and law and be a lawyer. The next year he asked his father to send him to school, but, having no money, the old gentleman told him he might go and "paddle his own canoe." He had heard of a work school at Olin, Iredell County, 1ST. C., and, mounting an old mule named Merrimac, he rode across the country to investigate the situation. He found no school at Olin, and when he got back home he resolved to go to Kentucky, and he and his uncle, Julius Prather, started, June 14, 1868. All the money he had was two dimes which his mother gave him just as he stepped off of the old home porch and turned



WILLIAM LUCIUS BUTLER.

his back on that place as home forever. His uncle had about fifteen dollars. They walked all the way to Kentucky, and slept in the woods at night, as the weather was warm, and hence they needed money only to pay ferriage and replenish their haversacks now and then with corn bread, butter, and molasses. He also had a pistol, a watch, a fiddle, and a deck of cards. He sold the fiddle on the top of Blue Ridge, but I have no information as to what became of the pistol and the deck of cards. They entered Tennessee in Johnson County and went out in Robertson County, where they crossed into Kentucky at Keysburg; passed through Trenton, Hopkinsville, Cadiz, Canton; crossed the Tennessee River at Agnew's Ferry; and ended their long journey at the home of his uncle, Thomas R. Prather, near Wadesboro, Ky., July 6, 1868. Thus they walked about seven hundred miles in three weeks and one day. Dr. Yandell, who lived in that neighborhood, was favorably impressed with him and offered him a home at his house, which he thankfully accepted. One day, not long after he took up his abode there, Dr. Yandell was greatly troubled because the thrasher left the neighborhood without thrashing his wheat, and he feared he would lose it. Butler suggested that the wheat be stacked. Yandell said he had no one to stack it. Butler **said** he would do it. In a few days the wheat was all stacked; and when the thrasher came back to thrash it, the men said it would have stood ten years as it was stacked without injury. This still further increased Yandell's admiration of the boy. *Not* long after this, Dr. Yandell was called to a patient in the family of a school director; and while he was there, the director asked him if he knew where they could get a young man to teach a term of public school.

Dr. Yandell said: "Yes, I know a young man who will suit you."

"Where is he?"

"He is at my house."

"What is his name?"

"His name is Billy Butler."

"Well, Doctor, what are his qualifications?"

"He can stack wheat."

The school director came to see him, took an interest in him, sent him to the Board of Examiners, they gave him a second-class certificate, and he got the school. After the public school ended, he taught a subscription school six months longer in the same neighborhood. This was the beginning of his career in life on his own responsibility, and he has always had plenty to do from that day to this. With the money he earned teaching school he entered the seminary at Murray, Ky., where he remained as a student five months. While a student at Murray, Ky., he heard R. B. Trimble preach, and decided to be a Christian. In earlier years, as far as he had thought on the subject of religion, he was inclined to be a Methodist; but it never occurred to him that he could be anything till he "got religion." During a Methodist revival, when he was a boy, two of his sisters professed religion, and after the meeting closed most of the converts were sprinkled and received into the church; but some of them contended that baptism was immersion, and demanded to be immersed. The argument went from house to house over the whole neighborhood, and he heard enough of it to convince him that baptism was immersion. He then decided he would join the Baptist Church, if he could ever "get religion." The difficulty about getting religion continued to trouble him till he heard Trimble

preach. By the help of that preaching, he saw that the ordinary mourner's-bench process of getting religion was not only unscriptural, but a violation of God's law. He was baptized in Clark's Eiver, during a meeting held by K. A. Cooke, at Murray, Ky., in August, 1870; and in March, 1871, he made his first effort to preach, in Clinton, Ky. His purpose was to preach as best he could and as much as he could while continuing to teach school; but in August, 1871, after he held a very successful protracted meeting, he was urged to abandon teaching and devote all his time to preaching. He decided to do this, sold his horse, and with the money realized for him entered the College of the Bible, Lexington, Ky., in September, 1871. The first time he was ever on a railroad car was when he started to Lexington. On that trip he went by train from Paris, Tenn. He remained at Lexington three years. In 1872 he went from Lexington, Ky., mostly on foot, to his old home in North Carolina on a visit. He preached along the way, and held some very successful meetings among his old neighbors in North Carolina. Among those whom he baptized on that trip was M. C. Kurfees, who afterwards developed into a preacher of very decided ability. In 1874 he went back to North Carolina again, this time on horseback, but sold his horse while there and walked back to Lexington, Ky., barring a long haul which his father gave him in a wagon over Blue Ridge. On this trip he preached along the way, going and coming, and baptized more than twenty people. In October, 1874, he left Lexington, Ky., and went to Bethany College, in West Virginia. In 1875 he ended his life as a student in school, returned to Western Kentucky, and gave himself wholly to the ministry of the word. He was married to Miss Alice B.

Stone, February 3, 1876. In March, 1878, he moved to Mayfield, Ky., where he lived six years. In 1879 he started the publication of a monthly paper called the Apostolic Church, which grew in circulation and in favor with the public till 1885, when he consolidated with the Old Path Guide and became editorial contributor to that paper. He has done much preaching in school-houses, in private houses, and under the trees in the woods. [From 1883 to 1893 he lived in Jefferson County, Ky. One year of that time he lived in the city of Louisville; and the other nine years, in the country near the city. During that time he preached in the city and at places round about where preaching seemed to be most needed. He held many meetings in school-houses, halls, and groves in those years. At one point he preached every day for a week on the bank of a creek in the woods, and baptized somebody every day.] At the close of the meeting he instructed those whom he had baptized to meet from house to house on the first day of the week to break bread and engage in other acts and exercises of public worship, which they did. In the spring of 1893 he moved to North Carolina and settled in a region of country where there were few churches and not many Christians. He did much preaching there, but was greatly hindered in his work by the sickness of his wife, who died July 3, 1894, and left him with five children to care for. His wife's sister, Mrs. Julia Hedges, took his motherless children into her home and cared for them. He was married to Miss Lizzie May Talbott, of Winchester, Ky., October 1, 1896, and soon after moved from North Carolina to Shelbyville, Tenn., and he has made his home at that place to the present time. While he was in North Carolina, he preached entirely where there were no churches. He was sustained in his work by

Christians and churches who knew him, but lived in other parts of the country, and yet his name was not in the papers as a missionary preacher. He and the churches and Christians that supported him communicated with each other directly by private correspondence "as concerning giving and receiving." He is now preaching constantly, and the field of his labors is wherever there seems to be the best prospect to do good.

F. D. SRYGLEY.

CHAPTER XII.

GOD'S WAY UNDER PROTEST.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.” (1 Cor. 1:18-29.)

GOD'S plan of saving man is contrary to man's wisdom, and hence is foolishness to the wise men of earth. It is impossible for man to discover and recommend what is contrary to his best judgment. He must protest against what is to him foolishness. It is, therefore, impossible for man to receive the gospel by wisdom. God has “destroyed the wisdom of the wise, and brought to nothing the understanding of the prudent,” by adopting a plan of salvation

contrary to man's wisdom and understanding. Men who go by their wisdom reject the gospel. "Not many wise men after the flesh, not many mighty, not many noble, are called." Why not? Simply because they are too proud to lay aside their thoughts and go contrary to their judgment by faith in what God says. Had God adopted a plan in harmony with their wisdom, they might have discovered it without God's revelation, and would thus have ground of glorying before God; but, since God destroys their wisdom by adopting a plan contrary to it, they are compelled to seek God's salvation and blessing by faith in what God says, not by what they think is expedient and right. Thus faith is a necessity, and boasting is excluded. God's design in destroying the wisdom of man from the plan of salvation is plainly expressed in verse 29: "That no flesh should glory in his presence."

In view of the above, how can it be possible for man to invent an expedient to forward the salvation of himself or others? The real expedient, God's plan of justification by faith, is contrary to man's best and most honest judgment. It is under protest of human wisdom. God made it so to exclude boasting. I dare not invent an expedient in the interest of salvation or adopt one invented by other men; for the wisdom of man does not protest against God's way more strongly than does faith protest against man's way. Men who think that the gospel is simply a few general principles, a little mass of raw material to be developed by the wisdom of man into various forms of ecclesiastical government, with their countless ordinances and suborganisms, are fatally mistaken. If God had meant that, he could not have destroyed the wisdom of the wise, for the reason that he would have needed it in the invention of ex-

pedients and development of his principles. The mighty, noble, and wise of this world would have been the very ones to call, on account of their ability, to be leaders and invent forms of government, which God left to be done.

Men want to be leaders, long to be great. Jesus rebuked this ambition in his disciples. He showed them that the humblest servants are the greatest in his kingdom, that they were not to wear titles of leadership and greatness, but must all be brethren and serve one another in love. He washed their feet and told them to wash one another's feet. If we love our brother enough to wash his feet, we will have no trouble about eating his big dinners. Leading men dishonor foot washing, because their ambition is to lead the brethren, not to serve them. Leading men do not find places in the church big enough for themselves; hence, if they join the company of Christ's followers, they make big offices and fill them. A company of Christians do well till leading men arise, then the blind lead the blind into the ditch. There is no faith in leading men on the matter about which they lead, and men of that character only wait their price to break faith with every word of the gospel. "Whosoever taketh the lead and abideth not in the teaching of Christ, hath not God." (2 John 9, R. V. —marginal reading.) At the Brents-Ditzler debate, at Murray, Ky., Jacob Ditzler said to me: "Brother Butler, I am satisfied the leading men among your people are going to depart from the doctrine of baptism for the remission of sins." I replied: "Certainly they are. There is nothing in the kingdom that can stand before leading men; but I want you to remember that I am not a leading man. I am a following man; and as long as I follow Christ and the apostles, there is no danger of my departing from the doctrine."

How can man lead when God's plan is foolishness to him and under protest of his wisdom? In man's wisdom, it never could have seemed expedient to abstain from and not eat or touch the fruit which would make him wise like God. Man's wisdom and ambition is to be wise, and whatever brings knowledge is the very expedient to adopt; but God said to man in Eden: Do not eat of or touch the tree of knowledge; "in the day that thou eatest thereof thou shalt surely die." Here the wisdom of God was foolishness to man. Only by faith was it possible for Adam and Eve to abide in Eden.

God in mercy suffers man expelled from his Eden and under the reign of death to approach him by faith and be blessed. All possibility of making this approach by a plan invented by man must be excluded. God appoints sacrifice, a loathsome, bloody ordinance to human eyes; but it is God's expedient in submission to which the sinner may come and be blessed. Abel went by faith, did what God said, and was blessed; Cain had "sanctified common sense," and concluded to serve God without being a slave to form. His expedient was a failure. No doubt it was nicer to human eyes than bloody sacrifice, but his offering must be rejected to "destroy the wisdom of the wise." Let all learn a lesson from Cain.

It is utterly inconceivable that Jewish parents could have invented circumcision. It was revolting to the cultivated mind of Zipporah and contrary to the best judgment of loving parents. They never could have thought of it, if left to their wisdom, as a fitting expedient to mark their offspring as subjects of divine promise. Their judgment protested; in faith they submitted.

Abraham's name is great. The Lord made it so. He

was great in faith, which never could have been, had he walked by his wisdom; for how could he have thought that it was expedient for him to leave his native land, his kindred, and go to a strange land of which he knew nothing? This was contrary to Abraham's wisdom, but it was God's wisdom, and he went by faith. Later on God carried him to higher degrees of faith through still greater abandonment of what seemed expedient and right to him. How could it ever have occurred to him that such a trial as the offering of Isaac was expedient and necessary to prove that he feared God? The slaughter and burning of this child of his love,, this child of promise, was a heart-crushing trial, and contrary to his best thoughts on what was morally right. Only by a faith that rose above earthly interests and set at naught human wisdom could Abraham obey this command of God. Leading men cannot take this degree. It is only possible to following men.

God ordained the utter destruction of Amalek. (1 Sam. 15.) Saul, the first king of Israel, was sent to carry out the ordinance that involved the slaying of all the persons, with all their animals. He saved Agag, the king, alive, and kept the best of the animals for sacrifice. The change has a show of economy and piety. It is human wisdom protesting against God's way. When he left what God said to carry out what he and the people thought better, faith took her flight; for the creature had sat in judgment on the Creator and substituted the will of man for the will of God; the performance is no longer obedience. For this Saul lost the throne. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Naaman's wisdom protested against God's way of healing a leper. "Elisha sent a messenger unto him, saying, Go

and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” (2 Kings 5:10.) This was contrary to what Naaman thought. It was foolishness to him to wash in Jordan. If he must do so foolish a thing as to seek salvation through a washing in water, why not wash in Abana or Pharpar, rivers of Damascus, better to him than all the waters of Israel? He started away in a rage. The servants made him a little speech that brought him back to faith. Then he went down and dipped himself seven times in Jordan, according to the saying of the man of God, and was healed.

But let us come to the New Testament with this line of thought. God's way of raising up a Savior was contrary to the wisdom of man. With men at the head of the movement, he never could have been born in a stable and cradled in a manger. They would not have suffered him to reside in Nazareth, the village out of which guileless Nathanael thought no good could come. Much less would they have allowed him to serve at the carpenter's trade most of his days on earth in such a place. With their consent, he never could have been “a Man of sorrows, and acquainted with grief.” His baptism marks a dividing line between his Nazarene obscurity and his public ministry. A school of disciples gathered around him. He made himself dear to them by precious words awakening bright hopes for the earth, by raising their dead to life, and by restoring their sick to health. In his presence all was light; death could not invade the happy circle. “Lord, if thou hadst been here, my brother had not died.” Now do you think it possible for them to have discovered that it was expedient for him to leave them? Such an expedient was contrary to their best judgment, and the announcement of it filled their

hearts with sorrow. "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away." It was impossible for them to know what was best at this point. Their wisdom protested against God's expedient.

But with the necessity of his leaving them accepted by faith, let us suppose the disciples went to him, and said: "Lord, you know we have some common sense, and it matters not by what method you do a thing, so you do it; so we will present a plan for your departure." What plan do you suppose they would have devised? Could they have hit upon the true expediency? By no means. That was foolishness to them. They never could have seen that the only way for him to return to the Father and accomplish the salvation of the world was by way of the cross at Jerusalem. If they had been consulted, he never would have been reviled and mocked, cruelly scourged, crowned with thorns, and nailed to the rugged tree. All this was contrary to the judgment of the best and wisest men. God destroyed the wisdom of the wise.

Had Jesus consulted his followers, after his resurrection, as to the most expedient terms upon which to admit sinners into his kingdom, the conditions of salvation would be quite different from what we find them to be in the gospel. At least two things are required of the sinner in order to his salvation that would have been omitted—viz., faith in Christ's blood, and immersion in water. Men might see some sense in having faith in his glory, but faith in his blood is foolishness to the wisdom of man; and perhaps nothing is more puzzling to men who want to be wise in seeking salvation than immersion in water. Men of much wisdom and little faith make light of it and deliver ugly and discouraging

speeches about the practice; but God destroys the wisdom of wise seekers of Christ's salvation by presenting conditions contrary to their wisdom. If they abandon their wisdom and go by faith, they will trust the crucified Savior and be buried with him in baptism. Only by faith can a man accept these terms and be saved. Any man who seeks by wisdom is bound to reject immersion, for the reason that there is no sense in it to a wise mind. In presenting here what can only be accepted by faith, God has destroyed the wisdom of the wise on how to seek salvation. If I thought it possible to please God with my wisdom, I would at least change the form of baptism, and offer him less than an immersion of the whole body. I hear folks talk about beautiful ordinances. They are human inventions. God's ordinances do not call forth admiration of beautiful form and ceremony; they are set to elicit faith that rises above, and moves contrary to, our sense of beauty, expediency, and propriety in such a way as to leave us no ground of boasting. Circumcision was ugly, but the faith that rose above parental feelings and obeyed God is a lovely sight to angel eyes. The offering up of Isaac was a heart-crushing horror, but O what a matchless scene of faith was obedience in such a trial! Immersion is not beautiful; it too strongly portrays death and burial. We take a girl that confesses her faith in Jesus and go through a blinding blizzard to the swelling tide of a stream, and, shivering, descend into the icy water, bury her beneath the yielding wave, and bring her out dripping wet. There is only one thing beautiful here, and that is the faith that led the child to do what Jesus said. I dare not change God's way by my sense of beauty, expediency, and propriety. To do this would be to depart from faith and go contrary to God.

The Lord's Supper is under protest of wise minds. Thousands see a better way of remembering Jesus, and hence stay away from the table. Multiplied thousands see more fitness in the crucifix as a means of perpetuating the memory of the suffering Savior. The crucifix presents his whole body in visible form, with expressions of his agony in the drawn muscles and in his countenance; and the nails holding the rent flesh are in the picture, and the red paint marks the flowing crimson. Why not remember him by the crucifix? Because God has destroyed the wisdom of the wise, and the crucifix is man's wisdom protesting against God's way. The Lord's table calls for faith. The judgment will make a startling revelation to many people who think they have faith and loudly preach the importance of faith, whereas they themselves are going by their own judgment, and their fear toward God "is taught by the precept of men" (Isa. 29:13); "for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Submitting to God's righteousness is seeking by faith; establishing your own righteousness—following a human plan—is seeking by works, (See Rom. 9:32 to 10:3.)

If men had been consulted, a church in each city, under its own elders, acting in independence of all other churches, would never have been adopted as the most expedient order for work and worship. This is God's way, which destroys the wisdom of the wise and leaves all who would walk with God to go by faith. What mean all these salaried officers—pope, cardinals, archbishops, archdeacons, deans, canons, pastors, presiding elders, circuit riders, State evangelists, corresponding secretaries, treasurers, sextons, etc. —and

these organizations—Young People's Society of Christian Endeavor, Young Men's Christian Association, Baptist Young People's Societies, General Missionary Societies, State Societies, Woman's Boards, etc.? These are the protest of wise men against God's way. If men really knew what is best, we might safely follow them; but, since God has “destroyed the wisdom of the wise,” their wise ways must be wrong. Listen to God and go by faith. “The just shall live by faith.”

In the New Testament account of the matter, Christians belonged to the one church of the city where they lived, and submitted to the elders of that church. The members of a Christian household belonged to the church in the house where they lived. (Rom. 16:5.) Between the church in the house and the church in the city there existed no organizations by which they could divide their fellowship. It was a great matter to build up a Christian household and worship God in that house, and to live in fellowship with all the saints of the city, and meet and worship with them anywhere and everywhere, without regard to fixed places of worship. Now, what mean these hundreds of organizations in a city, intervening in size between the house church and the city church; this division into denominations, and redivision of each denominational fragment into street churches, each with its fixed place of worship in a meetinghouse, with its own officers and rulers and its multitude of suborganisms adapted to each line of its work—its prayer meeting, Sunday school, Young People's Society of Christian Endeavor, Ladies' Aid Society, Mission Board, etc.? These are man's wisdom protesting against God's way.

Christians should go by faith in serving God with their

money. God has spoken on the subject and made it possible for them to do so. All contributions according to the New Testament were applied in the bounds of fellowship. The poor of the whole community were impartially relieved on the principle of "all things common," under the superintendence of the deacons. Hie men who gave their time to preaching, teaching, and ruling were remembered on the same principle of brotherhood. Not only those who went forth to preach the word in the "regions beyond," but the elders, were rewarded. (1 Tim. 5:17, 18.) This "work of faith and labor of love" suffers serious impairment, and at some points total abandonment, by the overshadowing support of human institutions, with their countless salaried agents and officers. Great money is spent on religious architecture. Building houses of worship is not serving God. Service to God is a matter of faith, and faith comes by hearing God's word. Christ never housed his church. Constantine housed it in its fallen condition. As the money of professors went into flourishing architecture, brotherhood, fellowship, New Testament light, and spirituality declined; an attending stream of innovations smothered out the spark of faith that was left. The meetinghouse is a hotbed of innovations to-day. The finer the architecture, the baser the counterfeit of gospel service enacted within it. The finest architecture belongs to the denomination farthest from the New Testament. A meetinghouse is no aid to New Testament worship, nor is it a help to the spread of gospel truth. There is not a better taught doctrine in this country than democracy, and it has not a temple to its name. All this application of Christian money outside of the fellowship of the New Testament is a protest of the wisdom of man against God's way.

“I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent,” saith God. Let us suppose that some men have succeeded in being saved without compliance with the terms laid down in the gospel (Mark 16:16; Acts 2:38)—without faith in Christ crucified, without repentance, or without immersion—saved on terms propounded by their own wisdom different from these divine stipulations; then how has God destroyed their wisdom and brought to nothing their understanding? Again, for one moment, let us suppose that certain men have succeeded in getting up a form of ecclesiastical government under which to work and serve God—a government different from that ordained of God and revealed in the New Testament—and that God accepts them in this work and service; then, I ask, how has God destroyed their wisdom and brought their understanding to nothing? Once more, let us suppose that men have met somewhere in convention and instituted an organization for “mission work,” or any other work, different from the organization under which New Testament Christians did all their work, and that God accepts this new arrangement in the day of judgment; then, I ask, how has God destroyed the wisdom of these men and brought their understanding to nothing?

How vain in men to offer as service to God the products of that which he has destroyed! The best thoughts of men are vain here. How vain are the works of men! All their officers, organizations, schemes, and splendid structures, absorbing their best thoughts and means, are but vain displays of what God has forever banished from his presence. Where God's word ends, faith ends; where God has not commanded, there can be no obedience. Men's plans are “works” that stand condemned in such passages as Eph.

2:8, 9; Tit. 3:5; Rom. 4:4, 5; 2 Tim. 1:9; and Rom. 11:6. They are works of unbelief. All works of men's wisdom are such. We must seek by faith in what God says through humble compliance with his requirements. The true expedients are hidden from the wise and revealed unto babes, and the Son thanked the Father that it was so: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." May all thank the Father, and say: "Even so." I would rather walk with God in the dark than go by myself in the light.

W. L. BUTLER.

CHAPTER XIII.

LIFE OF JOHN R. WILLIAMS.

JOHAN R. WILLIAMS was born in Marshall County, Tenn., December 31, 1851. When he was six years old his father died, leaving him and two sisters younger than himself to make their way in the world as best they could, by the help of their widowed mother. He was brought up to hard work on a farm, and from early boyhood was thoroughly drilled by necessity in the hard but important lesson of self-reliance. His opportunities in life were such as people ordinarily consider very poor. He attended free school before the war three sessions of three months each session. The war broke up all country schools, disturbed society, interrupted business and commerce of all kinds, and demoralized the people in general at a period in his boyhood when he greatly needed stable influences and environments in the formation of his character. However, the demand for hard work and constant employment to provide the necessaries of life saved him from the dangers peculiar to the evil days in which his boyhood was spent. When he was seventeen years old, he moved with his uncle to Obion County, West Tennessee, where he still lives. He was married to Miss Mollie Moultrie, November 7, 1871, who has been a faithful helpmeet in all of his life work since then to the present. After two of his children were old enough to attend school, he entered school again himself, and continued five months, which closed his career in school. However, he was a diligent student, and he made



JOHN R. WILLIAMS.

good use of his time and opportunities by continuing his studies at home under whatever circumstances he lived. His first religious experience and practice were in the Methodist Episcopal Church, South, of which he was a member four years. In July, 1876, he abandoned the Methodist Church, and, following the way which to him seemed plainly taught in the New Testament, he was “baptized into Christ” (Rom. 6:3, 4; Gal. 3:27) by J. H. Roulhac, of Union City, Tenn. With such helps as he could get, he applied himself to the study of law, and April 3, 1883, he was licensed to practice law before the county and magistrate courts of Obion County, Tenn. He continued the study of law as he practiced in the minor courts till November 13, 1885, when he was licensed to practice law in all the courts of the State of Tennessee: In July, 1886, one year after he was enrolled as a regular attorney with authority to practice in all the courts of the State, he was invited to preach at Wilsonville, Tenn. In this way he began the life and work of a preacher, which he has continued to the present day. He has labored extensively and successfully as an evangelist in Tennessee, Illinois, Arkansas, Missouri, and Kentucky. He has held eight public discussions—four with Missionary Baptists and two with Second Adventists. He is an energetic, industrious, and enterprising citizen, as well as a devoted Christian and a successful evangelist. He takes an active interest in business and industrial enterprises which promise to develop the resources of his country and improve the condition of the people at large, but in all this he never neglects his Father's business in the matter of preaching the unsearchable riches of Christ. He has baptized hundreds of people and established many congregations of Christians. He has strong confidence in the power

of the gospel to convert the soul, and he closely adheres to the word of the Lord on all questions of doctrine as a preacher; he is equally strong in his conviction that the Holy Scriptures given by inspiration of God are all-sufficient to guide Christians and churches in all matters of religious work and worship, and for that reason he insists upon keeping clearly and safely within the limits of New Testament teaching and examples in all matters of doctrine and practice for both saints and sinners. He is an original thinker, a vigorous speaker, and a kind-hearted and gentle-spirited Christian. The field of his labors is gradually widening, and, as he is as yet in the vigor of mature manhood, there is promise of many years of effective labor before him in the service of the Lord.

F. D. SRYGLEY.

CHAPTER XIV.

CONVERSION OF SAUL OF TARSUS.

Acts 9:1-18; 22:1-16; 26:12-18.

THE destiny of the human family is suspended upon their understanding of one word—viz., “converted.” “And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matt 18:2, 3.) God's eternal “shall not” forever cuts out and forever prohibits any but the converted entering the kingdom of heaven. This language does not apply to persons not capable of being converted; such cases need no conversion. If man's salvation in time and eternity is made to depend upon his understanding one word, how important it is that we should have a correct understanding of that one word! In order to get **its** importance before our minds, let us cite another passage: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James 5:19, 20.) Without conversion the soul is lost—lost forever! Who, then, can tell us what the word means? Can we rely on our feelings, the imagination of our hearts, or on fanciful visions and dreams to define this word? We dare not risk our soul's salvation on such things.

“What wilt thou have me to do, Lord?” “And I said,

What shall I do, Lord?” “And I said, Who art thou, Lord?” Putting the three questions together, we have: “Who art thou, Lord, and what wilt thou have me to do?” No question of greater importance has ever been asked by mortal man. If there is any one thing of greater importance than the question asked, it certainly must be the answer given. The question is twofold: (1) “Who art thou, Lord?” (2) “What wilt thou have me to do?” Hence there were just two things for Saul to do or to learn. There are just two things for man to learn to-day: (1) who the Lord is, and (2) what the Lord will have man to do.

If the Lord answered Saul according to his questions, the first thing was to tell him who he (the Lord) was, and, in the second place, tell Saul what to do. This the Lord did. “I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.... And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” We conclude, then, that Saul's conversion depended on his doing what Jesus said he must do. If Saul had refused to do what Christ told him to do, would he have been converted? Certainly not.

We wish to call attention to the Lord's answer to Saul's second question. Saul asked: “Lord, what wilt thou have me to do?” The Lord replied: “It shall [or will] be told thee what thou must do.” Here we learn that something must be done. “Except ye be converted” is equivalent to saying, “Ye must be converted.” Now let us notice for a short time the value or meaning of the word or auxiliary “must.” “To be obliged; to be necessitated; expressing both physical and moral necessity; to be necessary or essential to the character or end proposed.” (Webster.) From this definition, it is manifestly clear that whatever was re

quired of Saul was necessary in his conversion and essential to the forgiveness of his past sins. Everything, therefore, that was told for him to do was necessary in order to the reception and enjoyment of the blessings conferred upon him by our Heavenly Father.

Before entering into an investigation of the things “told” and the things that Saul did, it is necessary to notice his life prior to the time of his conversion. No life, except that of Christ, is more interesting or more eventful than that of Saul.

1. Passing over his place of birth and advantages gained in consequence of his superior education, we notice him as a persecutor. The first mention we have of Paul in the New Testament is in connection with Stephen's death. “And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.” (Acts 7:58.) Again: “And Saul was consenting unto his [Stephen's] death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.” (Acts 8:1-3.) “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.” (Acts 9:1, 2.)

2. Saul was a religious man, and exceedingly zealous in

the exercise of his religion. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." (Gal. 1:13, 14.)

3. "Not only was Saul a religious man, and exceedingly zealous, but he was conscientious in the exercise of his religion. According to modern preaching, nothing further would be required; but not so in Saul's case. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1.)

4. Not only was Saul religious, exceedingly zealous, and conscientious, but he verily thought he was doing right. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:9-11.)

5. Notwithstanding Paul's conscientious convictions of duty, his zeal, and faith, he says he was chief of sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15.)

From the foregoing passages, it is manifestly plain that a man may believe he is doing right, may be perfectly conscientious, may be very zealous, may be very religious, and

at the same time be wrong, be deceived. Many to-day are making the claim that just so a man is honest and conscientious in his course of conduct, that is all that is necessary.

One thing in Saul's case is worthy of more than passing notice. Notwithstanding his conscientious convictions of right, when the truth—"I am Jesus whom thou persecutest"—flashed into his mind and convinced him of his wrong course, he immediately surrendered. He did not wait to argue the case; he did not wait to question the validity of anything required of him, but immediately accepted the great truth that Jesus Christ is the Son of God. How very different now! "Who art thou, Lord?... I am Jesus whom thou persecutest.... Lord, what wilt thou have me to do?... Arise, and go into the city, and it shall be told thee what thou must do." Let us not forget that something "shall be told" him. When we learn what was told him, then we learn how he was saved. Notice the order: (1) "Arise;" (2) "go into the city;" (3) "it shall be told thee what thou must do." Why did not Christ tell him, and not send him into the city? This is made plain by the statement of Christ: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose." What purpose?

"To make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:16-18.) So Christ tells for what purpose he appeared unto Saul. What right have we to say that he

appeared unto Saul for any other purpose? Surely we have none.

Again, the word of reconciliation had been committed to the apostles (2 Cor. 5:19) and to faithful men, who should be able to teach others also (2 Tim. 2:2). Christ did not send Saul to an apostle, and, so far as the record is given, not even to a preacher. Why, then, will preachers and people of the present call loud and long for Christ to come down in his convicting and converting power? If he were to come, he would send them to some faithful man who had courage enough to tell or read to them what God's Book says do. Who was the faithful man Christ sent Saul to? Ananias. Did Saul immediately arise and go into the city? He did. His rising and going into the city is evidence of a change of mind, change of purpose and determination. Three days and nights dragged heavily by; Saul was without sight; "neither did eat nor drink." For three days and nights Saul was a believing, praying, penitent man. If God forgives sins in answer to faith, prayer, and repentance, why was it not so in this case? Then, again, if "faith alone" is the only condition of salvation, Saul had been pardoned for three days, and still did not know it; he was still praying for pardon. If he was a pardoned man, why all this agony? why all this praying? Three days and nights have passed since the Savior appeared to Saul, and still he is not comforted. Why all this? A great many claiming to be preachers tell us that a man is pardoned the very moment he believes, and try to prove it by Paul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) According to Paul's statement here, the faith that justifies is the faith that brings "peace with

God.” Did Paul have any peace for three days and nights? He did not. Here, then, is a man who had exercised all faith in Christ to the extent of directions given him, and still had no peace. Notwithstanding the fact that he had seen Christ with his own eyes, and heard the “voice of his mouth” with his own ears, and that three days ago, still he had no peace with God.

In the face of all these facts, why should, how can any one claim that a person is pardoned just the moment he believes? If we will only keep in mind what Christ said to Saul, there is no difficulty in understanding the case. “It shall be told thee what thou must do.” So, then, we must look to the things “told” Saul to find the things which brought peace with God.

Now let us follow Ananias, and hear what he tells Saul. When he gets to Saul, he says: “The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One [Christ], and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:14-16.) Notice: (1) “know his will;” (2) “see that Just One;” (3) “hear the voice of his mouth;” (4) “be his witness.”

God's word is his will. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.) Did Paul call on the Lord? He did. “Lord, what wilt thou have me to do?” Was he saved? See Christ's language just quoted above. How did Paul receive faith? Let him answer: “So then faith cometh by hearing, and hearing by the word of God.” (Rom. 10:

17.) Paul heard, and he says faith comes by hearing. We conclude, therefore, that when Paul heard the words, "I am Jesus whom thou persecutest," he believed; but still he had no "peace with God."

Repentance belongs in God's will. "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.) What produces repentance? Let Paul answer: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:10.) From this we learn that godly sorrow must precede repentance, as godly sorrow is the thing that produces (worketh) repentance. Now, if repentance, the thing produced by godly sorrow, had to be preceded by the thing (godly sorrow) that produced it, then it follows as an undeniable fact that whatever produced the godly sorrow, of necessity had to precede it.

What was the condition of Saul's mind prior to the time Christ appeared to him? Let him answer: "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:11.) How was this extreme hatred, malice, persecution, and murderous intent changed into godly sorrow that worketh repentance? Certainly not till he had faith in Christ. When did he have faith in Christ? Certainly not till he heard, "I am Jesus whom thou persecutest." "Faith cometh by hearing, and hearing by the word of God." **What** produced Saul's faith? Hearing what Christ said. What produced his godly sorrow? Faith in the declaration: "I am Jesus whom thou persecutest." What produced re-

pentance? The godly sorrow that was produced by faith that was produced by hearing what Christ said. So when Saul heard and believed, he ceased to be “exceedingly mad,” and became exceedingly sorrowful. When did this sorrow end in joy and peace? When his repentance was strong enough to lead him to do what was “told” him: “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

To illustrate: A young man starting to a party puts a pistol in his pocket, and carries it with him. By so doing he violates or breaks the law of the State of Tennessee. On his way home that night he makes up his mind to never carry another pistol, and, suiting his actions to the determination of his mind, he throws the pistol to the bottom of some deep stream. Is the law satisfied? No, sir! Some three or four months after he carried and threw away the pistol, the grand jury is convened by order of the law. One of the jurymen saw the young man with the pistol. He is indicted, a legal process is issued, and the young man is brought into the court. The judge asks him if he is guilty or not guilty. What would he have to say, if he told the truth? “Guilty.” He could not say: “Please, Your Honor, I am not guilty. I did carry a pistol, but I threw it away three months ago, and have never carried one since.” He is charged; he is guilty. When is he pardoned? When the judge passes the sentence or gives him the requirements of the law in such cases, and he complies with the requirements. Then, not till then, is he pardoned.

So in Saul's case. When he was “told” what to do—then, and not till then, was he pardoned; then, and not till then, did he have “peace with God.” “He that believeth and is baptized shall be saved.” “Repent, and be baptized

for the remission of sins.” “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

How was Paul baptized? Let him answer: “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 be also in the likeness of his resurrection.” (Rom. 6:3-5.)

What church did Paul join? No one. His baptism put him into Christ—his body, his church, his kingdom. For him to have joined something else would have been a sin against God.

What did Paul's obedience make him? A Christian. Nothing more, nothing less. The same gospel preached today, heard, believed, and obeyed, makes Christians of men and women, members of the body of Christ.

How did Paul live after his conversion? In the service of God. Serving him continually, remembering Christ in all the ordinances; not spasmodically, but constantly, faithfully, “always abounding in the work of the Lord.”

How did Paul die? In the triumphs of the Christian's faith. Hear his dying words: “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” (2 Tim. 4:6-8.) Blessed thought!

What will become of those who refuse to hear and obey the Savior's words? They "will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Friendly reader, are you a Christian? Are you a servant of the Lord Jesus Christ? If not, let me impress upon your mind the great importance of giving your heart, life, and best energies to the service of God. How can you spurn his dying love? He tasted death for you. See the blood stains on his lovely brow, caused by the accursed crown of thorns placed upon his head in derision and in defiance to his love. He is coming again, and all his holy angels with him. Where will you stand in that day? When the final separation is being made, will you not, conscious of the fact that you lived in rebellion to his government and did not his will, be self-condemned? When you see the sun darkened, the moon turned to blood, the glittering stars falling from their silvery sockets, the heavens passing away with a great noise, the earth trembling and quaking, the great mountains removed from their places and cast into the sea; when you hear the cries of the wicked calling upon the rocks and mountains to fall upon them to hide them from the face of Him coming upon the fiery clouds to send swift destruction upon those who would not obey the gospel, where—where!—will you stand? Heed his loving pleadings, embrace his precious promises in time and endless eternity. Now is the time. Will you come?

JNO. R. WILLIAMS.

CHAPTER XV.

LIFE OF ALFRED ELMORE.

ALFRED ELMORE was born near Frankfort, Ind., August 11, 1838. One of his grandfathers was Irish, and the other, English, and both of his grandmothers were Welsh. The religion of his ancestors was of the Quaker faith; his grandparents all died in the Friends Church. He is the eighth child of a family of ten children, and at the time of his birth, his father, then forty years old, was a Christian. In earlier years his father, by his own study of the New Testament and all the information he could get from every source within his reach on religious subjects, had passed through the Missionary Baptist denomination, and then through the old Christian (sometimes called Newlight) denomination, and finally settled down to be nothing but a Christian, belong to nothing but the church, and stand aloof from, and opposed to, all denominations. He was a zealous advocate of this idea, and young Elmore was indoctrinated in it from the days of his earliest recollection. The father was a religious teacher in his family, and the theme of his instruction night and day was the work and worship of the Lord as it was taught and practiced by Christians and churches in New Testament times under the leadership of inspired men, without alteration or amendment. Young Elmore's mother was a pious woman, and she carefully taught her children, from the cradle up, the beauty of holiness and the importance of living a pure life. In this way the perfection and all-sufficiency of the New



ALFRED ELMORE.

Testament as the rule of life for Christians and the authoritative standard on all questions of religious work and worship for churches was impressed upon him from his infancy by both precept and example. A very common saying with his father was: "My son, let the New Testament settle every question of religious faith and practice with you." As a Christian and a preacher, the whole life of A. Elmore has been in keeping with his early home training. He has always and everywhere been steadfast, persistent, and determined to maintain just what is written in the New Testament—nothing more nor less—in all matters of religious work and worship. A short time before his birth, his father, by sickness, by going surety, and by bad management in general, lost his home, and for a temporary habitation took a lease which ran nine years. In a rude structure on this lease the subject of this sketch was born. At the expiration of the lease, the father bought a small patch of ground which was a variegation of groves, glades, and willow ponds. In this rural region young Elmore spent his boyhood at hard labor, dividing his time in clearing land, digging ditches, plowing rough ground, gathering corn, killing hogs, hailing wood, and riding twelve to eighteen miles on horseback to mill. His educational advantages consisted of from twenty to thirty days per year, between jobs and at odd times, attending school in an old log school-house in which he never so much as saw a text-book on English grammar. He had ambitions and aspirations seemingly beyond his opportunities to gratify; and because he could see no way out of his discouraging environments and embarrassing poverty of resources, he was often, if not always, under the shadow of heartsick disappointment, and haunted by a feeling of sentimental, and even poetic, mel-

anchoy. At the age of nineteen years, he went six miles to a place of meeting, confessed his faith in Christ, and was baptized by Samuel Otterman. Soon after he was baptized he began to take part in the public worship in the church. He was an excellent singer, and from leading the song service, he soon began to pray and exhort in public. From early childhood he greatly desired to be a preacher, but unfavorable environments left him without hope that his desire would ever be gratified. At the age of twenty-one, he married, and the cares and responsibilities of providing for his home still further dispelled all hope of becoming a preacher. He gave his attention entirely to secular occupations, but he was not happy, nor even content, in his calling. He wanted to preach, and he could not relieve his mind of the feeling that he had a talent, and if he buried it, God would hold him responsible. In this state of mind he opened the New Testament at random one day, and his eyes fell upon the twenty-fifth chapter of Matthew. He read carefully the parable of the talents; and when he had finished the reading, he was so aroused that he could not rest. He was then in his twenty-seventh year, but he started to school under the teaching of Prof. John C. Ridpath. For three years he went to school and taught school alternately, and during that time he embraced every opportunity to talk to the people on the subject of religion. This was the beginning of his life and his work as a preacher. His first effort to preach a sermon was in his home church, among the people who had known him all his life, the second Sunday in March, 1865. His theme was "The Unity of Christians." The effort was considered a favorable one, and from that time to the present—more than thirty-three years—he has been an incessant laborer in the vineyard of

the Lord. He has preached in meetinghouses, school-houses, dwelling houses, opera houses, storehouses, halls, depots, courthouses, sawmills, on board ship in the Atlantic Ocean, in groves in the woods, on goods boxes in the streets, and under tents and brush arbors. He has preached in Indiana, Illinois, Ohio, Pennsylvania, West Virginia, Kentucky, Missouri, Iowa, Michigan, Kansas, Arkansas, Texas, Colorado, California, Nova Scotia, and the Dominion of Canada. His first protracted meeting was in Wabash County, Ind. He was assisted by F. M. Collins. There was no church at the place, but the meeting resulted in the establishment of a congregation of fifty-eight members. Before he started to this place, which was more than a hundred miles from his home, he sat in his log cabin by a big log fire nearly all night, studying his Bible and maturing his sermons for the meeting. He was poorly provided with clothes, and even more scantily supplied with money. He borrowed a coat and took his wife's plaid shawl for an overcoat. He depended upon collecting a few dollars a neighbor owed him to pay his railroad fare, but on the morning of the day he was to start he learned that the money could not be paid. A neighbor learned of the embarrassing situation and loaned the money to meet the emergency. When the preacher came home, bringing good news of a glorious meeting, many of his neighbors wept for joy, and the man who advanced the money to pay expenses was the happiest one in the crowd. For twenty-five years he has been visiting Elnora, Ind., sometimes once a year and sometimes once in two to seven years, and under his preaching over five hundred members have been added to that one congregation. In 1875 he was invited to preach at Lawrenceburg, Ind., where there was no church; but in six weeks a

congregation was established, with one hundred and twenty-four members, seventy-five of whom were baptized during the meeting. On his first visit to Meaford, in the Dominion of Canada, he found five denominations represented by churches in that place. After his meeting had been going on about ten days, an interdenominational union revival was started in opposition to him, with twelve preachers, a big choir, and several musical instruments by way of attraction. Both meetings continued six weeks. He closed with eighty-three persons added to the Lord, but the interdenominational union revival closed without a single convert or addition to anything. On one occasion he went with his cousin, M. B. McKenzie, to conduct a meeting in a new house before the flue for a stovepipe was complete. No arrangements had been made for a fire when they arrived, but the two preachers carried an old stove from an old log meetinghouse near by, removed a pane of glass from a window, went to a neighbor and borrowed an elbow joint of stovepipe, put the pipe through the window, borrowed an **ax**, went to the woods, cut and carried wood and made a fire in the stove, and soon had everything in shape for a good meeting. The people were impressed with the straightforward and businesslike earnestness of the preachers, and many will long remember that meeting. He has often preached four times in one day—: at 10 A. M., 2 P. M., 4 P. M., and at night, the two afternoon sermons being delivered at different places. Under his preaching about 7, 500 persons have been baptized. For twenty years he wrote regularly for the American Christian Review, edited by the late Benjamin Franklin. For seven years he was on the editorial staff of the Christian Leader, edited by the late John F. Howe. In later years he bought a half

interest in the Gospel Echo, which he has been editing for the last five years, and which he still edits. He has also published several tracts on religious subjects, and he is the author of a volume of poems.

F. D. SRYGLEY.

CHAPTER XVI.

THE NARROW WAY.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13, 14.)

THERE were but few who found the narrow gate under the ministry of the Master, and comparatively few found the way under the preaching of the apostles, and there are exceedingly few who are finding the way now; and the awful import of these words will be true when we all shall stand in his presence—few will then have found the way.

The translation in the King James Version here is faulty. We can hardly conceive of a “strait” gate, but we can easily conceive of a straight way and a narrow gate. In the Revised Version the passage is translated as follows: “Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.” But the word here is not “straight,” which means not crooked, but the word is “strait,” which means difficult. This gate which opens into the narrow way is too narrow to admit sordid riches, worldly pleasures, and sins; and when persons possessed of these present themselves before the gate for admission, they find the gate too narrow (136)

to admit them with their earthly encumbrances, and, being unwilling to lay them down, they turn aside into the broad way. Hence it is difficult for the multitudes to enter into this narrow way.

There is a difference of opinion as to the antecedent of the pronoun "it" in the above. Some claim it refers to "gate," and others say it refers to "life." According to the rule of language, the word "life" has the preference; but, considering the antithesis, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat," we must admit that the pronoun "it" refers to "gate." The many go in at the wide gate. But we may say the pronoun "it" refers either to "gate" or to "life," and do no violence to the sentence; for in order to reach the life we must go through the gate, and none find the life except those who go through the gate, and all who enter into the gate may find life. Let us, then, consider the word "life" in connection with our subject.

The word "life" applies to man in three different states—the natural life, the spiritual life, and eternal life. Now, when the Master says, "Strait is the gate, and narrow is the way, which leadeth unto life," to what life does he refer? Does he mean natural life? No; the adjective "few" would make nonsense to so apply it. Every human being, from the infant of one day to the sire of eighty years, has found this life. And if this mean natural life, the word "destruction," as applied to the wicked, means only natural death. Then why say that many go in thereat—into the grave—for all go in at that gate? All find "life," and all find "destruction," in this sense. But does he mean spiritual life in Christ—that few find the way into the church,

into the kingdom here, that few are saved now? If this be the extent of his meaning concerning the righteous, then the destruction had in reservation for the wicked can mean no more than going out into the broad way of sin in this world. Now, while spiritual life is included in his meaning, we know, for a number of reasons, his meaning reaches beyond this; and if, by a fair exegesis of the scripture in hand, we find that he means eternal life, how thrilling the threatening to the disobedient! If it be eternal consequences upon the one hand, then it is eternal consequences upon the other; and from the following it is clear that he does mean eternal life and eternal destruction:

1. Jesus was at that time talking directly to his disciples, and they had found him, acknowledged him, and were following him; and yet he spoke to them of a future life.

2. Men who reject the Savior do not go into destruction here. Many of the disobedient have riches, good health, many friends, and much influence; while many of the faithful followers of the Christ live lives of toil, of poverty, and of sorrow. If this be the reward of the righteous, while the wicked may have houses, lands, gold, and plenty to eat and to drink—if this be the “destruction” they receive, they can stand this very well. Indeed, if these be the only rewards and punishments, there would be no church in this world, the Savior would have no followers; all would choose the life of pleasure and plenty, rather than the life of sorrow and poverty.

3. In Matt. 7:22, 23 the Master says: “Many will say to me in that day [not “this day,” nor in “these days,” but “in that day “], Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy

name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

4. Luke (13:23-25) gives strong proof upon this point: “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open *unto* us; and he shall answer and say unto you, I know you not whence ye are.” *Sow*, is not Jesus the “master” referred to here, and is not the “house” the kingdom, and has Jesus either shut, or caused to be shut, the door of his kingdom on earth? He gave the apostles the keys to open the door of the kingdom, and it has never since been closed. Furthermore, the invitation here is to all classes, peoples, and tongues, and he affirms that all who come shall be received, that whoever comes he will in no wise cast out. Now, since the Master has not shut the door against any persons here, but will close it at some time against some persons, it must be there.

5. The reading of Luke 13:28 forever settles this question: “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.” This scripture affirms that the persons addressed would see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God. Where were all these worthies at the time of this conversation? They were all in their graves, and, therefore, they would never be seen in the church or kingdom here on earth. Then it must be in

the kingdom of glory that they would be seen, and it is then that he would say to the wicked: "Depart."

In order to reduce this great matter to perfect simplicity, please draw upon the canvas a highway, and at each end of the road write the letter "C." This road represents the great thoroughfare of life, and one of these letters stands for "cradle," and the other stands for "cross." We all start upon this highway at the cradle, and we travel all together—the good and the bad, the rich and the poor, the old and the young—in one grand throng, until we come to the cross, and there the road forks, and between these roads is placed the king's guideboard, the cross; and on one side of this board is written the word "Life," and on the other side, "Destruction." The road leading into the narrow way starts immediately up grade; the other is broad and starts downhill. When we come to the parting of the road, we are compelled to make a choice. We cannot go backward, and, going forward, we cannot travel both roads; and there being no other road, we must choose one or the other of these roads. Hence we may go into life or we must go into destruction.

Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) This assures us that, Christ being "the way, the truth, and the life," there is no other way, no other truth, and no other life, except in him. The Father is holy and in heaven; the world is sinful and upon earth; Jesus stands between them and offers pardon and salvation to all who will come to him and accept his terms, and he affirms that no man can be saved who rejects his terms—there is no way but his way. Isaiah (35:8, 9), in speaking of this way, says: "And a highway shall be there, and a way, and it

shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.” The people who travel this way are a peculiar people, a royal family, a holy nation. They have been redeemed by the blood of the Lamb, they are saved from their past sins, and have entered into the narrow way which leads to eternal life.

Now, there are but two questions to be solved—viz.: How can I get into that narrow way? and, Can I keep in that way unto the end? As to the first of these questions, Jesus says, “I am the way;” therefore, in getting into the way, we must get into Christ; and this is equivalent to saying we must get into his body, into his blood, into his church. Those who are saved are in Christ, and those who are in Christ are in his church; those who are out of Christ are out of his church, out of his kingdom, and unsaved.

Man, being born into a world which had been condemned because of sin, finds it impossible to save himself. He could neither procure a remedy which would free him from his sins, nor could he raise himself from the dead; and, in order to eternal life, those two things must be done for him; hence the mission of Christ. By the shedding of his blood, Christ made it possible for all men to be forgiven in that fountain; and, descending into the grave and rising therefrom, he opened the grave for all mankind, and, therefore, all will come forth from the dead.

Jesus, having then completed his work on earth, called to him his twelve apostles whom he had previously taught for three years, and said unto them: “All authority hath

been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.” (Matt. 28:18, 19, K. V.) In recording the same commission, Mark (16:15, 16) says: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” It should be observed that the salvation promised here is not eternal life, but remission of sins. The individual who has been baptized upon confession of the name of Christ has been forgiven his past sins, and he has just entered into the narrow way which leads to eternal life. We never read in the Scriptures of any one being baptized into heaven, but into Christ. Baptism, then, is not the consummating act of our Christian life, but it is the beginning of it; and baptizing a penitent person for the remission of his past sins is the Lord's way of initiating into the narrow way, and he has no other way. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

Now, what assurance have I that I can keep in this narrow way? I have the following:

1. The road is straight, and we can more easily keep a straight road than a crooked one.
2. The Savior has promised to be with us, and he will bless us, strengthen us, and shield us. He will never allow the faithful child to be tempted above what he is able to bear.
3. This highway is only for the redeemed; the unclean shall not pass over it. Having left the broad way, we have left all the vile and sinful, have joined the army of the saved, and walk only with them.

4. This highway is graded, the gulches are filled, the streams are bridged, and the mountains are dugged down, so that no gulf or chasm shall be found impossible to cross. Hear the prophet: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." (Isa. 40:4.) A traveler of this imperial way cannot be destroyed by the enemy, unless he first leaves the highway and enters into the broad way.

Sometimes a very generous man of the world becomes a little anxious as to his condition, and cautiously asks: "Will you not tell us something about the broad way? Are there not thousands of good people in this way, and, if they do right, don't you think they will be saved?" It is the duty of the preacher to preach the gospel to the people in the broad way, but to talk to them about the broad way simply is a loss of time and labor. Why, sir, there is not a man, woman, or child in all this land who really wants to hear about this broad way. If one of my readers thinks I am mistaken in this, let him try it. Let a preacher get up before a large assembly and begin to describe this road and the army which travels therein, and the people become restless. If he describes the characters and the conduct of many of the people in that way, and speaks in the mildest manner of their sins, some get insulted, and say (in their actions): "It is none of your business how we spend our time and our money." How many are there in an assembly of five hundred who want a preacher to tell about that country to which this broad way leads? Would there be found one person in that crowd who would like to hear him tell *just* what the Bible says about that country, and of the longings, the beseechings, the wailings, the gnashing of

teeth, the awful regrets of those who have trifled away their state of probation? No, there is not one such person among the five hundred. Should he give such a discourse, the nice “gentleman” referred to may take him to task thus:

“Sir, I would have you understand that, while my wife and I do not belong to the church, we have reputations, as well as yourselves. We do not associate with such characters as you described to-day, and we do not thank you for thus classifying us with such people.”

Then the preacher must explain: “My dear sir, I did not say a harmful word against you or your wife or against any one else. I was speaking of the broad way and of the many kinds of people who travel that road; and while there are a great many bad people in that way, there are also a great many good people. But, sir, there are but the two ways pointed out, the broad way and the narrow way. Are you in the narrow way?”

”Well, n-no; I don't belong to the church, but—but I—I am as good—“

”Certainly, you are a good man, but you are not in the narrow way; then you must be in the broad way.”

Now, why have you not accepted the narrow way? Because it requires that you live the life of self-denial, and because the people of that way are few and generally poor. And now you are not pleased with the people of your own crowd. In order for the Master to have fixed up things to suit your fancy, he should have made a third way, the people of which should not be wicked people, neither should they be righteous people, but they should be just “good” people. They should not drink, to make hogs of themselves, but they might take a dram; they should not gam-

ble, but there would be no “harm” in risking a little money on the fast horse. It would not do for those nice people to play at cards for money, but they might play for the cigars! They might attend the races and let their supple stepper “go on the track;” they might take a little wine at their festivals; they might have select cotillions, select eucher parties, select cake walks, select lawn promenades, and select socials; there is no harm in these things! Just so, but how many Christians would there be in this third road? How many immersed believers who would be devout, weeping, praying followers of the blessed Master? Not one! Christ having provided a way perfectly adapted to the people of God, all who wish to be saved go that way, and those who refuse to go in this way would not obey him in any road. The Master, knowing that a third road would be a road of inutility, has not made such a road. For two reasons there has not been offered to men a third way: First, there would be no one to travel it; second, there is no third destination to be reached; hence to “life” we may go or to “destruction” we must go.

There are two reasons why but few find the way to that city—viz.: (1) The large majority do not seek it, and (2) many who seek do not seek lawfully. Moreover, though many of this majority “belong to church”—just a little, and this mainly when they come to die—they do not seek eternal life. They are not worshipers in the true sense; they are will worshipers; they worship according to their own wills, and not according to the divine will. They are not devout; they do not pray in public, and if they pray in secret, it is very secret. They do not assemble with the people of God upon the first day of the week, unless their favorite preacher is present to entertain them. As to read-

ing the Bible, that is a lost art. The Bible may be an authentic history of the past, but it is not up to date; it is to the elite a “back number.”

But many who seek do not seek lawfully. Many now wish to be saved out of the church, but the Savior has made no arrangements for, and no promises to, those who refuse to go into his church. Multitudes of religious people, even pious people, refuse to be baptized, saying it is non-essential and that they can be saved without being baptized; but the Master has put baptism at the entrance of this highway, and declares that none can enter it, except they be baptized. (John 3:. 5.)

But behold! See! Look at that vast assembly; it is composed of the old and the young, the rich and the poor, the good and the bad. See the anxiety upon every countenance! Some are crying and some are praying; a deep solicitude dwells in every heart. What can be the matter? If they are travelers, why do they not move on? What causes their delay? Behold, and wonder! They have come to where the road parts, and, though the King's guide-board stands between the roads and is plainly lettered upon both sides, and though there are present scores of directors to direct weary travelers into the right way, the multitudes are confused and do not know which is the road that leads to the city. Many come up to the guideboard and read upon the left hand the word “Destruction,” and then, on the other side, the word “Life,” and make choice of the latter, and propose to start up the narrow way; but, behold, a little farther on there stand a number of false guides who have divided this One Way into many ways, and each one, standing at the entrance of his path, is shouting at the top of his voice, urging people to enter into his road; and finally

seeing that the multitudes are discouraged and confounded, these false guides cry, saying: "It makes no difference which way you go; all turns upon your conscience; either way will be the right way to you, if you are honest and think it is right."

Another class of directors discourage the honest seekers, telling them: "O, I believe I wouldn't take that narrow road. You will have to be baptized in order to start, and it is all the way uphill, and in some places it is very steep; and I think the associations in that way would not suit you. In the first place, there are only a few of them, and they are mostly aged people, and don't believe in people 'enjoying' themselves; they are opposed to parties and to festivals, and they think the dancing hall is a pesthouse; they won't let you take a 'social glass,' and there are plenty of little snakes even in a glass of beer; and should you touch a deck of cards, they tell you that moral impurity will cling to you; in fact, those in that way are chiefly 'cranks,' and I don't think the associations along that line would suit you. Besides, a majority of those who have started in this way have become tired of those self-denying principles, have turned back, and are now in the broad way; and perhaps you are no stronger than they, and, should you start, in all probability you will fail."

Still another class stand at the parting of the road, who have almost hedged up the narrow entrance entirely, who are calling at the top of their voices: "O ye people, please look at the inducements we offer you upon the broad way! We receive all who wish to go with us, and we take them on their own terms. Conscience being our guide, we let every one exercise his own conscience in all things; we wish neither to be bound nor to bind others. In order to be happy,

man must be free. God having created man with desires, in order to be happy, he must have those desires gratified. He gave man sight, and man must have objects to behold; he gave man an appetite, and man must have something to eat; he gave man propensities of the flesh, and it is right for man to exercise his freedom in gratifying them. See our crowds! The road is thronged by day and by night, and we enjoy ourselves. We have music and dancing; we have festivals and parties; we allow the youth great privileges; we have socials and fairs; we have exhibitions and concerts; we have theaters and masquerade balls; in fact, we have everything happifying and gratifying, and we say to one and all: "Come with us and enjoy yourselves."

But, my dear friends, hearken to the voice of warning before it is too late. Listen a moment to the warnings of the wisest man that ever lived in this world. He had wealth and fame; he had music and dancing; he had beautiful groves, and lawns bordered with rich flowers; he drank to satiety of the desires of the flesh. Because of his great wisdom, the kings of earth gave him honor; but, upon nearing the grave, he said: "Vanity of vanities; all is vanity." To his son he said: "Remember now thy Creator in the days of thy youth." The last words of this wise king are: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Then let me encourage you, my fainting brother. Having entered the narrow way, let us keep it to the end. Don't fail; don't be discouraged; the Lord is with us, and heaven is almost in sight. See that river of life, with the tree of life growing upon either side. Your friends will be there; the prophets will be there; the apostles will be

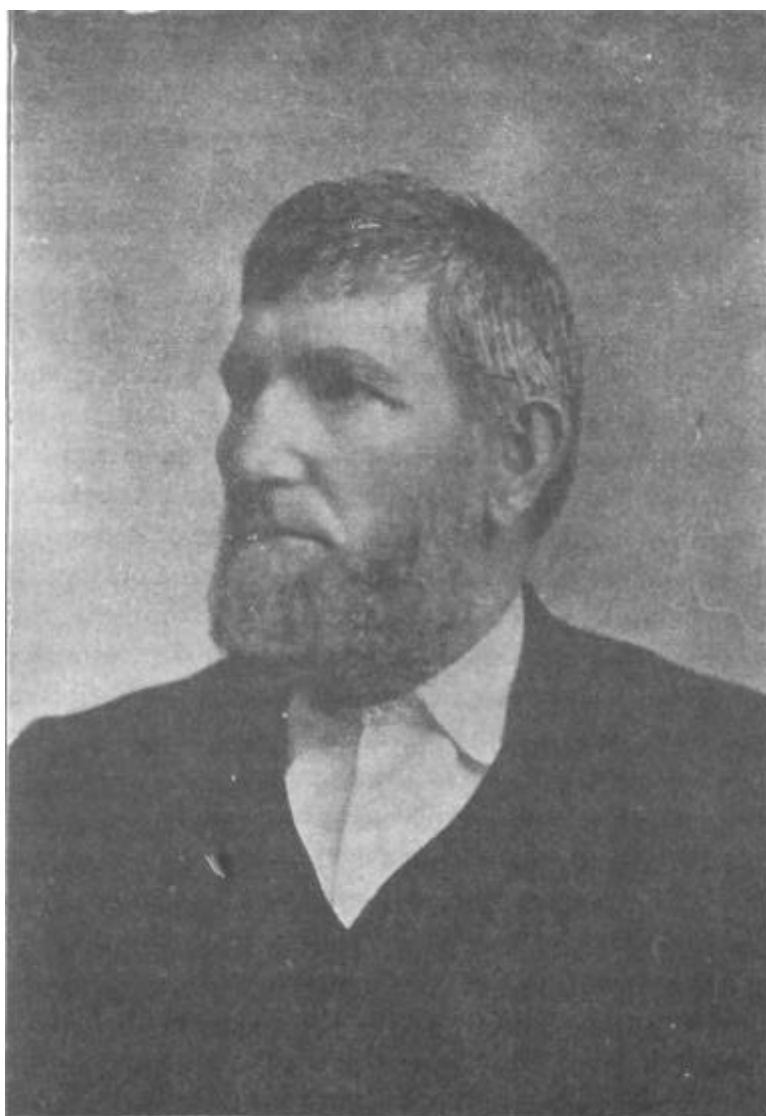
there; the angels will be there; and the Master himself will be there. In that beautiful city, it is said, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Let us be faithful.

A. ELMORE.

CHAPTER XVII.

LIFE OF DAVID LIPSCOMB.

DAVID LIPSCOMB was born in Franklin County, Tenn., January 21, 1831. His father moved from Virginia and settled in Tennessee in 1826. The country was then sparsely inhabited and largely an unbroken, primeval forest. Society was on a frontier basis, and there were few towns and no cities in the State. People lived in log houses, and daily papers were unknown. Mail facilities were poor, and news was little else than neighborhood gossip. Schools were inferior, books were scarce, religious prejudice ran high, and scripture information graded low among the people. Farming was the principal and almost sole industry; the land was fresh and productive, and farmers were industrious, economical, and prosperous. The products of the farm for market in that region were chiefly hogs and mules in those days, and traders bought them from the farmers and drove them to cotton plantations farther South for the chances of selling them at a profit above cost and transportation. Land was cheap, and farmers who managed their business so as to clear expenses grew rapidly rich from the advance in the value of land and the increase in their negroes. Regular lines of wagons transported freight from the Atlantic coast across the country, and stagecoaches carried mail and passengers on schedule time along established routes between important points. Some idea of the stagecoach business may be inferred from the fact that a stage line between New York and New Orleans



DAVID LIPSCOMB.

ran near his father's home through Franklin County, Tenn. Along the whole line, from New Orleans to New York, hotels were built for the accommodation of travelers; and at certain points there were extensive stables, where tired horses were exchanged for rested ones, and fed and rested till they were in good condition to pull heavy loads through all sorts of weather, and often over muddy roads and rugged mountains, at rapid speed. The arrival and departure of stagecoaches at such points along those routes was an interesting event in the monotonous lives of country people. In religious faith, his father was a Primitive Baptist, and a deacon in the church; but he was excluded from the Baptist Church because he advocated the New Testament doctrine of undenominational Christianity, and opposed all denominations in religion. His mother never belonged to any denomination, but she became a Christian on the basis of undenominational Christianity, and lived in the faith to the time of her death. His father inherited a few slaves, but became convinced, many years before the Civil War, that slavery was contrary to the spirit and teaching of Christianity. His mother also held strong convictions against slavery, and, in line with their conscientious convictions, they moved to Illinois and set their slaves free, when David was about four years old. They lived in Illinois only one year, but while they were there his mother and three of her children died. They moved back to Franklin County, Tenn., in much worse condition financially than when they went to Illinois; but, by industry and economy, they soon began to prosper, and in a few years they built up a very good fortune for a farmer in that country at that time. His father married again, built another home, succeeded in business, bought several tracts of land, and at the time of

his death he was financially well fixed and a prosperous farmer. He was a man of great energy and industry, and he brought up his children to work on the farm and in the house. As a boy and a young man, David Lipscomb worked on the farm with his father's negroes, and acquired a practical knowledge of all the details of farm work and general management. The Lipscomb family was a household of faith. The father held his convictions against slavery to the time of his death; but after he moved back to Tennessee from Illinois, he accepted slavery under protest as a necessary evil, and tried to do his duty as a Christian master to the negroes he owned. For a time, when he owned but few slaves, he brought his negroes and his family together for religious worship and instruction. He also hired his own children to teach his negroes how to read and to assist them in the study of the Bible. After he died, his widow kept up regular religious instruction among the negroes on the farm; and when the number of servants on the place was reduced to a faithful few, she again called them together with the family in daily worship and scripture study. One of the younger children of the family, now a widow, lives at the old homestead; and when I visited her a few days ago, she gave an interesting description of the family worship after her father died, when she was a child and her mother was a widow. With the old-time Southern feeling of Christian white people for faithful family negroes she told how one of the negroes would sometimes start the songs and lead the singing, while whites and blacks united their voices in hymns of praise at the family worship. She also said one of her earliest recollections of her father was hearing him, when she was a child, quote aloud to himself, over and over, while tears ran down his cheeks, the words of the Syro-

phenician woman: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." In a sermon not long ago, David Lipscomb, with Christian humility, said some of his earliest and best religious lessons were learned from an illiterate, but pious and God-loving, old negro woman. When the conflicts of life are over and the mists of time and prejudice have cleared away, there will be many happy reunions of kindred spirits long separated by misunderstandings and misconceptions, in the land of pure delight, where love is supreme and bitterness is unknown. With all his zeal to teach and train his own family and his negroes at home, the father did not forget or neglect his neighbors. He was not a preacher, in the ordinary sense of the term, but he would always talk on the subject of religion to every one with whom he came in contact in the ordinary duties and affairs of life, whether white or black, rich or poor; and he talked with a gentleness and an earnestness which always commanded respect and attention. He also contributed liberally to support preachers, and took an active interest in the church near his home, which he was largely instrumental in establishing and maintaining. For years before he died, opponents of the faith he espoused predicted that the church in his neighborhood would not last long after his death, but there is a large congregation in a prosperous condition there to-day. He also took much interest in the cause of New Testament Christianity beyond the limits of his immediate neighborhood, and his influence is still felt by the people in all that region. In early boyhood David Lipscomb had such educational advantages as the country afforded where his father lived; and when he was about fourteen years old, he went to Virginia and lived a year with his maternal grandfather, who sent him to school while

he was there. He traveled the road from Tennessee to Virginia on horseback several times during his boyhood and young manhood. There was no better way to make the trip in those days. He entered Franklin College, under the presidency of Tolbert Fanning, in January, 1846, and graduated from that institution in June, 1849. After he graduated he went to Georgia and successfully managed a large plantation for a time, and then went back to Franklin County, Tenn., and took a contract to make a cut through a piece of high ground and grade the track of the Nashville, Chattanooga and St. Louis Railway, which was then being built through the country near his father's farm. He put the contract through successfully, and his next business enterprise was farming on his own land, in which he was again financially successful. He now owned a good farm, a few negroes, and enough stock and fixtures of all kinds to carry on his business as a farmer. He also had energy, good judgment, and experience enough in business matters to manage his affairs wisely and well. About this time he passed an important crisis in his religious life. Jesse B. Ferguson, who was then preaching in Nashville and was one of the most popular and fascinating pulpit orators in the South, lost his doctrinal bearings and made shipwreck of the faith. His defection caused widespread confusion and general discouragement throughout the country, and especially in Middle Tennessee, among congregations of Christians who were trying to conduct all religious work and worship according to the precepts and precedents of the New Testament. David Lipscomb greatly admired the brilliant but erratic preacher, and he felt keenly the shock which discouraged so many Christians and confused so many congregations throughout the country. To attempt to rally the

despondent Christians and rebuild the ruins of scattered churches was like an effort to lead a forlorn hope, and he seriously thought of returning to the faith of his ancestors by casting his lot with the Baptists. With this idea in his mind, he supplied himself with standard doctrinal Baptist books, and gave the whole subject of Baptist doctrine, practice, and church polity a careful study. The result of his investigation was that he could not be a Baptist without sacrificing his convictions as to what the Bible teaches. He was also convinced by the investigation, more thoroughly than ever before, that the positions he espoused when he became a Christian were clearly taught in the Bible. The way of duty was plain, and, against all the odds and discouragements, he decided to contend earnestly for the faith once delivered to the saints. Up to this time he had not intended to be a preacher, and even now he had no thought of trying to preach very long. His idea was to do what he could to rally discouraged Christians and confused churches to the truth, till the crisis passed or the effort failed, and then retire from the pulpit and be simply a Christian as a business man and a farmer. He has never abandoned this idea to the present day. He does not care to be considered a preacher even now, and says he is only doing what seems to be his duty, without any effort or desire to be a preacher, in the ordinary sense of the term. He sold his farm in Franklin County and bought a larger farm on the Cumberland River, near Nashville; and with all his work as preacher and editor, he has managed a large farm and superintended a complicated general business successfully. His first effort to preach was at the suggestion and under the persuasion and encouragement of George Stroud, of Warren County, who had been preaching himself about fifty

years. The appointment was made, and Brother Stroud went with him to open the meeting and add a few words of exhortation. He selected ten verses of scripture out of which he thought he could develop a sermon, and for several days before the time to preach he studied the text and the context till he thought he had a very good sermon arranged in his mind. When the time came, he read the ten verses, and, by a mental effort, felt around for his sermon, but it had suddenly disappeared. Hoping he could think of the beginning end of the thread of his remarks if he could have a little more time to collect his thoughts, he continued to read to the close of the chapter. Still he could not remember how the thing should begin, and, after much stammering and embarrassment, without uttering a single coherent sentence, he turned to the old preacher, and said: "Brother Stroud, you will have to preach."

Brother Stroud, taken completely by surprise and deeply mortified for the young brother, tried to speak, but broke down in the effort, and resumed his seat in great confusion without saying anything anybody could understand. Wiley B. Huddleson, a preacher of some experience, who was present, closed the services with a short talk, and the audience dispersed. Everybody seemed embarrassed and nobody said anything about the pulpit performances. The preachers took dinner together at the house of a brother, but not a word was said about the matter. Nobody seemed to know what to say or how to say it. After dinner Stroud and Lipscomb mounted their horses and rode off together on their way home. They traveled about twelve miles before either of them spoke.

Finally, Brother Stroud said: "Brother David, I hope you will not let this discourage you."

Brother David, expecting some such remark, had prepared himself for it. So he replied: "Well, Brother Stroud, I will not be discouraged, if I can help it; but I confess that it is enough to discourage a young man to see a man who has been preaching fifty years make such a failure as you made to-day."

Stroud did not expect such an answer; but it greatly relieved him, because it showed that his young brother was indifferent to his own failure and disposed to take a cheerful view of the situation. Lipscomb then explained that, in his judgment, he had made the best start he could have made, as his failure would keep him from thinking more highly of himself than he ought to think, and cause him to study the Bible diligently and depend upon God for assistance in the preparation and delivery of his sermons in future. He assured the anxious old brother that he would try again, and never quit trying till he did better than he had done that day. He said he would never try to do anything and quit it without doing better than that. His first effort to preach was while he was on a trip beyond the limits of his own county, trying to get a preacher to come and live in his community and preach the gospel to his neighbors. A consecrated sister who lived somewhat out of his neighborhood was greatly interested in his effort to get a preacher to labor in that region. She was especially interested in her own children, some of whom were old enough to be Christians, and she had begged him to get some one to come and preach in her neighborhood. He failed to get a preacher, and also failed in his effort to preach himself, on that trip; and when he stopped at her home on his return, she broke into tears as soon as she saw him, and said: "Brother David, you need not tell me about it, for I know

from your looks that you have failed.” He did tell her about it, however, and preached a good sermon in the telling of it; but perhaps neither of them thought of it as preaching. Before they parted he agreed to come back to her neighborhood at a certain time and make another effort to preach. At the appointed time he went and preached a fairly good sermon. He continued to preach in that neighborhood several weeks before his folks at home heard he had ever tried to preach at all. He had never so much as read a chapter or offered a prayer in public at home, and he said nothing to anybody about the work he was doing away from home. All this illustrates the peculiarity of the man. In everything he undertakes, he lays a solid foundation and builds from the bottom. There is no watered stock or speculative inflation in his nature. He started the work which resulted in the establishment of the church on South College street, Nashville, of which he is now senior elder, and in which there are over five hundred members, by preaching the first sermon in that part of town to an audience of three, all of whom were women, in an upper room over the firemen's hall. He began the work in North Edgefield which resulted in the establishment of the Foster Street church, which now has several hundred members, by preaching to small audiences in an old school-house. He laid the foundation of what is now the Woodland Street church by preaching to a few people in a rented hall. When the congregation increased till a larger house was needed, he contributed liberally himself, and, with the help of others, built the house in which that church now worships. Soon after the Civil War he began preaching to small congregations in the old barracks occupied by soldiers during the war in North Nashville. The work he inaugu-

rated there resulted in the church on North Spruce street. He began and kept up for several years the work that has resulted in the establishment of the Line Street church. When he assisted in starting the Nashville Bible School, the first session opened with seven students in a rented house. He has started more than fifty churches by preaching in destitute places to audiences of from a dozen to forty persons at the beginning. Once, in the open air, in Jackson County, Ala., he preached to an audience of live, three of whom made the confession and were baptized; so he tells he once preached and baptized over half his congregation. Much, if not most, of his preaching in life has been to small audiences in neglected and out-of-the-way places. He has done much preaching to poor and illiterate people in school-houses, vacant storehouses, in private residences, under the trees in the woods, and wherever else the people would assemble to hear the gospel. He has also contributed liberally to support other preachers to preach to such people in such places In and around Nashville he has taken especial interest hi street-corner preaching under tents. In fact, he is always on the lookout for chances to preach the gospel to people who do not go to the churches. He never despises the day of small things, never seems to be discouraged by apparent failures, and never tries to inflate his undertakings by advertising. His strong points are hard work, close adherence to the right, and cheerful indifference as to consequences in everything he undertakes. When the cholera was in Nashville several years ago, he declined to leave the city and volunteered his services to assist the physicians and nurses in caring for the sick. His practical judgment was of great value in that emergency. Several young men volunteered to work with him and under his instructions, and, with their

help, he went from house to house and from street to street in the filthiest parts of the city, occupied chiefly by negroes and very poor white people, and, as far as possible, put the premises in a sanitary condition wherever he found cholera patients, supplying them also with wholesome food furnished by the citizens. Dr. Bowling, one of the highest medical authorities in the city, stated in his Medical Journal that David Lipscomb and the young men who worked with him under his instructions did more than anybody else to drive the plague out of Nashville. During the war he took strong ground against Christians going to war, and preached his convictions with a boldness that attracted much attention and excited bitter prejudice against him. Zeal for the Southern Confederacy ran high, and impetuous spirits denounced him as an abolitionist, a Yankee spy, an enemy to the South, etc.; but none of these things moved him. When Forrest occupied Columbia, complaint was made to him that David Lipscomb was preaching doctrine that was disloyal, and he ought to be arrested and stopped. Forrest sent a member of his staff to one of Lipscomb's appointments, where, by special announcement, he was to preach the disloyal doctrine that Christians cannot Scripturally go to war. The staff officer took a seat immediately in front of the speaker, and gave close but respectful attention to the sermon. During the sermon the military officer was several times moved to tears, and, after the audience was dismissed, he remarked to a gentleman in the congregation: "I have not yet reached a conclusion as to whether or not the doctrine of the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion." An influential man in his native county publicly and repeatedly expressed the wish that the peo-

ple would run him and all others like him out of the country, but he continued to preach the doctrine of peace on earth and good will among men. When the Union army captured Nashville and took possession of Middle Tennessee, one of the men who had been loudest and severest in denouncing him fell into the hands of the Federal soldiers, and the rumor went abroad that he would probably be punished and all of his property would be confiscated or destroyed. David Lipscomb heard of the distress of this man and several others of his old Franklin County neighbors who had also bitterly opposed him, and he promptly went to their assistance. In explanation of the proof against them, he made a speech to the military authorities setting forth the intense excitement all over the country as an extenuating consideration in their behalf. He earnestly appealed to the officer in command to deal generously and mercifully with them, and, in the light of what he himself had suffered and forgiven, his words had great weight with the military authorities. I had an account of this incident a few days ago from old citizens of Franklin County who were familiar with the facts when they occurred. Many Christians and some entire congregations agreed with him that it is wrong for Christians to go to war; and when the matter was properly brought before the two contending governments, at Washington City and Richmond, the constitutional right of liberty in religious convictions was respected, and Christians who held such convictions were excused from military service and recognized as non-belligerents. David Lipscomb took an active part in bringing this matter before the proper authorities in its true light, argued the question in person before the military governor of Tennessee, and started to Richmond to press the case to a

final termination before the Southern Confederate administration; but he was delayed by military operations, and the case was heard and settled in his favor by President Davis on the merits of his papers transmitted by messengers. The ability, energy, and persistence with which he worked in the cause had much to do with its final success; and if the truth about it is ever written in history, discriminating historians will recognize him as a factor in the effort which established a precedent in the annals of the governments at Richmond and Washington City. January 1, 1866, he began his career as editor of the *Gospel Advocate*. The strength of his convictions and the vigor of his editorials in that paper for more than thirty years have given him a wide reputation and influence as an original thinker and aggressive journalist. He is also the author of a small volume, entitled "Civil Government—Its Origin, Mission, and Destiny, and the Christian's Relation to It," and of a "Commentary on the Acts of the Apostles," and "Life of Jesse Sewell." Carrying out the wishes of Mrs. C. Fanning, widow of the late Tolbert Fanning, he raised an endowment fund equal to the value of her landed estate and established the Fanning Orphan School, near Nashville. He is president of the Board of Trustees of that institution, and from the beginning of it he has been the most active spirit in its management. He, with others, bought land, erected buildings, and established the Nashville Bible School, and he has been a constant assistant in financiering that institution, and an active member of the faculty, without remuneration from the day it was started to the present. An extensive publishing house has been built up around the *Gospel Advocate* as a nucleus, and in that he has been a partner and counselor from the beginning to the present In all these and

many other enterprises he has so far met no financial disaster or serious embarrassment. He has never loved public positions; he always shrinks from publicity. He has been preaching over forty years, but has never been able to face an audience without a feeling of embarrassment. The publication of this biographical sketch does violence to his feelings. He was married to Miss Margaret Zellner, of Maury County, Tenn., July 23, 1862. She has been a faithful Christian and devoted helpful wife in all his labors. Only one child was born to them, and it died in infancy. They have raised to useful manhood and womanhood several children not their own.

F. D. SRYGLEY.

CHAPTER XVIII.

MAN: HIS BEGINNING, TRAINING, AND END.

“Man that is born of a woman is of few days, and full of trouble. He cometh forth like' a flower, and is cut down: he fleeth also as a shadow, and continueth not.” (Job 14:1, 2.) “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Ps. 8:4.)

MAN is born into the world a helpless babe, seemingly the most helpless, unprotected, and dependent of all animals. He is born without choice or will on his own part. The first breath he draws is often a wail of suffering. He lives a life of toil and weariness, sickness and suffering, disappointment and sorrow, and he passes down to the grave and his body molds into its mother dust. In infancy he is a bundle of fleshly impulses and appetites, with but little show of mental, and none of spiritual, development. As he grows into childhood and comes in contact with objects around him, his mental faculties begin to slowly develop. Then a sense of right and wrong, or spiritual faculties, show themselves, and he shows LIB capacity for development as a spiritual being. But that which is natural, or fleshly, is first; afterwards, that which is spiritual. Man is a twofold being: he is of the flesh fleshly; he is gifted with a spirit. The flesh connects him with the brute below; the spirit, with the spirits and God above. There is a continual conflict going on between the flesh and the spirit. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” (Gal. 5:17.) If the flesh gains the mastery, it drags man down to the brute, it carries him lower than the brute. Mental and spiritual faculties have been given to man to lift him above the brute and make of him an exalted and noble spiritual being. If

he uses the faculties given to lift him up, to drag him downward, he will go as far below the brute as these faculties, rightly used, would lift him above it.

Man given over to the rule of the flesh descends into a state of sensuality, degradation, and vice much below the brute. He is more guilty of sensual and degrading vices than the brute. On account of these degrading vices there "cometh the wrath of God upon the children of disobedience." (Eph. 5:6.) This is the necessary tendency of man cut loose from a sense of responsibility to a pure and holy God. When the spirit overcomes the flesh and guides the life, it lifts the man up, makes him akin to the angels and pure spirits that dwell around the throne of God. Men are beings with spirits placed within the flesh to be tested, tried, strengthened, and educated for a higher state of existence; for companionship with the angels, the spirits of the just made perfect; and for service in the eternal kingdom of God. The body is a fleshly temporary shell in which the spirit, as the essential and permanent part of man, dwells for a time. The spirit is the unseen essence that gives character and distinctiveness to the being. The spirit in the body exercises and develops itself in controlling the passions, appetites, and lusts of the flesh, and in struggles with the outer world develops its strength and vigor and attains the character that fits it for independent spiritual existence in the world of spirits.

The spirit in the body is fairly represented by the life enveloped in the chrysalis, or shell. The principle of life is protected by the chrysalis, is fed and strengthened in it, until it has gained the strength and developed the faculties that fit it for a higher stage of being. The shell which has hitherto been its home and protection bursts, the butterfly

lays it aside, plumes its pinions, and rises into a higher state of being. The 'spirit dwells in the fleshly body as a temporary home. In it, it is nourished and trained for a higher state of existence. It is exercised and strengthened in its conflicts with the fleshly appetites and passions, and, if properly nourished, grows into fitness for a higher state of being; then it leaves the body to molder into its mother dust, and is "carried by the angels into Abraham's bosom." (Luke 16:22.)

Things and conditions that help a man in one stage of his existence hinder and burden him at other times.. A child beginning to walk finds a chair to push along a great help to it. If compelled to carry that chair through life, it would be a great burden and hindrance to its activity and usefulness. The shell which is a help and a protection to the embryo life of the butterfly would destroy that life if it could not lay it aside when fitted for the higher life. It would destroy the life to strip it of the shell before the insect was ready for the change. 2 Cor. 5:1-5 reveals a lesson based on these truths: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." The earthly house, or fleshly body, in which we dwell will perish, will dissolve; there is a building, a house not made with hands, in the

heavens that will never perish. Jesus spoke of this same house when he said: "In my Father's house are many mansions.... I go to prepare a place for you." (John 14:2.) In this mortal frame we groan, earnestly desiring to be freed from its suffering, its weariness, and its disappointments; we sigh unconsciously for a state of freedom from these mortal experiences; we desire a state where care and anxiety, weariness and pain, will not come. Paul gives us a caution, lest the time come for the change and we, unprepared for it, be found naked, and so perish. For in this earthly body we groan over the toils, the weariness, the disappointments, the suffering we meet, not desiring to perish, but desiring a state where we will be freed from these afflictions, and can have rest from suffering and sorrow; we yearn unconsciously for immortality. The afflictions of life, if rightly received and used, school and train the spirit, prepare it for the change, and make it ready to enjoy the honors and the blessings of "the house not made with hands, eternal in the heavens."

These trials, temptations, and afflictions educate and discipline the spirit for the rewards in the higher state of existence. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you. and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.) These verses teach plainly that persecutions for Christ's sake secure rewards in heaven; but they secure no rewards, save as they qualify man in character to receive and enjoy them. Then the persecutions for righteousness' sake prepare men to en-

joy the heavenly rewards. “And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:17, 18.) “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.” (2 Tim. 2:11, 12.) “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” (Heb. 12:5-11.) These scriptures and many others that might be quoted teach plainly that afflictions and disappointments that come upon Christians here serve as a discipline to prepare and school the spirits into a likeness to the Son of God, and so fit them to dwell with him in his own home of glory forever.

Jesus Christ himself underwent the discipline of suffer-

ing. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctineth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:10, 11.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.) These scriptures show that Jesus himself suffered as a discipline to perfect him, that he might become the author of eternal salvation to all them that obey him. Jesus said to the ruler: "Why callest thou me good? none is good, save one, that is, God." (Luke 18:19.) Why is it that Jesus, who never sinned, disavowed being good? The sinful impulses and propensities that dwell in human flesh were active in his flesh. While he felt these impulses to sin active in his own body, he refused to be called good. They were purged out through suffering, and only when they were completely overcome and purged out was he made perfect, willing to be called good, and then "he became the author of eternal salvation unto all them that obey him." If Jesus in the flesh needed the discipline of suffering to fit him to be the author of eternal salvation unto them that obey him, much rather do we need this discipline to prepare us for salvation with him. Hence, "if we suffer with him, we shall also reign with him." (2 Tim. 2:12.) "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13.) The Scriptures

plainly teach the result of affliction and suffering, if received as chastisement from a kind Father, will be to discipline, to refine, to purify the spirit, and to fit it for the companionship of the spirits around the throne of God. If suffering and affliction are received in a bitter, rebellious spirit, they do not improve or benefit. That which mortifies the flesh checks its rule, gives the mastery to the spirit. So what we account the misfortunes of life often are the things that bring the greatest blessings and joys. What afflicts the body builds up and gives strength and abiding character to the spirit.

Temptations, while differing from afflictions, work much the same end. Temptations come to man. If they are resisted and withstood, they develop the spirit, give it strength and vigor. Abraham's faith was made strong by the temptations he endured. His example has been a source of strength and help to all the struggling children of God since. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4.) We are neither to seek nor to run into either affliction or temptation; but when in the providence of God they come upon us, if we receive them with meekness and submissiveness as from a Father's hand, they work in us a preparation for higher honors and joys with Christ. That which subdues and holds the flesh in subjection gives opportunity for the spirit to grow strong and vigorous without hindrance.

All the duties and services God lays upon us are for our good. We need the training and education that service in the appointments of God gives us. God requires nothing at

our hand to help him. He does not need our help. When we conclude God needs our help and service, we are in the border land of presumptuousness before God. We need God; we need the help God gives us when we serve him. The service that God requires at our hands to obtain a blessing fits us to receive and enjoy the blessing and to be helped by it. All service to God must be from and in faith. It must be, then, from the heart, since faith is of the heart. All service that God requires, when submitted to in faith, will build up and strengthen the spirit of him who obeys God. In obeying God, we honor him; we can honor him only by obeying him. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Man's good can be attained only by honoring God. When man honors God, he promotes his own good. The highest good of man is found in the deepest humiliation, the most faithful obedience before God. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "Blessed are the poor in spirit: for theirs is the kingdom of heaven," is the first and foundation condition of all succeeding blessings. This distrust of self that leads to a humble and trembling fear lest the man misunderstands God's word, and so misses his guidance, is the foundation of all acceptable service to God, because it leads man away from trust in his own heart and his own ways to a trust in God and a walk in his appointments. God gave to man faculties, and then gave rules for training and developing them. These faculties can find their true and highest development only in the observance of all the rules and in the performance of the duties given by God to guide man. These rules, faithfully observed, will develop the man into a full, complete, well-rounded character, into a

Godlike man. This service fits him for the highest usefulness and honor in both this world and in that to come. All the appointments given by God to man are for man's good. They are lessons to teach, discipline, and train man for higher duties, and to prepare him for the enjoyment of the honors and blessings God has in reserve for those fitted to enjoy them.

Life is a school in which God proposes to educate and fit man for a higher life. The duties he requires him to perform and the life he requires him to live are the schooling needed to fit him for this higher life. It is very like the schooling of a child for the duties of manhood. The lessons he learns at school are all intended to prepare him to fill the stations of honor and profit in the world, that he may discharge the duties and enjoy the blessings of life in a high degree. The great trouble in the world is, so few fit themselves for the higher and more honorable posts that require skill and fidelity. A young man went to read law with Daniel Webster, and asked him: "Is the profession not crowded?" The answer was: "Not at the top." There are thousands of girls and boys, men and women, out of employment, and seeking places in which they may secure a living. There is constant inquiry in all departments of life for men and women able to fill posts of honor and trust, and so few are able to fill them. They have not been educated and trained to fill the positions that are seeking men and women qualified to do the service required. Oftentimes school children think, when they can miss a lesson without receiving a demerit, they have cheated the teacher. When they have come to the estate of manhood, and find themselves disqualified to fill the positions of trust and profit needing to be filled, they learn, when too late, that they

were cheating themselves instead of the teacher. In the school of Christ, children of a larger growth think, when they avoid this duty and that which God has laid upon them, without losing their reputation as Christians, that they cheat God out of that service; but these requirements of God are to qualify men and women for posts of honor and trust in the everlasting kingdom of our Lord and Savior, Jesus Christ. Many of us, I do not doubt, when we cross the river, will find ourselves unfitted for the positions of trust and honor that God has in reservation for those fitted to fill them. The judgment will be an examination for the future state, to see who is spiritually qualified for advancement into the higher classes of spirits around the throne of God. We will learn then that, in avoiding the lessons that God requires at our hands, we have cheated, not God, but ourselves, and we will suffer for the wrong perpetrated upon ourselves by being forever cut off from the blessings God would love to bestow upon us if we were qualified to receive them or capable of enjoying them. A few years ago I made a talk along this line in a neighboring State on the night of a Lord's day. When I was through, a sister, whom I had not seen before and have not seen since, said to me: "You made me feel mean to-night." I replied: "Perhaps you needed to be made to feel so." She said: "Yes, that is the trouble. This morning I went to see a sick friend instead of coming to the Lord's Supper. It was a chronic case; I could have gone yesterday or waited until to-morrow; but I thought if I went to-day, it would not interfere with my business affairs, and I would perform a duty to the sick and save a day. I now see I was trying to cheat the Lord, but was cheating myself, and I feel mean over it." I said: "I am glad I made you feel mean in

this way.” I am sure she was, too. How often do we seek excuses in performing the social and charitable duties to avoid attendance on the services of the Lord! We never thus miss the simplest of the lessons he gives that we do not cut ourselves off from that help of which we will feel the need when we come to the judgment seat to stand an examination to determine our fitness for “the everlasting kingdom of God.”

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” (1 Pet. 1:22.) The soul is purified through obedience to the truth, and we are made like God, become godly persons. The laws, the principles, on which God requires man to act are the same laws and principles on which God himself acts. “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies,... and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” (Matt. 5:4. 3-45.) We become children of God, partake of his nature, and become like our Father, by acting on the same rules and principles on which he acts. Acting on the laws on which God acts molds our character into the likeness of the character of God and fits us in character to dwell with him. Without this fitness in character, we never can see God in peace. There must be congeniality of character before there can be harmony and love among the spirits. Taking the spirit, as dominated in the child or youth by the appetites, passions, and lusts of the flesh, and training it into fitness to dwell

with God, is the work of the Christian religion in the world. Man begins a child spiritually. We are born as babes into the spiritual kingdom, as we are into the material world. Then we grow, by feeding upon the sincere milk of the word, from childhood up to the strength of spiritual manhood in Christ, when we still feed upon the stronger meat **furnished** by the word of God. This growth in the spiritual life, as in the fleshly, is gradual and imperceptible to the person growing. He feeds upon the spiritual food, and partakes of the spiritual exercise needed to assimilate that food to the needs of the spiritual body, and he grows gradually and unconsciously thereby to the strength and stature of mature manhood in Christ—he grows into the likeness of Christ. This spiritual food and exercise are found in studying and doing the things required in the word of God. “My meat [my food] is to do the will of him that sent me.” (John 4:34.)

The apostle Paul describes this growth, in 2 Cor. 3:15-18. Speaking of the veil being over the face of the Jews, that hindered their looking forward unto Christ as the end of the Jewish law, he says: “But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away.... But we all [Christians], with open [unveiled] face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” The Jews had the veil over their face, which would be removed when their heart would turn to the Lord; but those whose heart was turned to the Lord could now with unveiled face see the Lord. They saw him as in a glass, darkly. Man in the flesh could not look upon Jesus in his glorified appearance;

the brilliancy would blind the fleshly eyes. So he veiled himself in the flesh, that man might look upon him. When transfigured on the mount, "his face did shine as the sun, and his raiment was white as the light." Again, when Jesus appeared to Saul on the way to Damascus, it was with "a brightness above that of the midday sun," and Saul was smitten with blindness. Jesus, when he came to earth, veiled his supernal brightness with the covering of the flesh, that man in the flesh might behold him. In thus beholding Jesus, man is gradually transformed into his likeness. While this likeness of Jesus in the flesh is not to be compared with his glory in the spiritual state, yet, compared with man's estate, it is glorious; and 'the degrees of man's progress toward the likeness of Jesus are called a progress from one stage or degree of glory to another—"from glory to glory." The attainment of one degree of likeness is the stepping-stone to another and more perfect degree. To gain the mastery over one evil practice or passion helps to gain the mastery over another; to gain the mastery in one conflict with sin gives courage and strength for another, and even fiercer, temptation; to be made like Jesus as he was in the flesh is to partake of his glory. Seeing Jesus, then, in the flesh changes man into his likeness. To see him is to learn his teachings and his character. Learning and practicing his will changes our lives into a likeness to his life, from glory to glory, under the direction of the Spirit of God. All this is done, too, by the teaching of the Spirit of the Lord leading to a closer conformity of man's life to the life of Jesus Christ. By this, man in character, day by day, grows into a more perfect likeness to the Lord Jesus. The hindrances to this spiritual growth are the lusts and desires that dwell in the fleshly members. Paul

said: "For I know that in me (that is, in my flesh,) dwelleth no good thing." When the flesh rules, the growth is in the wrong direction; it drags man down and hinders the growth of the spirit. The conflict is between the flesh and the spirit. When the flesh begins to fail, the spirit grows strong; when the outward man (the flesh) perishes, the inward man grows day by day; it is not held in restraint by the rule of the flesh. Paul says: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things, which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:16-18.) In the conflict between the flesh and the spirit, the flesh in the beginning has the advantage; it has the mastery and strength in childhood and youth. The flesh is first developed. (1 Cor. 15:46.) The growth of the spirit is slow, but permanent. As the years go on and the toils and afflictions of life and the burdens of age press upon us, the flesh, with its desires and passions, begins to fail, the outward man decays; but the spiritual, the inner man, fostered by faith, grows strong day by day. As the fleshly resistance is weakened by age, the spirit, day by day feeding upon the word of God, grows more rapidly and enjoys perennial youth. As the outward shell serves its purpose and loses its vitality, the inner life grows stronger and becomes ready to lay aside the now useless and encumbering shell, and to rise to a higher spiritual state. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke

20:36.) Paul suffered as few men do—a long life of labor, affliction, and imprisonment, and stripes, hunger, and thirst; yet, in comparison with the glories that they wrought out for him, he regarded them as light and only for a moment. These afflictions and sufferings, borne as discipline from a Father, prepared and fitted him for the glory that far exceeds in weight the sufferings endured; they secured a glory that is eternal. He obtained these glories and honors by seeking after things spiritual and unseen. The Spirit and spiritual things are unseen. These endure and are eternal, while the things seen by our fleshly eyes perish and pass away. This is true of our persons. That which is seen, the flesh, is perishable; the unseen spiritual man is eternal in happiness or in suffering. The earth and the heavens that now are will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. 3:13.) This is all unseen and eternal.

God gives to every spirit a home suited to its character. When our spirits are weak and erring, they have mortal and perishing homes; when they are fitted for the immortal state, they are unclothed of the mortal, that they may be clothed upon with the immortal body, that mortality may be swallowed up of life. This work of preparation is accomplished by and in Christ. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law [of Moses] could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled

in us, who walk not after the flesh, but after the Spirit.” (Rom. 8:2-4.) Again: “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him “—that is, Jesus, who knew no sin, suffered as though he were a sinner, that we who have sinned might through him be held as righteous, and reign as though we had not sinned. We are to be trained and educated in Christ Jesus to a freedom from sin and into a fitness to dwell with him in the sinless state, free from pain or sorrow. Here in this world our unseen and eternal parts are to be trained into fitness for immortality, for the unseen and eternal state. Paul, in his letter to the Philippians (3:20, 21), says: “For our conversation [“citizenship,” the Revision properly translates it] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Our citizenship is in heaven, our allegiance is due to him who reigns in heaven. The laws that extend their protection over all the servants of God in the entire universe emanate from heaven and receive their authority from him whose throne is heaven and whose footstool is the earth. We are citizens of the kingdom builded and ruled over by the God of heaven. We look for Jesus, the Son of God, to come from heaven. When he comes, he will change our vile bodies. The Revised Version translates this passage in this manner: “Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the work-

ing whereby he is able even to subject all things unto himself.” Our bodies are vile because they are the abode of sinful desires and passions. “In me (that is, in my flesh,) [members] dwelleth no good thing.” Sin dwelling in our members brought disease and death upon man. Ho was humbled and abased. He had sought to be as gods, knowing good and evil. In the effort to thus exhalt himself, his body became the abode of sinful lusts and passions, and the body of his humiliation. When Jesus comes from heaven, he will fashion our vile bodies anew. He fashioned them in the beginning into the likeness of God. That body was defiled by sin and became mortal and dying. When Jesus comes from heaven, he will fashion our vile bodies anew into the likeness of his own glorious, glorified body, his body in the glorified state. The meaning is: If we here walk after his example and conform our lives to the life he lived while in the flesh, then he will liken our spiritual bodies to his own immortal and glorified body. He will use the same power to effect this change of our vile bodies into the likeness of his spiritual and glorified body that he uses in subduing all things unto himself. If all the power that is used to subjugate the world unto himself is used to transform our vile bodies into the likeness of his glorified body, we may feel sure the transformation will be complete. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” (1 John 3:1-3.) God bestows

great love on those who trust and obey him when he owns them sons of God. Those who trust and obey him are adopted as children of God, and become joint heirs with his only begotten Son. They love the service of God, and, led “by the exceeding great and precious promises” of God, they become partakers of the divine nature, having escaped the corruption that is in the world through the lusts of the flesh. We are now, while in the flesh, sons of God. High honor! Exalted relationship! Notwithstanding this relationship to God, it does not yet appear, has not yet been revealed, what we shall be in the future state. We have very indefinite ideas of what we shall be. We are told we shall be like the angels, equal to the angels; but how are the angels? We shall be free from pain and suffering, from sin and tribulations; yet it is not revealed what we shall be. We are sons of God. God will provide a home for us suited to our attainments in the spiritual world, and worthy to be the eternal home of his sons. Paul says: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18.) Peter says: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” (1 Pet. 1:3-5.) Our inheritance on earth is a corruptible inheritance; it is defiled and polluted by sin; it will fade away and be destroyed by fire; but the faithful children of God will be kept unto the new heavens and the new earth in which dwelleth righteousness, which is incorrupti-

ble, undefiled, and shall never pass away. But what that salvation is, what the relationship will be, is to be revealed in the last day.

While we could not look upon Jesus in the fullness of his supernal glory while we are clothed in the flesh, the time will come when, the spiritual man being freed from its outward shell, no longer blinded by looking through the fleshly eyes and on Jesus veiled in the flesh, we will behold the Son of God with spiritual eyes, with unobscured vision, in the full-orbed brightness of his spiritual and glorified body. Seeing him as he is, we will be transformed into the likeness of his glorified body. This transformation must begin on earth while we are in the flesh by seeing him as he was in the flesh, as in a glass. If not begun on earth, it cannot be perfected in the spirit state. Then "we shall be like him; for we shall see him as he is." When we see Jesus as he is in his glorified body, our likeness to him will be completed, and we will be fitted to dwell with him forever.

The purpose and end of God's dealings with man on earth are to develop the embryo of spiritual life found in the little child into life, and train it into a spiritual being like unto Jesus as he appeared in the flesh. Through this growth in the flesh the spirit is made stronger day by day, and is prepared to enter into a higher state of being. The longer and more faithfully he serves, he grows more and more into the likeness of the Son of God. When Jesus comes from heaven, he will then change our sin-polluted bodies into the likeness of his glorified body. He will use the same power to thus transform us into the likeness of his glorified body that he uses to subdue the universe unto himself. If seeing him in the flesh molds the character into likeness of his character, much more shall those who see

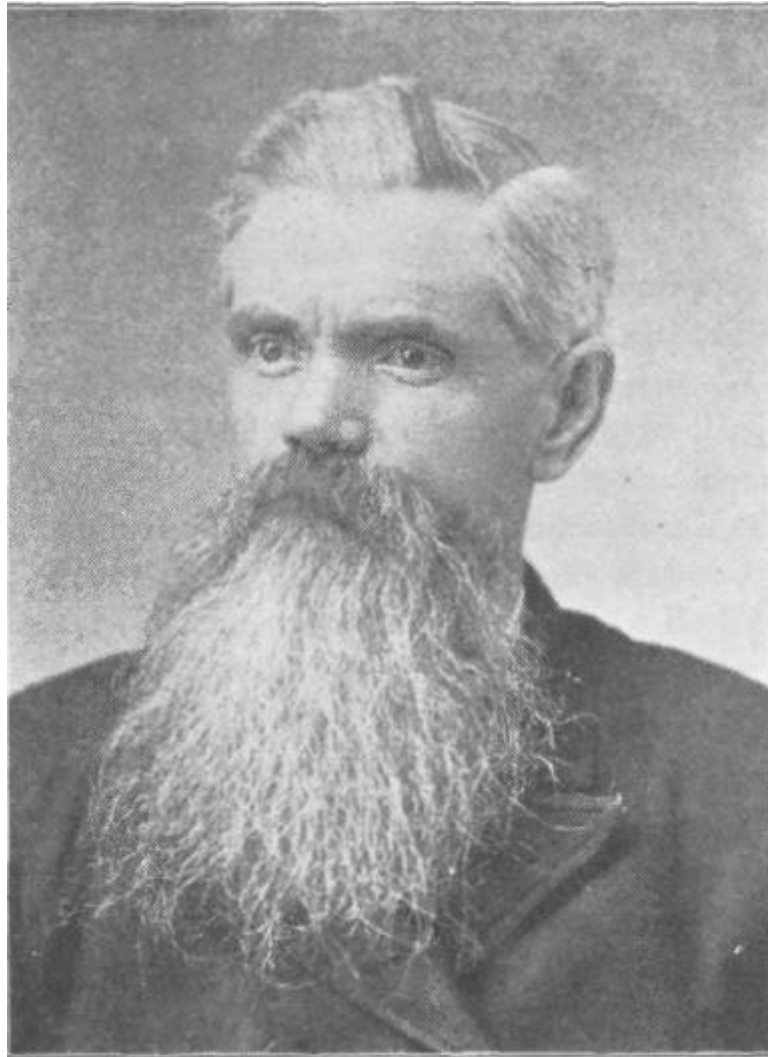
the King in his glory, in the beauty of perfect holiness, he drawn into a closer union and more faithful conformity to his will, and he transformed into more perfect likeness to his glorified and immortalized body. They will be better and better fitted in character to dwell with him, and will stand before the throne of God, beside Jesus as their elder brother, bearing his likeness, to share his glories forever. "Every man that hath this hope in him purifieth himself" in this world, as Jesus was pure. Need I present the other side? That those who refuse this training of the Lord, and follow the flesh will find a home "in the place prepared for the devil and his angels."

D. LIPSCOMB.

CHAPTER XIX.

LIFE OF JAMES SEMPLE BELL.

JAMES SEMPLE BELL was born, October 20, 1838, O in Antrim, Ireland. His father's name was originally spelled "B-e-a-1-1;" but in a Bible given to his father by a minister of the "Covenanters," the name was spelled "B-e-1-1," and so written afterwards. His mother's maiden name was Jane Semple. His father died April 25, 1842. Young Bell was sent to school near home, and his love of books was encouraged because he was a delicate child. He manifested especial interest in history, biography, and travels, and read all the books of that kind he could get. In those days the histories, controversies, and creeds of the three "branches" of the "one church" were living questions and an important part in the education of children. In this way the mind of young Bell was directed to, and interested in, the question of religion and churches at an early age. When about seven years old, he was placed under a teacher whom he soon learned to love and greatly admire. This teacher was a bachelor, because the choice of his young heart had been suddenly laid in her grave, near which was his school-house. In this there was a melancholy and poetic pathos and romance, which made an impression on young Bell's mind. The teacher was an experienced and a very fine educator, as well as a remarkably kind-hearted and gentle-mannered man. The pupil completed the prescribed course of study in seven years, with no vacation except an



JAMES SEMPLE BELL.

occasional sea trip. In the course of study the Bible was carefully read, and much of its contents was memorized; but the catechism and articles by "royal authority" were the more important matters of study. In early manhood he came to America, and learned to be a printer in Western Ohio, diligently pursuing the while his studies in religious and political history, science, and philosophy. He went from Ohio to Illinois, and after a little experience in the world he began to see that a knowledge of the Bible and of creeds and church controversies did not constitute exactly the kind of an education essential to success in his worldly occupation as a printer and a journalist. There were nine different churches in the Illinois town where he lived, all represented by learned and zealous men. All of them could not be safely right, but all of them might be dangerously wrong in their doctrines, sacraments, and injunctions, for daily life. As a business man, soliciting and depending upon the good will and patronage of all kinds of church people, he was embarrassed and handicapped in honest efforts to show no preference for one church as against other churches, when he really felt no special interest in any of them. In this embarrassing position, an aged Christian, a total stranger, of gentle manner and kind speech, came to him and got him to promise that he would read carefully Matthew's history of Jesus of Nazareth, and then tell him what he thought of it. The final result was a clear and heart-deep faith in Jesus as the Christ, the Son of God, and a newborn courage of his convictions which moved him to openly confess his faith and be baptized into Christ, May 7, 1858. A few months afterwards he returned to Western Ohio, and his relatives and friends urged him to 'tell them about the change in his religious convictions. According-

ly, he met the people in rural school-houses and private residences and explained the matter to them as best he could. With no thought or desire of becoming a preacher, he had to visit many places in Western Ohio and Eastern Indiana to explain the change in his religious convictions; and the more he explained, the more the people seemed to want to hear it explained again. He got into public debates with various "ministers," and before he knew exactly how it all happened he was considered a preacher. He was married to Miss Hannah Cusick, in Providence, R. I., May 17, 1861, and during the Civil War they lived in New York City, where he worked in a printing office. While living in New York, he preached in a church then north of the city; and after two years he moved near Troy, N. Y., where he lived three years; and from there he moved to Kentucky, where he made his home for twelve years. He has traveled and preached extensively in the United States and in Canada. Soon after he became a Christian he began to write for the American Christian Review, edited by Benjamin Franklin. He became personally acquainted with the late John F. Rowe, founder and (to the time of his death) editor of the Christian Leader, and their mutual friendship was never jarred during nearly thirty years. Four years before the death of Editor Rowe, while Mr. Bell was on a visit at Rowe's home, in Cincinnati, O., Mr. Rowe said to him: "If you outlive me, I wish you to be editor of the Christian Leader." On his deathbed he repeated this request; and when his son, Fred. L. Rowe, made this known, Mr. Bell accepted the responsibilities of that position "until an abler disciple shall assume that useful work." He is now editor of the Christian Leader, published from Cincinnati, O., but his home is at Pekin, N. Y. He is a

vigorous and versatile writer, and the policy of his paper, as he defines it, is to accept the New Testament "as the only and. all-sufficient rule of a Christian's faith and duty. It shall not' inculcate anything of private opinion or the inventions of men,' as having any place in the faith, the worship, the work, or the government of the churches of Christ. If the recorded teaching of Jesus and of his apostles be not the creed or rule of a sect, then the Christian Leader does not and shall not represent a sect; for it shall adopt and indorse no other teaching as the Christian's faith and duty."

F. D. SRYGLEY.

CHAPTER XX.

JESUS OF NAZARETH: HIS ASSERTED RELATION TO GOD AND MAN.

“Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46.)

IF we expect to stand at the judgment seat of the Christ, that every one may receive the things in body according to that he has done, what answer are we now preparing ourselves to give to his question?

If, because born, all men are immortals, so that their death is not the “wages of sin,” but a rising up into a higher sphere of life, activity, and happiness, what can Jesus have to do with their future existence and condition? He said: I came forth from God, not of myself; he sent me, that whosoever believes in me should not perish, but, have eternal life. But these words were then heard, and may now be read, as only reckless assertions. If men were not lost, how could Jesus come to seek and to save the lost? In that case, his message deserves no attention from men.

The beginnings of Jesus' public acts and teaching and experiences should receive our closest consideration, because of their bearings upon all which he afterwards said and did, until he had finished the work which his Father had given to him to do on earth.

John the Baptist, the first and the last man who could and did say, truthfully, “God sent me to baptize in water,” declared God's purpose of that baptism in water—that the Christ should be made manifest to Israel. If it had not

been a new thing, no special prophet with special command of God would have been necessary to teach the use or the need of baptism in water. When John declared he was not the Christ, or Elias, or that prophet, and the question was asked, "Why, then, do you baptize?" he did not appeal to any law of Moses given to priest or Levite. "He sent me to baptize in water," was his answer.

By preaching the baptism of repentance for the remission of sins to all the people of Israel, John had divided them into two distinct classes: (1) Those who, confessing their sins, had been baptized; (2) the Pharisees and Sadducees (including the priests, the elders, and the scribes), to whom, when he saw them coming to his baptism, the greatest of all prophets had said, "O generation of vipers, who hath warned you to flee from the wrath to come?" and uttered the startling command: "Bring forth therefore fruits meet for repentance." (Matt. 3:7, 8.) He repudiated their proud claim: Say not, "We have Abraham to our father." Every tree was to stand by its own fruit.

At that significant time came Jesus from Galilee to Jordan to be baptized by John. Having been baptized in the river Jordan, Jesus went up immediately from the water. Then John and the people, other witnesses of that baptism in water made their presence known and openly manifested their approval: the Holy Spirit descended upon the baptized Jesus, while the Father's voice was heard: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) It is written that then the Spirit led him "into the wilderness to be tempted of the devil." Jesus was about thirty years of age.

The Father had offered no special tempting prize for Jesus' obedience to the command of his special prophet.

Satan was more liberal. Had he noted God's omission? How easy to gain a crown with its possessions and its glory! All the kingdoms of the world and their glory were shown, and the tempter sweetly murmured to the baptized Jesus'. "All these things will I give thee, if thou wilt fall down and worship me." How great the value Satan put on the homage of the Son of God! What a sight for heaven, what a picture for men—the baptized Jesus on his knees to gain Satan's earthly reward!

What is the advantage, if a man gain the whole world and lose his own soul? Far above Satan's great gifts Jesus valued his manhood and the sure rewards of obedience to God's prophets. What Jesus then refused, at such a seemingly low price, have not many of his professed people along the ages since gladly accepted—authority, wealth, and glory—for their service of Satan? Yet Satan rules his kingdoms; he never divides authority.

Did Jesus make the mistake of his earthly life in that public act of submission to John's baptism in water? By that open choice of the classes, he identified himself with the baptized and indorsed their belief that John was a prophet sent by Israel's God. The Pharisees, the men of public prayer and almsgiving, could not forget or forgive the stinging words of reproach spoken by John in the hearing of the baptized people; and when they saw that Jesus so publicly accepted the claim of John, their desire for revenge passed from him to Jesus. Jesus did not shrink from the controversy provoked by John's act and words, but plainly spoke his judgment of the baptized and the unbaptized: "Among those that are born of women there is not a greater prophet than John the Baptist.... And all the people that heard him, and the publicans, justified God,

being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” (Luke 7:28-30.)

The men whom Jesus thus plainly charged with rejecting the counsel of God in not being baptized in water by John were the accredited representatives of the piety and learning of their land and time. Afterwards, in the temple at Jerusalem, when asked for his authority for teaching, Jesus revived the chief priests' and the elders' memory of John by inquiring of them: “The baptism of John, whence was it? from heaven, or of men?” (Matt. 21:25.) These were unexpected questions, asked of them in a most inconvenient place. They had heard John, but had not believed him, and they feared the consequences of their open assault on the belief of the people who held him as a prophet of their God.

The spirit of Jesus showed itself in his fearless and merciless exposure and condemnation of priests, elders, and lawyers who had rejected John's baptism in water—the counsel of God—and exalted themselves into Moses' chair; invented burdens, 'traditions, for the people; prayed in synagogues, sat in front seat? at feasts, and robbed widows' houses, veiling their theft by prayers. The “spirit of Christ” was not that meek and quiet spirit, a mask of sanctimoniousness so needful to hypocrites who are blind to their sure destiny.

How could Jesus have more emphatically affirmed his belief, his knowledge, that John baptized in water by God's special command? Those priests and elders in the temple would not say, “It was from men,” and they saw that if they said, “It was from heaven,” another question would require an answer which would justify the affirmation of

Jesus that the unbaptized had “rejected the counsel of God against themselves.”

The men to whom Jesus put his questions in the temple, in the hearing of the people, not only had learned all the traditions and customs delivered by “the fathers,” but were watchful that said traditions and customs were kept by the people over whom they had exercised their authority.

In their answer, “We cannot tell,” were not those priests and elders the predecessors of “God’s ordained ministers” now, who “cannot tell” whether baptism in water was immersion or sprinkling?

These modern “ministers called of God” are bold to say that Matthew, Mark, Luke, John, Paul, and Peter wrote one word whose certain meaning no man can find out. They make it impossible for any reader to tell whether he has obeyed the command or rejected the counsel of the Lord Jesus. We must all live and die in doubt.

About seventy-five years ago Adam Clarke wrote, and over forty years ago I read, in his note on Matt. 3:6: “Were the people dipped or sprinkled? for it is certain that ‘bapto’ and ‘baptize’ mean both. Were men and women dipped? This could never have comported either with safety or decency. Were they dipped in their clothes? This would have endangered their lives.” I then believed Clarke. But when I had read on to Matt. 20:22, I was sorely perplexed when Clarke wrote there that “baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under the water for some time, was used not only to express death, but the most cruel kind of death.” Now, John and the people he baptized in Jordan were all Jews. When the learned Adam Clarke came to Paul’s Epistles, in 1 Cor. 15:29, he wrote that those in

becoming Christians, “as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water.” Adam Clarke saw no sprinkling or infants in “becoming Christians;” the “voluntarily going under the water” and the voluntarily “coming up out of the water” left both helpless infants and sprinkling out of sight. To his comments on Mark, Adam Clarke annexed the essay on baptism by Lightfoot, whose vote in the Westminster Assembly set aside dipping and established sprinkling as the Presbyterian “form.”

The fear of the people, or the love of the praise of men, once forced the confession, “We cannot tell,” and priests and elders were willing to go down to posterity confessing their ignorance, rather than risk speaking their real convictions. Disobedience made them cowards.

Let it be noted and remembered that Jesus was an immersed man when he began his public preaching of the gospel of the kingdom in all the synagogues, and his every allusion to John or his baptism in water sanctioned that act as obedience to God. Jesus was not sent, as John had been, to “baptize in water,” by God's special command; he was sent to fulfill the law, all things written in the prophets concerning him. “I have immersed you in water; he shall immerse you in the Holy Spirit and in fire,” was John's avowal.

“John came unto you in the way of righteousness, and ye believed him not,” said Jesus to the chief priests and elders in the temple: “but the publicans and the harlots believed him,” and they “go into the kingdom of God before you.” Faith was shown in their obedience.

The teaching of Jesus on John's baptism in water, hon-

estly studied, would settle some questions as to the baptism in water which his apostles commanded in his name. People who have rejected or neglected the counsel of the Lord Jesus never have been baptized in the Holy Spirit. He who himself obeyed, and condemned those who disobeyed the prophet's baptism in water—what did he say which warrants the inference that he will excuse the disobedience to his own commanded baptism in water? A “good feeling in the heart,” produced for a moment by any man's prayers, songs, exhortations, and assurances, is not the baptism in the Holy Spirit spoken of by Jesus.

Jesus' belief of, and obedience to, “the word of God,” as written by Moses and the prophets, were severely tried and courageously manifested. When he returned from the wilderness to Galilee, and was preaching the gospel of the kingdom in all the synagogues, had Jesus become a “missionary?” His method was followed by his apostles, but has not been followed by any modern “missionaries.” “I am not sent but unto the lost sheep of the house of Israel.” (_Matt. 15:24.) When priests and elders of the people asked for his “authority,” having obeyed John's baptism in water, he offered no other “authority” for his words and deeds. Evil spirits volunteered their testimony—“We know you, the Son of God”—but he silenced such witnesses.

No society, convention, board, executive committee, or secretary had examined, accepted, and ordained Jesus as its servant, selected his field, directed his labors, dictated his doctrine; fixed, collected, and paid his salary, servants' hire, his traveling, excursion, or furlough expenses. No earthly government guaranteed him protection of person and property. He made no appeals for money, and sent out no man,

woman, or child as a solicitor, that his treasury might be filled, so that by the power of money he could secure and extend his authority and increase the number of his hirelings.

“If you love me, you will keep my commandments.” Love is strong as death. The power of money or of the sword never yielded the abiding fruits of the power of love. It was the love of God which sent his Son and sustained him from Jordan to Calvary. Jesus taught that a good tree cannot bear evil fruit. He did no evil that good might come. He fed the hungry, healed the sick, restored the maimed, gave speech to the dumb, hearing to the deaf, and sight to the blind; joy banished grief from many hearts.

It is written that “though he had done so many miracles before them, yet they believed not on him.” (John 12:37.) Jesus' deeds did not win the belief of his hearers in the truth of his strange words teaching his relation to God and to men. “He whom you call your God, the same is my Father. He sent me, and the words you hear are not my own; he gave me the words I speak, and they are life. The words I have spoken shall judge men in the last day. I receive not testimony from men. If I do not the works of my Father, believe not my words.” What Jesus would not then receive or rely on, the testimony of men, he does not now need or rely upon. Shall Jesus' words, sustained by his Father's testimony, his deeds, be rejected of men without bringing unpleasant consequences upon such rejecters?

Through all his life on earth, Jesus spoke and acted under the light of what the law and the prophets had said of him. As he was so careful, and at such cost, to learn and to do all which Israel's prophets had written of him,

what should we conclude he will say to, and do with, the people who have, with opportunities, given no heed to learn or to do what he himself has spoken, or what his apostles have spoken or written? “He who receives you, receives me [your words are my words]; he who rejects you [receives not your words], rejects me, and him who sent me.” Do not these solemn words of Jesus reveal a future, possible to each one of us, which shall bring no comfort to unbelievers? “His portion with the hypocrites” is a dreadful threatening.

Jesus' own strict conformity to what had been written by the prophets, even when shame and pain and cruel death came to him in consequence of his obedience, should speak earnest warnings to all who have heard that, beyond his grave, he said to his chosen apostles: “Go into all the world, preach the gospel; make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teach them to observe all things whatsoever I commanded you; lo, I am always with you.” Every command is a promise to the obedient, and a threatening to the disobedient. Faith manifests its life in obedience which can only follow in the way of his commands. Thus manifesting itself, faith sustains our hope in the full realization of his promises, and releases us from all fear of his threatenings.

To his deeds Jesus appealed as the witnesses confirming the truth of his words; yet his words were his greater miracles, for it would be easier to imagine his acts of power than to invent his words of living wisdom. It is folly to deny his miracles while professing belief in the truth in his words. His deeds and his words are inseparably bound together; they bring before us the Son of God, the Savior,

or the Judge of men. His words give voice to his deeds, declaring and confirming his relation to God and to men now and forever. His words, giving meaning to his deeds, met bitter unbelief from priests and elders who had the first opportunity to see his deeds and to hear his words. In all lands and ages since, the rulers and priests have clung to their authority over the people, defying the Lord.

Anticipating the opposition, the angry disbelief, and the persistent, malicious misrepresentation his teaching would evoke, Jesus chose twelve men whose previous experiences had peculiarly fitted them to be his companions, his witnesses of all he should do and teach, and of all his acts and words would provoke other men to speak and to do. The record preserves the sayings and doings of his foes and of his friends as faithfully as it does those of Jesus himself. His friends assumed that he was beside himself, and tried to restrain or silence him, knowing the risk to honor and to life he was taking in forcing an open conflict with the rulers and the priests in Jerusalem; but he replied that "it cannot be that a prophet perish out of Jerusalem," that the men who built and adorned the sepulchres of the prophets were the sons of those who had murdered them. The habit of persecuting and murdering the living prophets, while rearing monuments to the dead, has continued through the centuries. The testimony of the monuments was correctly read by Jesus, but not by their builders. "You bear witness that you are the sons of murderers, whose deeds you deplore, but must imitate." The "powers that be" in all the synagogues were brought into unity by the desire to silence and destroy Jesus of Nazareth. The men who sought and accomplished his death furnish a profitable study to us. Every tree bears its own fruit after its kind.

The disciples of Jesus might have thought or asked: Why does he not, or why can he not, so speak as to please and win the favor of, instead of to offend and anger, the chief priests, the elders of the people, and the scribes, who know the law? How long can the offensive meaning of an honest man's words be disguised by a mild manner? Soft words may turn away wrath; but how shall condemnation of men's evil doings be put into soft words? No man has yet faithfully served two masters.

To his brethren who did not believe in him, Jesus said: "The world cannot hate you; but me it hates, because I testify of it that the works thereof are evil." Men whose deeds are evil love darkness and hate light. Truth which holds the heart will find its own proper words in which to speak. Jesus said to Pilate, "Every one who is of the truth hears my words;" and the history of men has not contradicted this saying. The wayside, the stony places, and the thorns were found in his day, and in abundance they may be found in our day. Has the devil ceased to catch away the words of life sown in many hearts? In the teaching of Jesus and of his apostles you can read foretold the experience of the truth of the gospel among all nations. "You shall be hated of all men for my name's sake." So it has come to pass. His name was soon forsaken and forgotten in the numerous "distinguishing names" of the leaders of parties; and such names abound and are multiplying in this age.

In his own day, as it has ever been since, the men offended by his teaching regarding his relation to God and to men felt that they must account for his deeds in some way dishonorable to him, if they would successfully prevent the people's confidence in the authority of his teaching. The

rulers and priests then, as since, had a “private opinion” of the people: “This people who know not the law are cursed.” But this people, whose guide was good sense, “heard him gladly,” which was a cause of alarming apprehension on the part of the priests and rulers. In their wisdom they charged that “by the prince of demons he casts out demons,” but they soon learned that they had overshot the mark. Jesus replied: “If a kingdom divide against itself, it will come to desolation.” If Satan cast out Satan, his kingdom is divided; how, then, can his kingdom stand? To his people Satan grants and persuades to unlimited gratification of all desires—there is no restraint on evil thoughts, the seeds of evil actions—but causes no divisions or antagonisms in his forces.

In this “civilized” land and age, men and women indulge and increase all the demands of “the flesh” without any suggestion or assistance from Satan; man's cruelty to his fellow remains, but there is no devil. The fruit is ripened and reaped, but the tree has been destroyed. Let nations' histories and unvarnished biographies answer the question: How long have men and women, cultured and developed in college and university, held fast the love of truth and honesty and practical purity of daily life, after they have crushed out of mind any recognition of the Evil One?

Where did Jesus find his real enemies? Who were they who had made God's temple a “den of thieves?” He was called the “Friend of publicans and sinners,” but his words of fiery indignation fell upon other sinners. It was not to publicans and sinners that Jesus said: “Serpents, generation of vipers, how can you escape the damnation of hell?” Fill you up, then, the measure of your fathers. The “praying men” were the sinners condemned by Jesus.

Great is the privilege granted to us in that we can follow Jesus as he withdrew from the presence of, and fierce conflict with, priests, rulers, and scribes, who had become so enslaved by traditions of their “fathers” as to set aside, make void, the commandments of God, and listen to his words in which he opens his heart to his chosen, trusted, and loved disciples. What did he then say of himself, of his relation to God and to men?

In the hearing of the great multitudes he had taught his disciples: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. ... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break [or teach men to break] one of these least commandments,... shall be called the least in the kingdom of heaven.” (Matt. 5:17-19.) While he lived on earth he taught no man to cease obedience to the law of God given to Israel by Moses. He came to fulfill—he did fulfill, but did not destroy—the law and the prophets.

With many parables Jesus had spoken the word to the people under the law of Moses, but without a parable he spoke not to them. When alone with his chosen disciples, he explained all his parables to them, and said: “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.” (Mark 4:11.) Many prophets and righteous men, even kings, have desired to see the things you see, and have not seen; to hear the things you hear, and have not heard. “Blessed are your eyes, for they see: and your ears, for they hear.” (Matt. 13:16.)

Jesus knew and chose the men whom he could prepare,

who would receive his words as the words of God; and when he had given unto them all the words of God, he sent them, as his apostles into all the world, to bear witness of him, of his power and his willingness to save from the wages of sin all who should receive their testimony and observe all things whatsoever he had commanded.

Alone with his disciples, Jesus spoke as elsewhere he did not speak. Let us hear him. John, who wrote of himself as “that disciple whom Jesus loved,” in chapter 13:31 to chapter 16, inclusive, has left on record the strange words which Jesus spoke in secret to his disciples. Judas had been unmasked, and had gone out, “and it was night;” he had gone to keep his covenant with the priests and to earn his thirty pieces of silver, the price of innocent blood he would betray. “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” This new commandment was kept by the men who received it. “I go to prepare a place for you.... I will come again, and receive you unto myself; that where I am, there ye may be also... I am the way, the truth, and the life: no man cometh unto the Father, but by me.” The most startling words they ever heard were: “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.” Let no stranger intrude into that chamber where the loving and his loved ones hold sweet communion together. There, as on the mount, he was transfigured before them—“He that hath seen me hath seen the Father.” Their eyes did see and their ears did hear. “The words which I speak unto you, I speak not of myself; but the Father who dwells in me, he

does the works.” Did not the apostle Peter, on Pentecost, when “filled with the Holy Spirit,” and speaking as the Spirit gave him to utter, but repeat what Jesus had said: “Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you?” “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Alone with his disciples! Foolish or audacious men would displace his disciples and crowd a “church” into their place.

When the purpose of that strange address had been attained—“Now we are sure that you know all things, and need not that any one should ask you: by this we believe that from God you came forth”—Jesus said, “Do ye now believe?” and told them that they should be scattered, and he left alone—“The Father is with me.” Then it was that he “lifted up his eyes to heaven,” and spoke to his Father: “I have glorified you on the earth; I have finished the work which you gave me to do.... I have manifested your name unto the men whom you gave me out of the world: yours they were, and you gave them to me; and they have kept your word.” He was satisfied with his work, with the men given to him. “I pray for them”—not for the world, “but for them which you gave me; for they are yours.” He closed in these most significant words: “I have declared unto them your name, and will declare it, that the love with which you have loved me may be in them, and I in them.” Then he and they went out to meet Judas.

With lanterns and torches and weapons, Judas' band and

officers from the chief priests and Pharisees heard the question: “Whom seek you? I am Jesus of Nazareth; if you seek me, let these go their way.” He fulfilled his saying, “Of those whom you gave me have I lost none.” When the high priest asked about his disciples and his teaching,. Jesus replied: “I spoke openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why ask you me? Ask them who heard me what I have said unto them; behold, they know what I said.”

The hour had come—“thus it was written “—the scriptures must be fulfilled. The priests, elders, and scribes, who had not believed John, but had “rejected the counsel of God against themselves” in not being baptized of him, had their revenge; Jesus was given over to the Gentiles, spit upon, taunted, and crucified. The wages of sin were laid upon him. He died unto sin once, he lives unto God forever; sin has no lordship over him.

The same Jesus whom you crucified has God raised up; he loosed the pains of death; the firstborn of the dead has been exalted to God's right hand in heaven.

When last seen on that mountain in Galilee, Jesus, risen from the dead, stood before his eleven, to whom he then said: “All authority has been given unto me in heaven and in earth.” This was a sweeping assertion. If true, what is Jesus' relation to God and to men? Does our life show our belief?

Jesus had said to the Jews: “The Son makes alive whom he will. For the Father judges no man, but has committed all judgment unto the Son: that all should honor the Son, even as they honor the Father. He who honors not the Son, honors not the Father who has sent him.” The hour

is coming when the dead, all who are in their graves, shall hear his voice, and shall come forth—one class to life; another, to condemnation.

“This is my beloved Son: hear him.” The old record remains; on its pages the character and claims of Jesus of Nazareth are fully and truthfully described to us. If we pass our days dreaming of God—of his wisdom, his power, his goodness, his mercy; if we pray, or expect to pray, for the “regenerating power of the Holy Spirit,” and give no heed to the claims and teaching of Jesus of Nazareth as they have been set before us—exalted by God's right hand, in heaven “made both Lord and Christ”—we may reach a sudden and disappointing awakening. “Preach the gospel to every creature; he who believes and is immersed shall be saved.” That command was obeyed, that promise repeated, by the men to whom he gave them. Who or what can save us from the consequences of unbelief? Belief in Jesus as the Lord and Christ will show its power in obedience to his commands, in the hope which grasps his promise of life, and in the patience which endures to the end, till he come, and we see him in his glory.

JAMES S. BELL.

CHAPTER XXI.

LIFE OF W. H. CARTER.

W. H. CARTER was born in the town of Lafayette, Macon County, Tenn., December 17, 1850. His grandfather, John S. Carter, came from Virginia to Smith County, Tenn., and bought a farm on the Cumberland Eiver, about two miles below Carthage, when his father, Edward Carter, was a very small boy. The father and grandfather were both carpenters by trade. His father married Lavenia Katherine Bains in 1842, and moved to the new county of Macon, Tennessee. He lived in Lafayette, the county seat of Macon County, and worked at the carpenter's trade till 1852 or 1853, when he moved back to Smith County and located in the little town of Rome, on the Cumberland Eiver, where he operated a wool-carding machine and worked at his trade as a carpenter. He was a poor man, with a large family and no means of support but hard work. He gave his children the best educational advantages he could afford in the academy and public schools where he lived. W. H. Carter and an older sister had to run the wool-carding factory, which greatly hindered them from going to school. Three or four months at school during the year in leisure times was the extent of his early educational advantages. In 1873 he and his father moved back to Lafayette; in May, 1874, he was baptized by J. M. Kidwill; and in December, 1874, he was married to Mariah Griffith Walton, whose father was one



W. H. CARTER.

of the pioneers of the town and a leading citizen of that county. In 1876 he began to talk in the public meetings of the church, and at Pleasant Retreat, in the west end of Macon County, he preached his first regular sermon. The brethren encouraged him in his desire to be a preacher, and he continued to preach and work at the carpenter's trade till 1880, when, by the assistance of H. S. Young and his Christian wife, "Aunt Patty," he went to Burritt College, then under the presidency of Dr. T. W. Brents. When he left college he went back to Lafayette, and preached in school-houses, under the trees, and wherever people wanted to hear the gospel in the surrounding country. Outside of Lafayette, there were in that county but two congregations of Christians who belonged to no denomination, and they were few in number and weak in wealth. His support for preaching was meager, and he had to study and practice rigid economy, and do without all luxuries and some necessaries of life and comfort; but he labored on, enduring hardness as a good soldier of Jesus Christ, and preaching publicly and from house to house wherever there seemed to be a chance to do good. There are now nine congregations in that county, which have been largely built up by his labors and sacrifices. Since he has been a preacher he has often had to labor with his own hands to provide the necessaries of life for himself and his family; but in it all he rejoices that God is good, and very properly looks upon even that which he earned by the labor of his own hands as graciously provided by the Lord, whom he loves and serves. He had to overcome other obstacles besides lack of support. In many places the doctrine he preached was denounced and opposed, and in some instances he was personally insulted, and even threatened with bodily injury. On one occasion

some people became so enraged against the doctrine he preached that his friends for a time thought his life was in danger. Ugly threats were made against him if he ever again attempted to preach in that neighborhood; but he continued the work, and soon established a good congregation in that community. In many places houses have been locked against him, but he preached to the people under the trees in the woods as effectively as he could have preached in the houses. He has labored extensively and successfully throughout Middle Tennessee and in several counties of Southern Kentucky. In January, 1896, he began the publication of the Highland Preacher as a monthly religious paper, which was changed to a weekly paper, May 5, 1897. This paper is still published by him from Lafayette, Tenn., and it is growing in circulation and in favor and power with the people. He has preached in the woods, in private houses, in school-houses, in halls, and along the highways; he has baptized hundreds of people and established many congregations of worshipers; but, with it all, his love of the Lord and his consecration in the service of God go beyond the labors and sacrifices he has endured. He sums it all up as follows: "I see so little that I have done that the attempt to review my life fills my eyes with tears and causes me to pray: Father, forgive me for not having been more faithful and self-sacrificing."

F. D. SRYGLEY.

CHAPTER XXII.

GOD'S POWER TO SAVE.

IT is not my purpose to discuss in this sermon the question as to whether God has the power to save sinners, as all who accept the Bible as a revelation from God believe that God possesses all power, and that he has the power to accomplish anything he may determine to do. It is not a question of power, but in what way God puts forth his power to save men.

When the power of God is brought to bear upon objects not having the power of reason, it cannot be by an appeal to reason; but when the power of God is brought in contact with man, in order to his conversion and salvation, does God deal with him as an inanimate object or as a rational being?

The Holy Spirit is subject to the Father, and came to this world for the purpose of revealing the will of the Father to those whom he desires to save. Speaking of the Spirit and limiting his work, the Savior said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John 16:13.) Here we learn that the Spirit was to guide the apostles into all truth, and was to speak only that which he should hear. God, by the Spirit, through the truth, uses the apostles to bring his power to save in contact with man.

Paul, writing to the Corinthians, says: "But God hath

revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.... Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:10-13.) To the Ephesians, he says: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit," etc. (Eph. 3:1-5.) These quotations are enough to show that the work of the Spirit was to reveal, through the apostles and prophets, the will of the Father, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.) This shows that the revelation was confined to the apostles and prophets, that they have delivered the will of the Father to us, and, if we are sanctified and saved, it must be in harmony with the will thus revealed.

Paul says it is "through the offering of the body of Jesus Christ" that we are sanctified by the will of God. The Son of God was to be called Jesus, because he was to "save his people from their sins." Jesus is the sin offering. The offering of his own body made it possible that God could be just and justify the ungodly. In promising the new covenant, God said: "For I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34.)

Again, Jesus is our Priest, and it is the office of the priest to officiate for another, to make offerings for another. The

offering is made to God, who accepts the offering and saves. Jesus is our Mediator, and the work of a mediator is to come between the parties at variance and bring about a reconciliation. Through Jesus Christ man is reconciled to God, brought back to God, that he may receive pardon.

If the Bible contains a revelation of the will of God to man, and we go contrary to it, it does not matter how honest we are, we are mistaken, and therefore wrong, because we are not with the Bible. We all need to fully appreciate the lesson taught by our Savior when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) These scriptures show that all things must be done in harmony with the will of God. If one is converted, it must be according to the will of God; if one claims to be sanctified, it must be by the will of God; if one claims to be a believer, his faith must come by hearing the word of God; if one claims to have purified his soul, it must have been done by obeying the truth; if one is in the kingdom, he must have entered it by doing the will of God. This all being true, is it an unreasonable thing for us to conclude that the will of God must teach us what "God's power to save" is?

Some have come to the conclusion that, in order to the conversion and salvation of the sinner, the Holy Spirit himself in person must enter into the sinner's heart, and then "operate in view of the truth on his understanding," and in this way "God's power to save" is brought to bear on the hearts and souls of men. We believe this to be erroneous; for what is necessary to bring one under the influence

of the power of God is necessary to bring all under its influence; and if this is the way that God puts forth his power to save, and as none can be saved by any other power than that of God, then no one can be saved until God sees proper to send his Spirit into his heart, that he may “operate in view of the truth on his understanding;” and if one is lost, it is because God did not do his part in sending the Spirit into his heart. To my mind, this makes a part—and a goodly portion, too—of the New Testament nothing more than downright mockery at the sinner. Why should Jesus tenderly plead with sinners to come unto him, offering them rest unto their souls, when they cannot do anything until the Spirit enters into their hearts? Who is responsible, if God does not thus send his Spirit into the hearts of men, that they may be saved? Does not this make God act on man as though he were an irrational being, as he would on inanimate matter?

This is not God's way of saving people, but is in opposition to it. Speaking along this line, and in reference to whose hearts the Spirit will enter, Jesus says: “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:15-17.) Here we should notice that the promise of the Spirit was to the disciples, and that it is positively stated that the world cannot receive him. As further evidence on this point, we call attention to the way the apostles understood this matter. Peter says: “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

(Acts 5:32.) Let it be noticed here that, by some power, people were induced to obey God before he gave them the Spirit. What power was it? This is in harmony with Paul's understanding of this matter, for he says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6.) Some power had led them to become the sons of God before he sent the Spirit of his Son into their hearts. What power was it? It must have been the power of God, and, as God is no respecter of persons, the same power must lead us to become the sons and daughters of the Lord Almighty. Can we learn what this power is?

We may unmistakably conclude from the above quotations that God's power to save does not depend upon immediate, abstract, or direct operations of the Spirit, and that God's power to save is not put forth in this way. To what, then, shall we look for the power of God? Where is it located? Paul says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Here we have a positive statement from an inspired apostle that the gospel of Christ is the power of God unto salvation. If the gospel is God's power, then nothing else is. What, then, is God's power to save? Paul, who spoke in words which the Holy Ghost taught, says it is "the gospel of Christ," Is this satisfactory, or do you ask, Are there not other ways in which God puts forth his power to save? Why seek another way or power? This is the power of God; why not be satisfied with it? Further, it seems to me that Paul confines the power to the gospel when he says: "It is the power." Not only this, but he says: "To the Jew first, and also to the Greek." Does this not

include all and show that the gospel of Christ is God's power to all? Do you know of another power? If so, whose power is it, since Paul says the gospel is God's power? But if there is another power, would it not be reasonable to conclude that there must be another gospel also? That we may not come to such a conclusion, Paul says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9.) Neither apostles, angels, nor men are allowed to preach any other gospel than that preached by Paul, and which he declares "is the power of God unto salvation." In this way God protects his power and prevents people from being deluded. To preach another, gospel is to preach another power, and to fail to preach the gospel is to fail to preach the power of God.

But there are some who "would pervert the gospel of Christ." What is it to pervert the gospel of Christ? "Pervert" means "to turn from truth or from right; misinterpret; corrupt." Now, if one teaches that something else other than the gospel of Christ is the power of God unto salvation, does he not pervert the gospel, and, in perverting the gospel, does he not pervert the power of God? If one claims that God's power to save is dependent on a direct operation of the Spirit, or on anything else, does he not pervert the gospel?

Now, that we may correctly understand the power of God, it is necessary that we correctly understand the gospel, since “it is the power of God”—that is, we must know what the gospel is, that we may know what the power of God is. On this point revelation does not leave us in doubt, for the apostle says: “Moreover, brethren, I declare unto you the gospel [the power of God] which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” (1 Cor. 15:1-4.) From this we learn that there are three facts set forth in the gospel: (1) “How that Christ died for our sins;” (2) “that he was buried;” and (3) “that he rose again the third day.” Man is an intelligent being, capable of receiving, appreciating, and acting upon good news; and the gospel is good news. So when these three facts are received and believed, they become gospel, or good news, to the one believing them; and not only this, but they become the power of God unto salvation to him. The gospel does not stop with telling him the facts concerning the death, burial, and resurrection of Jesus Christ, but it goes on and tells him how he may be brought into the enjoyment of the benefits of Christ's death—into the forgiveness of sin, the salvation of his soul.

Just here the question might be raised as to how the gospel becomes the power of God unto the salvation of the believer; but whether we may be able to make this clear or not, the fact still stands, and it is true, for God has said it.

Do you believe that the gospel is the power of God unto salvation to every one that believes? If you do, then you can begin to see that one is not saved as soon as he believes; for the gospel is the power of God unto salvation to the believer, and not to the unbeliever. But, waiving this, we go back to the former question. "Gospel" means "good news, glad tidings." Now, there is good news in the fact that Jesus died for our sins. Believing this, one would naturally inquire upon what conditions, if any, he may be brought into the benefits of Christ's death. All information leading to the desired end, and to the enjoyment of the blessing, would be gospel, or good news. So the gospel tells man, for whom Christ died, how he may be saved. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) Jesus said it, and it is true; it is good news, and becomes the power of God unto salvation to the believer.

That man may be moved by the gospel, in telling how Christ died the sympathy of man is reached, and he is caused to appreciate and love the Son of God because he suffered so much to provide salvation for him. This consists in "how that Christ died for our sins." How did he die? Have you read and carefully studied the history of the life, the trial, and the crucifixion of Christ? If so, you are prepared to tell how he died, and your heart is full of love to him.

When these facts are believed, and the one believing them inquires how he may come into the benefits of the death of the Son of God, the gospel comes with a message precious to his heart, and 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 Ghost.” (Acts 2:38.) If he is a penitent believer, it says to him: “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.) It teaches man that without faith he cannot please God; it teaches him that, if he would be confessed before the Father, he must confess the Savior here. To such people the gospel becomes the power of God unto salvation, and leads them to obey God and to salvation

Do you ask, now, where this state of salvation is? We answer: In Christ. The inspired record says: “In whom we have redemption through his blood, even the forgiveness of sins.” (Col. 1:14.)

Now, when we understand that, over eighteen hundred years ago, Jesus Christ offered himself on the cross, gave his body, his life, his precious blood, to provide salvation for fallen man, and, by the offering of his body once for all, provided redemption for the human family, we will see that this state exists, and all that now remains to be done is for man to be led by the gospel (which “is the power of God unto salvation “), to come, according to its requirements, into this state, where God, through the merits of the blood of his Son, will forgive his sins. God created man an intelligent creature, endowed him with reason, and sets motives before him to induce him to obey, that he may live. In this way he is made responsible to God. By the proper use of his God-given faculties, he appreciates the promises of the gospel, and is led by them to obey the gospel and be brought into this state of salvation. On the other hand, by an improper use of his superior endowments, he rejects *the* gospel, rejects Christ, rejects salvation, and is lost.

Do you ask, How are we brought into this state of salvation in Christ? The apostle answers in clear and unmistakable language. Here is what he says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.) Here we may be answered: That is true; but how does he translate us into the kingdom of his dear Son? Before answering this, we wish to impress the fact that, no matter what the means of translation may be, it is God who does the translating. To translate a person into the kingdom of God's dear Son is to take, or change, one from the power of darkness, or the kingdom of Satan, and bring him into Christ, or into his kingdom. This prepares us for the answer. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) Again: "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." (Gal. 3:26, 27.)

As Jesus died for our sins, the gospel leads us to become dead to sin; as Jesus was buried, the gospel leads us to be buried with him in baptism; as Jesus rose again for our justification, the gospel leads us to rise to walk in newness of life. When one is led to become dead to sin, to be buried with Christ in baptism, and to rise to walk in newness of life, what power is it that has so led him? All must confess that he has been influenced by some power to do this. What power is it? Who is willing to say it is not the power of God? Who leads people to believe on Christ? It is God. Who leads people to repent of their sins and to turn from them? It is God. Who leads people to confess Jesus before men? It is God. Who leads people to be baptized for the remission of sins? It is God. Who says this brings

the person thus led into Christ, where he has redemption through his blood, even the forgiveness of sins? It is God. Yes, it is God who does all this through the gospel of Christ, which is the power of God unto salvation unto every one who believes it. So we see that God's power to save is located in the gospel of Christ. God himself placed it there; what God hath joined together, let not man put asunder.

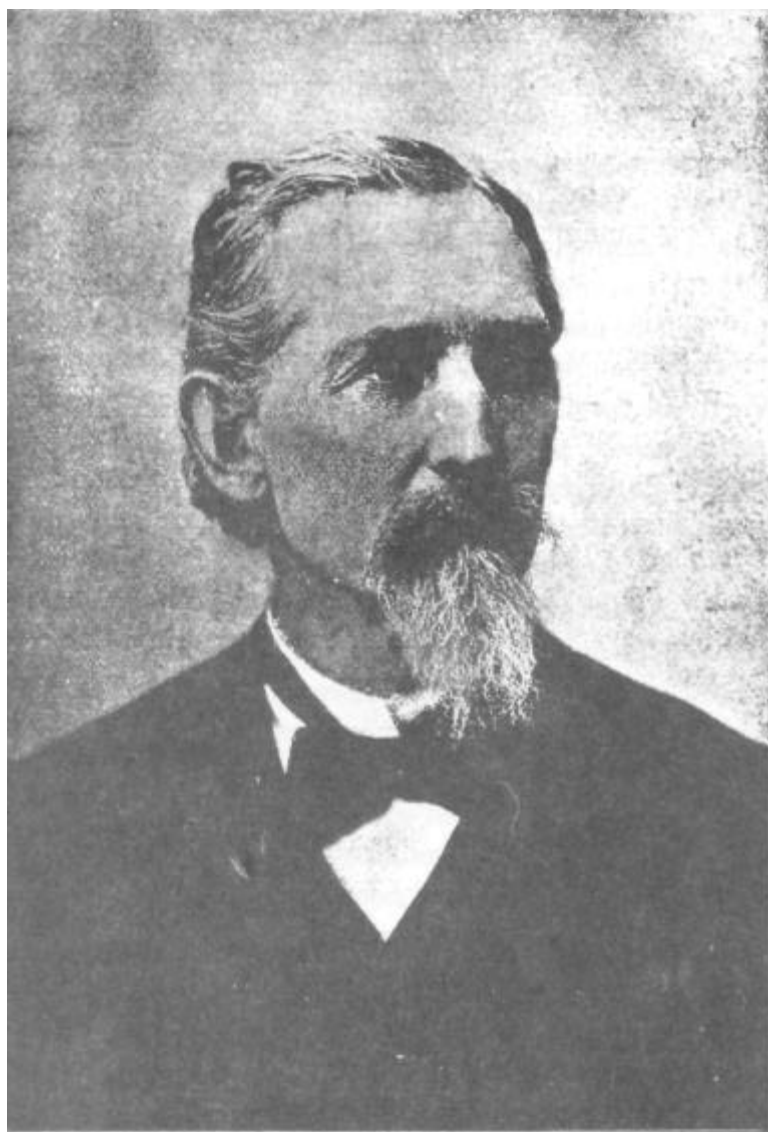
Have you been led by the power of God into the full enjoyment of the salvation of your precious soul? Have you obeyed the gospel of Jesus Christ, and been brought into the rich enjoyment of its precious promises? If not, and you continue on and die in your sins, what will become of you? Will you let God himself tell you? Here is what he says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1:7-10.) Let me exhort you to obey the gospel, and live; let me persuade you to so prepare yourself by being led by the gospel of Christ, the power of God unto salvation, that you may be happy here in this world, and that, when the spirit takes its flight from the body, you may bask in the loving smiles of that blessed One who gave himself up to die that you might live, and have for your eternal associates the angels and seraphs, and the pure and the good of all ages and climes, forever and forever. O, let me prevail on you to obey God, and live!

W. H. CARTER.

CHAPTER XXIII.

LIFE OF JAMES EDWARD SCOBEEY.

JAMES EDWARD SCOBEEY was born in Wilson County, Tenn., January 3, 1834, and brought up on a farm. He labored as a farm hand in boyhood and early manhood, attending the common schools of the country between crops. His ancestors were principally Irish. His great-grandfather and grandmother on his father's side both came from Ireland. His great-grandfather on his mother's side was an Englishman, and the wife of that great-grandfather was an Irishwoman. His great-grandfather Scobey came to America before the War of the Revolution, and settled in North Carolina. He joined the American army in the Revolutionary War, and never returned home. His grandfather Scobey was born in North Carolina, and his great-grandmother Scobey, after the death of her husband in the Revolutionary War, moved, with a number of other families, to what was then the far West. They settled at Bledsoe's Lick, in what is now Sumner County, Tenn., where she reared her family in a fort. When his grandfather Scobey grew to manhood, he married an Irish girl whose parents had moved to Southern Kentucky, near Adairville. His father, John Berry Scobey, was born in Wilson County, Tenn., April 12, 1809, and, April 12, 1833, was married to Sarah C. Sweatt, daughter of Edward Sweatt. Of this marriage, James Edward Scobey was the sole issue, his mother having died, September 30, 1835, in her eighteenth year. Edward



JAMES EDWARD SCOBEEY.

Sweatt, the maternal grandfather of James Edward Scobey, had as good school advantages as those times afforded. He was a teacher by profession, and he also represented his county in the Legislature of his State. At the age of eighteen years, James Edward Scobey entered Franklin College, near Nashville, Tenn., under the presidency of Tolbert Fanning, and graduated from that institution, July 4, 1855, and immediately entered upon the work of teaching. There has not been a year since the fall of 1855 that he has not taught ten months, except the years of the Civil War. In the fall or winter of 1861 he entered the Confederate army, and he served "the lost cause" as a commissioned officer till the close of the war. Before the war he taught at Union Academy, six miles east of Lebanon, for five years. On the last day of August, 1859, he was married to Sarah Alice Harris, and they both taught at the academy from then till he entered the army. After the war he opened a school, in February, 1867, in one of the best sections of Middle Tennessee, on the turnpike, almost midway between Lebanon and Nashville. This institution was known by the modest name of Oakland School, but it had a reputation for thorough work which secured a large patronage of both local and boarding pupils. He conducted this institution successfully till January, 1872, when he moved to Murfreesboro, Tenn., and became president of the Murfreesboro Female Institute. He remained president of this popular school, which was liberally patronized by many of the best families from all parts of the South, till the summer of 1884, when he moved to Hopkinsville, Ivy., where he became president of South Kentucky College. His wife died at Murfreesboro, Tenn., August 26, 1881, and, June 25, 1884, he was married to Miss Fannie P.

Sowell, in Maury County, Tenn. In June, 1890, he resigned the presidency of South Kentucky College and removed to Tennessee. Since 1891 he has lived at or near Franklin, Tenn. He is now Superintendent of Public Instruction for Williamson County, Tenn., and for more than twenty years he has had a wide reputation as one of the best educators in Tennessee or in the South. He was one of the founders and promoters of educational work in the Monteagle Assembly, and spent several weeks organizing, drilling, and superintending the educational forces in one branch of that popular assembly work the first season after it was inaugurated. He was baptized when he was sixteen years old, during a meeting held by Sandy E. Jones in Wilson County, Tenn., and began to preach a few years after the war. Religious instruction has been a prominent feature in all of his school work, and not many boys and girls have graduated in science and literature under his teaching and influence without becoming Christians. As a teacher, he has always been noted for thorough work and strict discipline, tempered with kindness, tenderness, and generosity. He rarely, if ever, fails to win the affections and command the respect of his pupils. While engaged in teaching, he has done much preaching in and around his schools, and during vacations he has traveled extensively and labored successfully as an evangelist in Kentucky, Tennessee, Arkansas, Texas, and Alabama. He has baptized many people and established many congregations of scriptural worshipers during his long and busy life in the service of the Lord. As a writer of tracts and newspaper articles on religious and educational subjects, he is noted especially for sound judgment, practical wisdom, and a clear, neat, clean, and chaste literary style. F. D. SRYGLEY.

CHAPTER XXIV.

WISDOM.

“Wisdom is the principal thing; therefore get wisdom.” (Prov. 4:7.)

NO step can safely be taken in the service of God unless of faith. The whole system of man's redemption from the condemnation and consequences of sin is based upon the wisdom of God and man's powers to become wise. He is wise who understands God; he is the one who can exercise faith; and the evidence of the wisdom of man is the manifestation of his faith in God.

Faith consists of two elements: (1) conviction and (2) confidence. (1) Conviction upon the mind of the truth of the promises and threatenings of God, made known in his revelation to man; of the certain reality of the rewards and punishments of the life to come, which enables a man to obey God, in opposition to all the temptations of a corrupt world, to all the reasonings of the human mind, based on man's observation and experience. “Abraham believed God, and it was counted to him for righteousness.” (2) Confidence in the integrity of God and his power to do all he has both promised and threatened to do in reference to the destiny of man. For any one thus to be convinced and to exercise confidence in God, measuring all his efforts in life by the divine standard, is the very highest exhibition of wisdom.

Solomon said: “Wisdom is the principal thing: there-

fore get wisdom: and with all thy getting get understanding.” “Great men are not always wise.” “They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever.”

While there cannot be wisdom without knowledge, still there may be much knowledge with little wisdom. Simply to know, then, is not to be wise. Wisdom consists of two things: (1) choosing the right end, and (2) choosing, and then using, the right means of attaining that end. To know the paramount object of life, to know from whence man came and whither he goes, enables one to choose his destiny; and to learn the way of reaching his choice is a matter of the highest concern and the greatest importance. There is a wisdom of this world and a wisdom not of this world. James, the apostle (3:15-17), says: “This wisdom descendeth not from above, but is earthly, sensual, devilish. ... But the wisdom that is from above is first pure, then peaceable, gentle,” etc.

There are two sources from which man may learn, two books which he may study with profit. From one he may learn that which will help him solve successfully the problems that pertain to time and sense; from the other, those that pertain to eternity. These are the books of nature and revelation.

Man learns about nature by studying its phenomena; he learns in reference to his physical constitution by observation and experiment; and by these means all the great facts in physical science have been obtained. Every man, however, is not in many things an empiricist. What one learns in this way becomes the common property of all by the revelation which he makes. One studies and finds out, and then

makes known that which he has learned; and he not only makes known what he has learned, but how he learned it. So, if we choose, we may make the experiment and verify the discovery. In this way science reaches out toward perfection.

But in spiritual science, or that part of it which pertains to the origin and destiny of the human soul, man is dependent wholly for knowledge on the revelation which God makes through the medium of his word. Men will never become wise until they fear God; until, with reverential affection and trusting confidence, they will look to him for guidance and blessing. "The fear of the Lord is the beginning of wisdom." For man to know in this, he must be instructed of God; for a man to be wise, he must be led of God. A man may be said to exercise worldly wisdom when he adopts the very best means of accomplishing his purpose, whether the end sought is good or bad. Men are often wise in doing evil. Men can be as wise as serpents, and equally as harmful; but the Savior admonishes his followers thus: "Be ye therefore wise as serpents, and harmless as doves." In spiritual matters the wisdom of the world counts for naught. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by [its] wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So that by this means Christ is made unto us wisdom and righteousness and sanctification and redemption.

Wisdom among men has always been a quality so worthy and honorable, as well as so ornamental, that the ancients

could say nothing more worthy of a man than to call him a philosopher. Nothing is regarded now as being more reproachful than to be called a fool. Men are frequently as jealous of their reputations for understanding as of their morals, and think it a greater reproach to be thought without sense than without goodness. A man will say: "I may be a thief, a liar, or a hypocrite, but I am no fool." What, then, must be the condition of him who has neither morals nor wisdom? Bankrupt for time and eternity.

There is great diversity in the mental capacity and intellectual power of men. Some know a great deal more than others—are superlatively wise, in comparison with others. They have much wisdom, as is manifested in the successful prosecution of whatever they undertake. They make no mistakes in the choice of the means of success. Their success in the accomplishment of their designs shows them to have good understandings. The other class seem to labor as sedulously and steadily, but are almost always doomed to failure. These may see as clearly as those that which they wish to accomplish, may be informed in reference to means and instrumentalities, but, by a failure to properly combine and use them, show a lack of wisdom and manifest a failure in understanding. Many a man has devoted years to the study of a profession, has become well informed, is called a well-read man; but in the practice he meets with little or no success—he is a failure. A good lawyer he may be, but a poor advocate; well read in medicine, but a poor doctor; a fine scholar, but a poor teacher; knows the Bible, but is a poor Christian. Now, why is this? There is at least one reason: they lack in wisdom, and with them there is a want of understanding.

It sometimes happens that men are prosperous and suc-

cessful in their efforts, and, after a time, the reverse is the case. Why? Because they have left off to be wise. “The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.... He hath left off to be wise, and to do good.” (Ps. 36:1-3.) A man, then, may one day be wise, and the next, a fool. Jesus represented the man who was building, and founded his house on a rock, to be a wise man; the one who built on the sand, a foolish man.

Whether the difference in the abilities of men is dependent on the soul or the body, I do not stop here to inquire, further than to say: “For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.” According, then, to that a man hath, and not to that he hath not, will requisition be made. But in spiritual matters men need make no mistake, either in the end to be sought or the means to be used. The simplest can become wise, for God has made it possible for all to know the Lord. “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” (Heb. 8:10, 11.) The converting and enlightening power is found in the, law of the Lord, in the testimonies he has vouchsafed to man. “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.” (Ps. 19:7.) The generality of men are endowed with common sense, which can be used in wisdom or be devoted to foolishness. Some men of fine abilities have continually prostituted them to the basest pursuits.

But man is largely engaged in forming plans and evolving schemes which he concludes will be conducive to the accomplishment of his worldly ends and aims. Is that the wisdom which becomes a candidate for eternity? Is he indeed wise who acts with reason and in accordance with scientific truth in reference to the affairs of this life, yet takes no thought and makes no provision for an eternal state, in which he must be either supremely happy or immeasurably miserable? Certainly no one capable of the slightest measure of thought would so conclude. Such persons may indeed be wise for this world, but “wise to do evil.” (Jer. 4:22.) The parable of the unjust steward, as narrated by Jesus, illustrates such wisdom. This steward, when informed that he might no longer be steward, resolved what to do. He sacrificed the rights of his lord that he might gain friends. The Lord said: “The children of this world are in their generation wiser than the children of light.” (Luke 16:8.)

Job started the question which all of us ought now to be able to answer: “Where shall wisdom be found? and where is the place of understanding?” (Job. 28:12.) We need not search for it in the land of the living. “The depth saith, It is not in me: and the sea saith, It is not with me.” (Job 28:14.) It is more precious than the jewels of earth. “No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.” (Job 28:18.) Whence, then, cometh wisdom, and where is the place of understanding? Destruction and death may have heard thereof with their ears; but God understandeth the way thereof, and he knoweth the place thereof. God sees the end from the beginning. He maketh a weight for the winds, and weighteth the waters by measure. When he made a decree for the

rain, and a way for the lightning of the thunder, then did he see it, and declare it, yea, and searched it out. "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28.)

To practice religion, and thus pursue the way to everlasting life, is wisdom of the highest order. In the problem of life, any other course is foolishness with God. What end so becoming a creature who is to live forever as happiness? What ambition more worthy than to glorify God?

Men, in this matter, will not, as in other matters, be wise by taking the safe side. It is remarkable that in religion, a subject upon which one can certainly be safe, there is still the certainty of so many failures. There is no subject upon which the teaching is clearer and simpler than that of the way of life. "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Man's welfare for time and eternity has through all the ages depended not only upon his being taught of God, but being led of God. He who shall faithfully follow the leading of the Lord shall successfully tread the road that leads to the grandest and most glorious results of his being. But simply to follow Jesus and his disciples, to be obedient to the law of the Spirit of life in Christ Jesus, is now, as it was in the days of the early church, thought either to be too much or too little for man to do. Men want, and will have, a religion more in harmony with the things of the world. To satisfy the popular demand, it must have fewer restraints, more gratification of fleshly desires, and less self-denial than that taught by the Nazarene; one that permits man to do his own will,

and still claim to be a servant of God; one which exalts man by substituting his opinion for a living faith in the oracles of God; one which magnifies man's work and places a premium upon the ability of man to assist God in formulating plans and inaugurating works to extend the domain of Christianity by saving men and women from their sins, though these works have no guarantee in the divinely revealed Scriptures. Look at the hundred and one societies—look at the sects and schisms—whose devotees are walking day by day according to the commandments of men, whose leaders are teaching for doctrines the commandments of men. There is neither unity of spirit nor the bond of peace existing among this heterogeneous mass of humanity professing Christianity. The religious world, in some degree at least, has left off to be wise. It has largely forgotten that Christianity is a Heaven-suggested system, the most wonderful in facts, persons, power, and precepts the world has ever known; that it can neither be improved nor modified by man's wisdom.

It is not unusual in this age of the world—or, as for that, in any age of the world—to discount the wisdom of man for the wisdom of God. Men have become wise in their own conceits; while, at the same time, we are exhorted by the apostle not to think of men above that is written. In other words, no man can write anything now which ought to cause us to estimate him more highly than the ambassadors of Christ who promulgated the gospel and preached the faith once delivered to the saints, for which we are now earnestly exhorted to contend. (Jude 3.) The “faith once delivered to the saints” is that system of God's righteousness by which he proposes to save men, in that he will, as he says, through it open their eyes, “turn them from darkness

to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” No one now denies that there are many faiths. It is not unusual to hear persons speak of “my faith” and “your faith,” indicating quite clearly that there are more faiths than one. Among the various faiths of the world (and they are legion), one only is the result of God's wisdom, and that is the faith once delivered to the saints. All others have no higher claim to our reverence than any other work of man. In other words, man is not now competent, nor has he ever been competent, to formulate a system of righteousness that could save him, though every principle in it, and every precept taught by it, should be gleaned from the Book of God. Here is where the Christ-professing world has egregiously stumbled. They have been taught that ethical perfection is all that the gospel demands, and especially that honesty of purpose in religion was and is the chief item in rendering religious service acceptable. The conclusion necessarily follows that, since all Christ-professing followers are honest in their service, therefore all render acceptable service. From this conclusion a corollary follows, which finds its expression in this proposition: “All churches (evangelical) are right”—one being, as a matter of course, as good as another. But the logic of the situation and the times is sweeping the parenthesis out of the proposition, so that men are nearly, if not quite, ready to say all men **are** honest, whatever may be their religion; and the next step becomes easy, which affirms that men who profess no religion are honest and are honestly doing the best they can. Thus is a part of the faith once delivered to the saints set at naught; for whereas the apostle Paul taught (Rom. 1)

that the gospel is the power of God unto salvation, the ecclesiastic philosophers now teach that honesty is that power.

Now, since men are honestly professing themselves Christians, but are still pursuing the teachings of all the “ites” and “isms” of modern times, universalism is effectually sustained, in that one church is as good as another, and men can be saved by no church. God is not the author of confusion, and this state of things religiously is no part of his wisdom, but, on the other hand, is the direct product of the wisdom of man, which is declared to be foolishness with God. “For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” (1 Cor. 3:19, 20.) But these worldly-wise men, seizing upon the beauty of Heaven's light, and faintly reflecting its glory, imagine themselves the great benefactors of the age, bright luminaries in the galaxy of the world-renowned self-sacrificing heroes of the postapostolic age. But Christians are not to be subject to ordinances (which perish with the using) after the commandments and doctrines of men. (Col. 2:20.) Why will men not be wise indeed, being wholly taught of God? “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” (James 1:5.)

In conclusion, I call you to the genuineness of the doctrine of God, whose wisdom was rendered accessible to man through his Son, Jesus Christ. I call you to a faithful following of Him who is the light of the world. Fight the good fight, keep the faith—make no shipwreck of it, as some have done, both in the past and the present—lay hold of eternal life; for the triumph of faith shall win the crown. Let us be valiant soldiers of the cross, fighting under the

blood-stained banner of the Son of God, till death do call us from the field; then at last, when, through glazing eyes, we look back upon the world, and see on the field of battle the carcasses of dead enemies and the heaped-up trophies of our spiritual warfare—then we shall have peace and joy; then will come the rest of the paradise of God, where the wicked cease from troubling, and the weary are at rest. (Job 3:17.) When, too, the archangel shall sound the requiem of time, and eternity shall claim her own, the battle-scarred veterans, who have fought in the panoply of God the battles of life, will stand before the great Captain of their salvation. In the alchemy of that day these worn and wearied bodies of flesh and blood will be changed, and be made like unto his glorious body. The old armor shall be laid aside; for the helmet, we shall have the crown; for the sword, the palm; for the shield, a harp of triumph. Then shall the shout of the conquering host shake the pillars of the universe, and the glory of God and his Christ shall light up the magnificent spectacle of humanity redeemed, immortalized, crowding around the throne of the great I AM, while the angelic host and redeemed men sing the new song of Moses and the Lamb.

JAMES E. SCOBEEY.

CHAPTER XXV.

LIFE OF J. A. HARDING.

J. A. HARDING was born at Winchester, Ky., April . 16, 1848. His father and mother became Christians about seven or eight years before he was born, and some time before they were married. About the time he was born his father began to teach and exhort in the public meetings of the church, and soon developed into a very successful preacher of the gospel. He has labored as an evangelist in Kentucky, Tennessee, and adjoining States, and has through all the years of his life as a preacher been diligent and constant in the service of the Lord in the church at Winchester, Ky., where he lives. Young Harding was baptized during a meeting conducted by Moses E. Lard and his father, at Winchester, Ky., in October, 1861. The first nine years of his life in school he was a student at Winchester, Ky., and when he was sixteen years old he left home and entered a preparatory school under J. O. Fox, an eminent educator, distinguished especially for his skill in preparing young men for college. After two years of preparatory studies, he entered Bethany College, in West Virginia, where he spent three years, graduating in the class of 1869, when he was twenty-one years old. After he left college he taught a school of young men and boys for five years at Hopkinsville, Ky. While he was teaching at Hopkinsville, and when he was twenty-three years old, he was married to Miss Carrie Knight, oldest daughter of John B. Knight, a



J. A. HARDING.

well-known lawyer and one of the prominent members of the church at Hopkinsville. His wife lived about five years after they were married. Three children were born to them, two of whom preceded her to the grave. She was a faithful Christian. About two years after she died he was married to Miss Pattie Cobb, daughter of Jesse Cobb, of Estill County, Ky. The father of his second wife was a farmer, and, for many years before his death, an elder of the church. Six children have been born by his second wife, one of whom has died. He gave up his school at Hopkinsville on account of bad health, and, in the fall of 1874, began to devote all of his time to the work of an evangelist. For six years before he entered the field as general evangelist he taught and exhorted in the public meetings of the church when called upon to perform such service. During those six years he also did some preaching in school-houses and country churches contiguous to his home. From the time he gave up all other callings and went out into the world as general evangelist, he attracted attention in a constantly and rapidly widening field, and for about seventeen years he devoted himself wholly to the work of an evangelist. During all that time he preached on an average about ten sermons a week, sometimes for months at a time preaching two sermons every day. In his work as an evangelist he traveled in twenty-two States of the Union and in two of the Provinces of Canada, extending his travels from Florida to Winnipeg and from New York to Texas. On one tour he remained away from home four months and traveled three thousand miles; on several trips he was away from home three months at a time. He has labored successfully in protracted meetings in Louisville and Bowling Green, Ky.; Detroit and Port Huron, Mich.; Nashville and

Chattanooga, Term.; Montgomery and Huntsville, Ala.; Waco and Corsicana, Texas; Stratford and Collingwood, Ontario; Savannah, Ga.; Pensacola, Fla.; Jeffersonville, Ind.; and in many other towns and country places in these and other regions. He has conducted about three hundred protracted meetings, which averaged about three weeks each in duration. In many cases he has conducted from four to ten protracted meetings at the same places, covering a period of several years. The longest, and probably the most successful, protracted meeting he ever conducted was on Foster street, Nashville, Tenn. It continued eight weeks and resulted in one hundred and fifteen additions to the congregation. He preached about six months and a half in protracted meetings in Nashville, Tenn., in one year, and over three hundred persons were added to the churches in that city as a result of his labor that year. He has preached more in Nashville, Tenn., and Detroit, Mich., than in any other cities, having conducted seventeen protracted meetings in Nashville and thirteen in Detroit. Those meetings continued on an average about one month each. He has been engaged in about forty oral debates, most of which continued from six to ten days each. In some of his debates, people who agreed with his opponent before they heard the argument have received the doctrine he advocated, and have been baptized while the debate was in progress; in other cases similar results have followed immediately after the close of his debates. He estimates that he has baptized five thousand people and established fifteen churches. For seven years he has been teaching in the Nashville Bible School, of which he was one of the founders, and in which he has been from the first one of the most important factors. During the sessions of the school he

preaches on an average not less than four or five times a week in and around Nashville, and during vacations he gives himself wholly to the work of an evangelist, with the world for his field. He is a vigorous speaker, an earnest and effective exhorter, a good leader in song service, and an enthusiastic and untiring worker in everything he undertakes to do. For several years he was an editorial writer on the Gospel Advocate, and he is also the author of two or three volumes of reported oral discussions, on which he did much work as a writer by way of revision and correction.

F. D. SRYGLEY.

CHAPTER XXVI.

THREE LESSONS FROM THE BOOK OF ROMANS.

THE book of Romans is perhaps the profoundest work in the world. It was written by the greatest man, the apostle Paul, and on the greatest theme, salvation by grace. The apostle was in the very prime of his powers when he wrote it, having been a preacher and an apostle of Christ for about twenty years. For years he had been accustomed to meet the advocates of salvation by the law, the Judaizers, who taught the Gentiles, "Except ye be circumcised after the manner of Moses, ye cannot be saved," and who boldly affirmed of them, in the great council at Jerusalem, "that it was needful to circumcise them and to command them to keep the law of Moses." He was one of the most prominent members of that council; and when the matter was settled, he, with Barnabas and others, went forth to publish the decrees of the apostles and elders to the churches. He had finished his first and second great missionary journeys, as the records are given in Acts, and, at the time of writing this letter, was just ready to return from the third. He had written the two letters to the Thessalonians, the one to the Galatians, and the two to the Corinthians. And, above all else in fitting him for this his crowning work, the favor of God rested upon him as perhaps it had never done upon any other man. Then the letter was written to the church located in the metropolis of the world, a church of such greatness and goodness that

its faith was “spoken of throughout the whole world.” It is not strange, therefore, that this should be the most wonderful letter ever written. Lard says of it: “Paul’s language is bold, vigorous, and fresh,” that “it is replete with the force and buoyancy of the new divine life.” Johnson speaks of “the depth of thought, logical reasoning, and profound comprehension of the divine government” shown in it, and quotes Luther as saying, “It is the chief part of the New Testament;” Meyer, as saying it is “the grandest, boldest, most complete composition of Paul;” Godet, as calling it “the cathedral of the Christian faith.” Lange represents Paul as contemplating “human depravity and the counteracting redemption through the three stages of development in the most universal and exhaustive contemplation.” S. T. Coleridge, quoted by Lange, calls it “the most profound work in existence,” and he affirms that “the only fit commentator on Paul was Luther,” who, he says, was “not by any means such a gentleman as the apostle, but almost as great a genius.”

It has been my good fortune for a number of years to take a class through this book each year. We study it as carefully as we know how, analyze it and study each division and subdivision by itself and in connection with the whole; we go over it again and again, and the classes memorize the entire book; yet we see further into it, appreciate it more, and enjoy it more at every fresh investigation. It is my object in this discourse to call attention to some of the plainer, more practical, and more profitable lessons of the argumentative portion of the work.

After a suitable introduction, the apostle announces his theme in verses 10 and 17 of chapter 1, and with verse 18 he begins his most intense, profound, and wonderful argu-

ment, which he closes with the “amen” at the close of chapter 11. The remainder of the book is taken up with exhortations based upon this argument, instructions about practical matters, commendations and salutations.

The argument itself seems to me to stand in three sections. In the first (1:18 to 5:11), Paul shows that by a system of grace through faith man can be justified, and in this way alone, since all men, both Jews and Gentiles, have gone astray, and justification by works of law is therefore impossible.

In the second section (from 5:12 to the end of chapter 8) he shows the antagonism of sin and grace, and the superiority of grace. Sin came in through Adam, law condemned and death reigned over the human race; grace came by Jesus Christ, overcame law, and offers life to all who accept it. Sin cursed the world, but much more does grace bless it: where sin reigns, the curse abounds; but where grace reigns, much more does the blessing abound. God withholds nothing good from him who is in Christ under grace; there is no condemnation to him; all things work together for his good, whether they be pleasant or painful, from friends or foes; nothing can separate him who is in Christ from the love of God, and hence from the good that that love always works.

In the third section (chapters 9-11) he discusses the great mistake of the Jew. It was never God's purpose to choose a people for the kingdom of the Messiah because of their fleshly relationship to Abraham. Isaac, and Jacob, as the Jews supposed, but because of their seeking him by faith. Being ignorant of this, God's system of righteousness, they endeavored to establish their own. and did not submit themselves to God's righteousness. God is the Lord and Creator

of both Jews and Greeks, and in the matter of salvation there is no distinction between Jew and Greek. When, therefore, the Jews believe, they will also be saved; if the Gentiles lose faith, they will be cast off.

THE FIRST LESSON.

It is manifest to the thoughtful student of the first section of this argument that Paul has in his mind two, and only two, methods of justification before God—one, by works; the other, by grace through faith. It does not seem to occur to him that there is any other possible or conceivable way of being justified before the Lord, and it is certain there is no other way. Indeed, if a man is justified in any court, before any tribunal, it must be either by works or by grace. A little reflection will show there is no other way with men, as there is none other with God, unless it be by deceiving the court. If the one accused has done right, and this is made plain to the court, he is justified by law. If he has sinned, he can never be justified by law; his only chance for justification is by grace. This is true before all tribunals, human and divine. Has a man committed murder? Then he is forever a murderer before the law, and he can never be justified by works of righteousness, because he has not done right. The law says: "Thou shalt not kill." He has broken the law, and by the law he is condemned. It does not justify him to show that of the millions who inhabit the earth he has murdered that one only, that he has been very kind and benevolent toward all other men; nor, if it were possible to show that he had never done any other wrong at all, would he be thereby justified. Doing right in a thousand cases cannot make that one wrong right, however much an otherwise righteous life might

accomplish in securing the grace of the court. If I do right to-day, it is no more than I ought to do, and it will not cover up nor make right the sins which I committed yesterday. The Holy Spirit says: “Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.” (James 2:10, 11.) In earthly courts, when men have been condemned by law, it is common for them to endeavor to obtain the grace of the governor, that he may pardon them. Sometimes they make successful appeals to the sympathies of a weak governor, sometimes they bribe a corrupt one and are unjustly pardoned. They obtain the grace (favor) of the governor by foul means. Sometimes, by living lives of diligence and uprightness, they make it possible for the governor to be just before the law of the land and pardon them. Before the court of heaven things are different. When a man is convicted there, his only chance to obtain the pardoning grace of God is by faith in Jesus Christ. There is no such thing as deceiving, overpowering, or corrupting that court. The man who does not give himself in loving, trusting, obedient faith to Jesus Christ will be lost.

But no man ever did right before God but Jesus Christ. He was and is justified by law, by works of righteousness. He entered into heaven by right, not by grace. If a man were to do right, as Jesus did—transgress no law, commit no sin—he would enter heaven also by right, without need or use of the cleansing blood of Calvary; but it is doubtful if any other man ever lived a life of freedom from sin even for one day. Who but the Savior could truthfully say:

“I have lived a perfect life to-day; I have been right in word, thought, and deed; I have sinned neither by omission nor commission?” I have never seen the day when I dared to say it. The all-wise Spirit says: “There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one.” Let no man, therefore, comfort himself with the reflection that he who does right will be saved; for no man, in the church or out of it, does right. Paul, in the height of his power as an apostle of Christ, says of himself: “The good which I would I do not: but the evil which I would not, that I practice.”

“But if a man were to do the best he knows how, would he not be saved?” Certainly he would; that is what Jesus did; and he would be justified by works, just like Jesus was. To him there would be no need of grace or of the blood of Christ. To him God could say in the last day: “I have observed your life during every moment of it; and every time I have looked upon you, you were living fully up to the light you had, doing the very best you could do.” God can say that to one man, the God-man, Christ Jesus, but to no one else. The Holy Spirit says all others have “turned aside.” Do you do the best you know how? Did you ever do it even for one day? Remember, if you fail once, the chain is broken, and you can never again hope to be drawn by it into the everlasting kingdom. It is foolish for a man to talk about being saved by doing the best he knows how, when he has already failed thousands—perhaps millions—of times to do it. If a man were to do the best he knows how all through his life, God would have no fault to find with him; but—alas!—our consciences condemn us con-

tinually, and we are forced to give up all hope of justification by law and to accept in their full force the words of the apostle: "By works of law shall no flesh be justified in his sight: for through law cometh the knowledge of sin." The Gentiles have violated "the law written in their hearts;" the Jews, the law written on the tables of stone; the Christians, the law of the new covenant. No hope remains for us, except in the pardoning grace of God.

But how can this grace be obtained? In one way only—namely, "through faith in Jesus Christ." Abraham believed in God and walked by faith, and thus was justified. Thus was Noah justified and saved from the destruction which came upon the world. He walked with God, he lived a life of faith. So must we, if we would be saved. But what is it to obtain the grace of God? It is to please him. To abide in it is to continue to please him; to grow in it is to please him more and more. No man can please God, and continue to please him, except by entering into and abiding in Christ. Hence out of Christ there is no salvation for the sinner. Moreover, it is not enough to be "baptized into Christ Jesus," "into his death;" for, if we stop at that, we will soon lose our place there, and, like a fruitless branch, be cut off and cast to destruction. If we would grow in the grace of God, and thus insure our everlasting salvation, we must grow constantly more like Jesus; for that pleases him, and a failure to do it displeases him. May God help each of us who has taken upon himself his holy name to think, talk, and act daily more like our great Lord.

THE SECOND LESSON.

"Through one man sin entered into the world, and death through sin," and far and wide has extended the curse that

thus came through Adam. All briars, thorns, and thistles; all sickness, pain, and sorrow; all jealousy, enmity, and hatred; all war, bloodshed, and death, with every evil thing, have come from the mighty tide of sin which began with the fall in the garden, and which has been increased by every wrong committed since. The earth itself, with every man, woman, and child that has lived on it, not excepting even the Savior, has come under its blighting influences and suffered from its awful power.

But—thanks be to God—through Jesus Christ grace came with a mighty hand to meet this great, dark, cursing, onrushing tide of woe and death, to roll it back, to free men from death and the earth from every curse of sin, and to give to it a glory and beauty never dreamed of by Adam and Eve in the midst of their Edenic home. This earth, with its surrounding heaven, is to be made over, and on the fair face of the new earth God himself will dwell with all the sons and daughters of men who have been redeemed through grace. “Where sin abounded, grace did abound more exceedingly; that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.” Through Adam we lose our natural, earthly life; through Christ those under the grace of God gain eternal life: through Adam we lose our earthly bodies; through Christ we gain spiritual bodies, which are infinitely better: through Adam we lose access to the tree of life; through Christ we enter into the eternal city, to the tree of life, the river of life, and to the very throne of the Eternal: through Adam we lost the garden of Eden; through Christ we gain the paradise of God.

Moreover, while we are in this world, there is “no condemnation to them that are in Christ Jesus,” and all things

work together for the good of those who love the Lord. It is true God's children suffer, but only so much as is necessary for their correction, purification, and development. So even their sufferings are good for them. Their Father loves them and withholds no good thing from them. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Whatever "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword," may come, Paul cries: "In all these things we are more than conquerors through, him that loved us." Then he adds: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." So all any man needs is to enter into and abide in Jesus Christ, and then all things always work for his good. Jesus taught as much when he said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When men believe and are baptized, they enter into Christ (see Mark 16:16; Rom. 6:3, 4; Gal. 3:26-29); when they study his word daily, diligently, and strive prayerfully with increasing energy to do his will, they are seeking his righteousness. To such a man the love of God makes everything work for good always. He grows in grace more and more, and becomes more like Jesus every day.

THE THIRD LESSON.

This lesson is drawn from the third section of the argument, chapters 9-11. The Jew made a great mistake. He thought that because he was descended from Abraham, through Isaac and Jacob, the law was given to him; and

that, if he would be zealous in observing the rites and ceremonies of the law, he would please the God of heaven, and would certainly enter into the kingdom which he was to set up. He had “a zeal for God, but not according to knowledge;” and going about to justify himself by his own way—that is, by the works of the law—he did not submit himself to God's way, by faith in Christ. It did not occur to the Jew that the Gentile would have any part in this kingdom, except to be a conquered slave to the Jew. The Jew is God's child, he thought; the Gentile is a dog. He thought he was of better blood than other people, and that no others would ever be fit to associate with him; he thought he was predestined to be the child of God, that he had been made for that purpose, and that the Gentiles were nonelect; but Paul shows “there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him”—that he will save all those who call upon him in truth. He made all men, and he offers salvation to all. The Gentiles have been received, not because they are Gentiles, but because they follow Christ, believing in him; the Jews have been rejected, not because they are Jews, but because they have not sought God by faith in Jesus. The elect, both Jews and Gentiles, are added to the church: only the nonelect are rejected. The nonelect are those who have not sought the election by faith in Christ. The elect are the chosen; and God chooses for his kingdom those who love and follow his Son. When men follow Christ faithfully to the end of life, they make their “calling and election sure.” But the Gentile should not be unduly elated as though on account of his own goodness he was chosen; for if the Jew repents and believes in Christ, he will be received into the body of Christ; if the Gentile

falls from his faith, he will be cast off. God is the maker of both Jews and Gentiles, and he so loved them all as to give his only begotten Son, that all of them who believe on him should not perish, but have eternal life. We were all sinners and under the curse of law. The Gentiles had violated the law “written in their hearts;” the Jews had broken the law of Moses; and now God offers salvation by grace to all these lost souls through faith in Jesus Christ. Who can study the unfolding of this great scheme of grace as it is faintly shadowed in the patriarchal age, as it brightens under Moses, and bursts into its full glory under Christ, opening the very gates of the eternal city to the enraptured eyes of the child of God, without being ready with all his heart to join in the grand doxology with which Paul's argument is closed: “O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen?” And who, in the light of his argument, does not appreciate the more the exhortation with which the next chapter begins: “I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God?” For thus alone can we abide in the grace of God, where all things work for our good, and thus alone can we attain to the eternal kingdom.

J. A. HARDING.

NOTE. —In this discourse I have quoted from the Revised Version, and in some instances have preferred the marginal reading to the text. **J. A. H.**

CHAPTER XXVII.

LIFE OF E. G. SEWELL.

E. G. SEWELL was born in Overton County, Tenn., October 25, 1830, and brought up on a farm, far from any railroad or steamboat navigation, in a section of country where educational advantages were very limited. There was not a high-grade school in all that section of country, and the people were too poor to send their children off to school. He attended such schools as the country afforded, studied at home by night, and, about the time he was twenty-one years old, went away from home to school a few months. After this he taught a few sessions, and, at the age of twenty-three, he was married to Lucy Kuykendall, of Jackson County, Tenn. After he was married, he taught school and worked on a farm till he was twenty-five years old, when he entered Burritt College, under the presidency of W. D. Carnes. He remained in that school two years and a half, and then entered Franklin College, near Nashville, Tenn., under the presidency of Tolbert Fanning, September 1, 1858. He graduated from Franklin College in June, 1859, having spent three and a half years in college after he was married and his first child was a year old. He had but a few dollars when he entered college, and when he graduated he owed some small debts, and had nothing but a wife and three children. He received some assistance while in school from President Carnes, President Fanning, and W. Lipscomb in the way of free

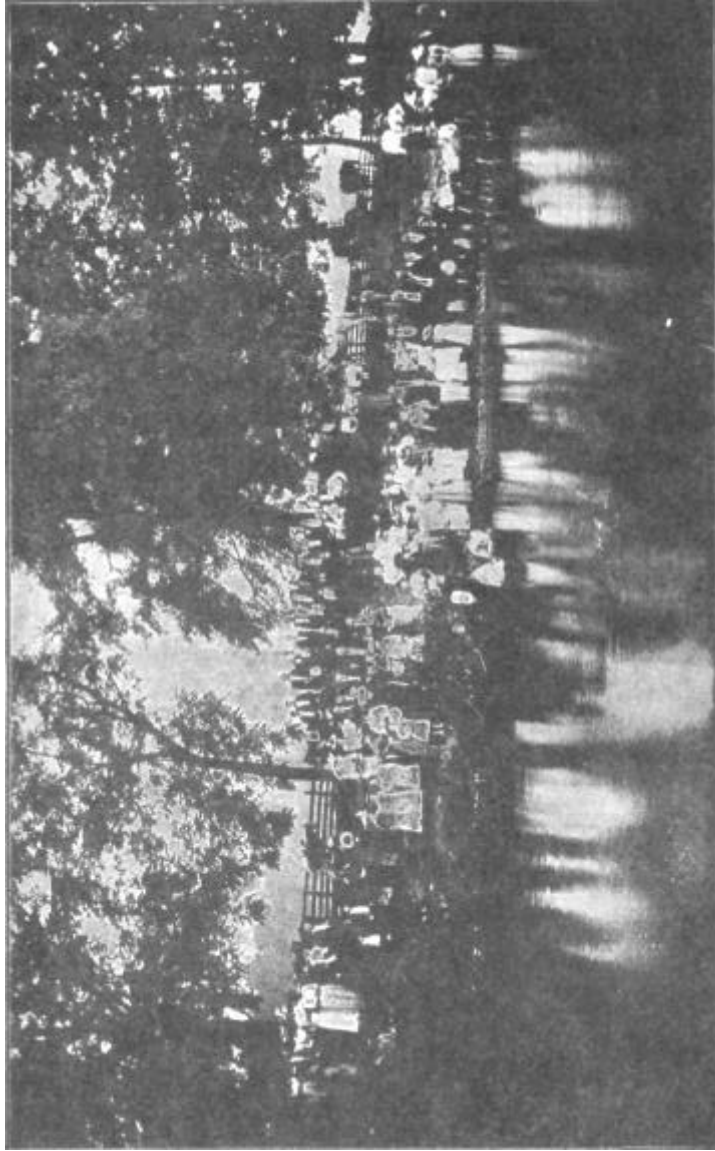


E. G. SEWELL.

tuition and board. While at Burritt College, he and his wife kept house, lived hard, did their own work, and, in the main, wore homespun clothing. His early religious training, environments, and influences, till he was about eighteen years old, were of the United Baptists. They believed and taught the doctrine of total hereditary depravity and practiced the mourner's-bench system of getting religion. About the time he was eighteen years old, an older brother was excluded from the Baptist Church for preaching heresy. This brother continued to preach the plain doctrine of the New Testament, and soon established a congregation of scriptural worshipers. He also had an uncle who was a Baptist preacher, and he was puzzled to decide, between his brother and his uncle, who was right. During the spring and summer of 1849, while working hard on the farm, he determined to read the New Testament for himself, and to decide by the teaching of the Holy Scriptures what was right. So he read it all through carefully, read portions of it a second time, and some parts of it, especially Acts of the Apostles, a third time. He was much impressed with the plainness and simplicity of it, and especially with the plainness of conversion or becoming a Christian, as taught in Acts. He was fully satisfied as to his duty, and was baptized the fourth Lord's day in October, that same year. In early life, when he worked on a farm, agricultural implements were crude and cumbersome. He remembers seeing one crop of wheat cut with reap hooks. Plows were of the simplest and most primitive kind, made by hand in country blacksmith shops. Farmers had few things to eat or wear, except what they made at home. Many families made sugar and molasses for home use from sugar trees. Children and young folks were not accustomed to drink

coffee, and even some old folks did not drink it very often. Every family had plenty of milk and butter; each farmer had a flax 'patch, a cotton patch, and a few sheep to supply raw material for the home manufacture of clothing. In his early boyhood the seeds were picked from cotton by hand. There were no cotton gins in those days, and the first gins that were introduced had to be turned by hand. When seeds were picked from cotton by hand, the young people would meet from house to house at night, pick cotton and frolic till a late hour, "and all go home happy." The women of each home would card and spin the cotton and wool into thread, and weave the thread into cloth by hand. They would also do their own cooking without any cook stoves, and cut and make the cloth they manufactured into clothes for the whole family. They often made webs of cloth, which they carried to stores and exchanged for "bought stuff" to make Sunday clothes. Frequently, however, they made extra nice goods by special pains and labor at home for Sunday wear. The people were frank, honest, and simple in their manners and dealings with each other, and the community was moral and religious in character and influence. The people were contented and happy. Sewell made his first effort to preach in the fall of 1851, at the private house of a neighbor, where he was born and reared. Before this he had been for some time conducting family worship in the home of his parents. For several years he worked on the farm or taught school for a living, and did what preaching he could wherever he could find an opportunity to do good. In the early years of his life as a preacher, he wore homespun clothes, rode over the country on horseback, carried his Bible and a few extra clothes in a pair of saddlebags, and preached in school-

houses, private houses, under the trees, and wherever else the people would assemble to hear the gospel. He was meek and lowly in spirit, gentle and timid in manner, severely scriptural in doctrine, and kind and persuasive in his oratory. He baptized many people and established congregations of scriptural worshipers wherever he went. The poverty of his resources, the godliness of his character, and the meekness of his manner won the sympathy of both saints and sinners and gave him easy and ready access to the hearts of the people with the gospel of Christ. For several years he received scarcely any remuneration as a preacher, "except occasionally a nice pair of socks from some old sister, knit by her own hands." Nevertheless, he accepted all calls that came to him to go and preach, as far as he could in the midst of work on the farm and in school-teaching. He was as happy and as contented as a man could well be, and thankful for every opportunity he had to do good. He never went anywhere to preach expecting any remuneration, or with any promise of anything of the kind, for several years after he began to preach. His zeal and consecration awakened impulses of liberality in those who knew him and loved him for his work's sake, and in later years he has been generously supported in his labors of love. He has grown gray in the service of the Lord, and by the abundance of his labor has won a warm place in the hearts of the people. He is one of the best-loved and most acceptable preachers now living in the field where his long life as an evangelist has been spent. His meetings are always well attended, and many souls are turned to the Lord every year under his preaching. He labors chiefly in rural regions, often goes where there is no church and but few Christians, and never fails to move the hearts of the people wherever he



E. G. SEWELL BAPTIZING.

goes. He has labored abundantly and successfully as an evangelist in nearly all parts of Middle and West Tennessee, and at many places in Kentucky, Mississippi, Alabama, Georgia, and Florida. He has preached much in Nashville, Tenn., where he has lived for many years, and several congregations have been built up in that city largely as a result of his preaching and Christian influence. Every year he spends much time holding protracted meetings in the country. Recently an artist photographed a baptizing scene in a beautiful stream during one of his meetings in the country, and the picture will give readers not accustomed to such scenes a better idea of the services than words can convey. He began editorial work on the Gospel Advocate, January 1, 1870, which he has continued uninterruptedly to the present. He is even-tempered and gentle-mannered as a man, and a smooth and pathetic speaker in the pulpit. Few men have baptized more people or established more congregations of scriptural worshipers than he.

F. D. SRYGLEY.

CHAPTER XXVIII.

THE NEW AND LIVING WAY.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” (Heb. 10:19, 20.)

THIS new and living way is through the blood of Jesus, and was consecrated, dedicated, for us through the veil, his flesh. This shows that the new and living way is the gospel plan of salvation provided for the world through the death, burial, and resurrection of the Son of God. The point in this that I would emphasize is that it is a new way of saving men. It is a way of salvation that was never known to men till the new covenant, the religion of Jesus, was ushered in. No one had ever been saved before that time as people are now to be saved by this new and living way. This does not mean that men were not saved, that sins were not forgiven, before Christ died; for both in the patriarchal and Jewish ages sin offerings were authorized, and promise of forgiveness of sins given through that channel; so that in both these former dispensations men were saved, were forgiven, but not in the same way that men are saved now; yet it is often affirmed, and has been ever since my remembrance, that through all time men have been and are saved in precisely the same way. If that be true, then there is no new way of saving men; but the above passage affirms that the way of saving men through Christ is a new way, and we must accept it or reject the word of the Lord.

What men say in religion counts for nothing, unless the word of the Lord says it first. Peter says: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) Hence, no matter who speaks, he must speak as the oracles of God, or he is not to be heard.

During the entire existence of the Jewish covenant the Lord was foretelling the coming of another, a new covenant; in fact, the coming of Christ was foretold in some form or other from the garden of Eden on down. These prophecies are exceedingly specific on the subject under consideration. They foretold a new covenant, and this means it would not be a remodeling of the old one, but emphatically a new one. Not only so, but they also distinctly declare this new covenant shall not be according to the old, the Jewish covenant. The apostle quotes one of these prophecies in the eighth chapter of Hebrews, and applies this new covenant to the plan of salvation through Christ. Hence Christianity was looked forward to and called a new covenant hundreds of years before it came; and when the religion of Christ was established, it was called a new covenant. It is said of Christ: "And for this cause he is the mediator of the new testament." (Heb. 9:15.) The "new testament" here means the new covenant promised by an old prophet, and is the new and living way by which all are to be saved that are saved at all. Paul, in his Epistle to the Galatians, when speaking of the law of Moses and the gospel of Christ, says: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

(Gal. 3:24-27.) This shows that the law of Moses lasted till Christ came, and that through Christ the law was brought to an end, and they were freed from it by him. He was the end of the law for righteousness. When he died, he took the law “out of the way, nailing it to his cross.” The law, the old covenant, continued till Christ died; so the new covenant could not be established till the old covenant, the law of Moses, was taken out of the way; and as this was not done till the death of Christ, the new covenant could not be established till after the death of Christ.

To be certain that we have the new way, we must find something that was never supplanted or succeeded by any other way of saving men. The Old Testament has been set aside by the New Testament; and there are some things given in the New Testament by which men were saved for a time, that were later superseded by something else, and ceased to be proclaimed any longer as a means of saving men. Now we will investigate these to see what was the last or new way of saving men.

The first message we have proclaimed in the New Testament by which sins could be pardoned was that of John the Baptist, He said to the people: “Repent ye: for the kingdom of heaven is at hand.” (Matt. 3:2.) He also required people to be baptized, and we are twice told that his baptism was for the remission of sins. Hence when people believed the message that the kingdom of heaven was at hand, obeyed the command to repent and be baptized by John, they received remission of sins. Those who thus accepted the teaching of John accepted the word of the Lord, because John was a man sent from God, and proclaimed the word of God. “And all the people that heard

him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” (Luke 7:29, 30.) How was it that those people justified God by being baptized of John? Simply because he only proclaimed the word, the will of God at the time, and those people believed and promptly obeyed, accepting it as the will of God. This is the way they justified God. But how about the Pharisees and lawyers? In refusing the preaching of John, which was the word of the Lord, they rejected the counsel of God against themselves, brought their own ruin by rejecting the word of the Lord as preached by John. So the preaching of John, believed and obeyed, brought salvation; rejected, it brought ruin. So complete was the ministry of John that not one that was baptized by him was ever baptized again, so far as the word of the Lord informs us. So we are led to inquire: Does this preaching of John constitute the new and living way? Most certainly not, for his preaching ceased after the death of Christ, and never was preached again by divine authority. No apostle after this ever did say: “Repent ye: for the kingdom of heaven is at hand.” It is true that Apollos preached John's baptism and baptized twelve at Ephesus; but this was twenty years after the death of Christ, twenty years after John's order of preaching had ceased and the new way had been established; and when Paul went to Ephesus and found what they had done, he retaught them and baptized them into the name of the Lord Jesus, thus showing that, after the death of Christ, John's baptism was no longer of any avail, and was no longer acceptable to God. Hence the preaching of John is not the new way that we are hunting for.

Again, it is claimed by some that Christ set up the kingdom when he began his earthly ministry and sent out his apostles. This, however, cannot be true, for several reasons. First, Christ continued the same preaching that John did. He preached a kingdom at hand, but not a kingdom set up, and taught his disciples to pray: "Thy kingdom come." When he gave the twelve their first commission, he said to them: "Preach, saying, The kingdom of heaven is at hand"—the very thing that John preached. Hence there was no change in the preaching up to the death of Christ. Just before his death he said: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9:1.) When Jesus said this he was near the close of his earthly mission, and the language showed that the kingdom was not yet set up, but would be during the lives of some of the persons then present. At the death of Jesus, Joseph of Arimathea was still waiting for the kingdom. After he arose from the dead, and before he ascended, his disciples asked him: "Wilt thou at this time restore again the kingdom to Israel?" So if the kingdom was set up and the new way of saving men had begun, the disciples themselves, though in it, did not know it.

In the next place, all the preaching that was done, from the beginning of John's ministry to the death of Christ, was confined to the Jews. John preached to the Jews in the wilderness of Judea; Jesus was "not sent but unto the lost sheep of the house of Israel," and in the first commission he himself forbade his disciples to go to the Gentiles, but bade them go to the lost sheep of the house of Israel. Hence none of the preaching done previous to the death of Christ

was allowed to go to the Gentiles; therefore we, as Gentiles, cannot now go back and claim part in preaching that was forbidden to go to us. If, therefore, the new and living way through the blood of Jesus was established before the death of Christ, we have no part in it, for it never was sent or allowed to go to the Gentiles.

However, we can find something in a second commission given the apostles that does embrace the Gentiles, which is far better than anything contained in any preceding commission. This was after his death and before he ascended into heaven. He said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:18, 19.) The Revised Version puts it thus: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." Here is something that was to go to all the nations. The law of Moses, the preaching of John, of Christ, and of the twelve under the first commission, were all to the Jews; but this commission is not limited; it takes all the world in. Also the matter of baptizing into the name of the Father, Son, and Holy Spirit is new, and was never mentioned before in all the oracles of God. While the action to be performed was the same as John performed, it was to be done into these grand and wonderful names. John did not baptize into any name, nor did the apostles up to this time; but from this time on no one has the right to baptize any other way. Besides, this order of things was never to be superseded or set aside while time lasts, for the closing part of the above commission says: "Teaching them

to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” (Matt. 28:20.) Therefore there can come no change in what they taught. But this is not all. “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15, 16.) This is also a new proclamation. Just this preaching was never commanded before, and salvation was never promised just this way before. To preach the gospel, as Paul tells us (1 Cor. 15:3, 4), is to preach “that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” These gospel facts did not exist in any preaching ever done before, and, therefore, could not be preached in fact until this commission was given. Again: “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24:46, 47.) Never before this time were repentance and remission of sins commanded to be preached in the name of Christ. Men had often been commanded to repent, and had often been promised remission of sins before this, but never in the name of Christ before. The fullness of time had not come for that till now. Remission of sins in this new way of saving men is through the blood of Christ, that was not shed till Jesus died. It is certain this new way could not be established before the death of Jesus, for it is through his blood that we “enter into the holiest,” and this could not be done till the blood was shed. Moreover, this new way was consecrated for us through the veil—that is, his

flesh; and his flesh was never mangled for us till he died upon the cross. But at the time Jesus gave out this last commission to his apostles, all things were ready. His blood had been shed, and the way had been consecrated, dedicated, through his flesh. No other time in the history of this world could have filled the bill till now.

Now there is one other item in the above records of this new and last commission that we must locate, and that is that this matter of preaching repentance and remission of sins was to begin at Jerusalem. In the prophecies of Isaiah and Micah, when foretelling this new plan of salvation, it was said the word of the Lord should go forth from Jerusalem, and all understand that they were speaking of the same things that are given in the commission. (Isa. 2; Mic. 4.) Also, when Jesus gave this commission, he said to the apostles: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) They were not allowed to begin so grand a work until the Holy Spirit should come upon them. Hence they were to wait in Jerusalem, the beginning place, till the promise of the Spirit should be fulfilled upon them. Jesus also told the apostles, at the time of his ascension and the giving of this commission, that they would be baptized with the Holy Spirit not many days hence. Next we go to the day of Pentecost, which was only about one week from the time Jesus ascended. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak

with other tongues, as the Spirit gave them utterance.” (Acts 2:1-4.) So now here are the apostles in Jerusalem, only a few days after Jesus gave them his last commission, and are now endowed with power from on high, and ready to begin to preach repentance and the remission of sins, to preach the word of the Lord that was to go forth from Jerusalem; and the preaching of these apostles on that day is the first and only proclamation to the world that ever did begin at Jerusalem. John the Baptist began his proclamation, his preparatory work, in the wilderness of Judea; Jesus began His preaching in Galilee; while the apostles were appointed upon a mountain in Galilee, and began their work in that country, and not in Jerusalem. Hence this preaching of the apostles on the day of Pentecost was the first and only preaching that ever did begin there. This preaching ultimately went to all nations, as stated in the commission, and is without doubt the proclamation that was foretold by the prophets, and commanded by the Savior, to begin at Jerusalem. And when the Spirit came upon them that day, they were fully qualified to preach the gospel to all the world, and in all the languages of earth. They are now fully prepared to begin the proclamation of the new and living way.

We have also now found the time when and the place where this new message was to begin. Jerusalem was the place; the day of Pentecost (Acts 2) was the time, and it really did begin on that day. When the crowd had gathered, Peter at once began to speak. He said: “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and

your old men shall dream dreams.” (Acts 2:16, 17.) We have now come to the last days, the days when God's last covenant or institution with men was to begin. It did begin on that day, and continues now, and will continue till the close of time. Jesus was to be with the apostles, with their teaching, to the end of time; and they began this work on that day, and explained first the wonderful outpouring of the Spirit on that day as a fulfillment of prophecy, as in the above passage. When this explanation was finished, Peter at once began to preach the gospel to the people, as Jesus had commanded. He said: “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” (Acts 2:22-24.) This much of the speech presents the gospel facts, the plan of salvation, just as Paul gives them in the first part of 1 Cor. 15, which are the death, burial, and resurrection of Christ; and these facts were proclaimed to the ends of the earth and to the close of the New Testament. It never has been, and never will be, superseded while time lasts. Then it is so plain that, with this one statement of it, about three thousand understood it. So Peter went on and proved the resurrection from the dead by the psalmist, David. Next he said: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:36.) This was a strong requirement for faith, and in this he was proceeding just as

the commission required. They were to preach the gospel, and the people were to believe it. He has preached the gospel, and now demands faith in it. Next, they did believe, and cried out: "Men and brethren, what shall we do?" (Acts 2:37.) They have heard the gospel, believed it, and are so moved by it that from the very depths of their hearts they want to know what to do. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) He then went on to exhort them in many words to do the things commanded, and the people promptly yielded. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) Now, according to the commission, these were saved, pardoned, as certainly as that the word of God is true. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16.) These have believed and have been baptized. Jesus said, again, that repentance and remission of sins shall be preached. These have now been preached by Peter; the people have repented and been baptized, and are, therefore, saved. To say they were not saved is to contradict the plain word of the Lord. To express or in any wise create any doubt of their being saved is to cast doubt upon the truth of God's word; and even the doubter of the word of God is condemned, for one that doubts will not obey. The whole matter is short, plain, and easy to be understood. The three thousand heard for the first time, understood, believed, repented, were baptized, and were saved the same day. This whole matter was new. Never till that day were the people told that Jesus had died, had been buried and raised from the dead,

nor had the people ever before been required to believe these facts. Neither had people ever before been, commanded to repent and be baptized in the name of Jesus Christ for remission of sins. This was the first time these things were ever done.

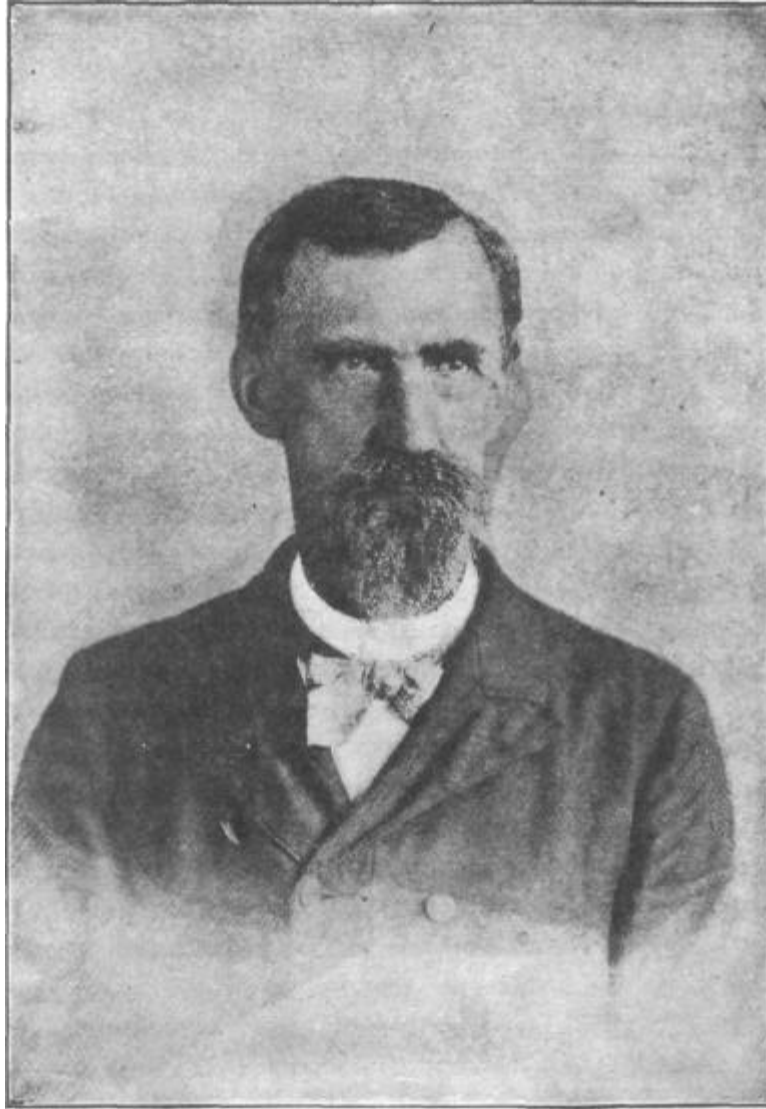
So now we have certainly found the new and living way, have found what it is, when it began, and how about three thousand souls were saved by it, the first time people ever were saved that way since time began. It is also a fact that the apostles and all the preachers of the New Testament continued to preach these same things throughout the New Testament age, or till the last word of the New Testament was written. It is also true that after this time no apostle ever again preached the baptism of John or animal sacrifice for pardon, or ever spoke forgiveness directly to people, as Jesus sometimes did during his personal ministry; but all who were saved from this time forward were saved just as the three thousand were. There is not one single exception to this rule. Previous to the day of Pentecost no one was ever saved as the three thousand were; after that day no sinner was saved in any other way, nor can he be. This commission shuts out any other way. It was to go into all the world and to every creature alike, and was to continue to the end of time that way, which precludes any one being saved any other way.

E. G. SEWELL.

CHAPTER XXIX.

LIFE OF GEORGE G. TAYLOR.

GEORGE G. TAYLOR was born at Fisherville, Jefferson County, Ky., December 17, 1837, and baptized in Floyd's Fork of Salt River, by Eli Rose, during a protracted meeting held by J. S. Willis and Samuel Helm, at Fisherville, in 1851. His educational advantages were limited to the public schools of the country till he was twenty-one years old, when he went to Bethany College, West Virginia, and afterwards to Kentucky University. The latter institution was located at Harrodsburg, Ky., when he attended it. He remained in the University two years, and during that time he acquired a thorough knowledge of the college course as far as he went, but he left the University before he graduated. He began to preach when he was twenty-two years old, and soon attracted attention as a clear and vigorous thinker and a pleasant, scholarly speaker. He has preached at Shelbyville, Danville, Bowling Green, Bloomfield, Choplin, Glendale, Horse Cave, and various other places in Kentucky, and at Lexington, Mo. He has labored as an evangelist in several States, and his preaching has always been noted for correctness in doctrinal positions and painstaking care in legitimate reasoning to safe conclusions. He has held a number of public oral debates on religious subjects with men of recognized ability, in all of which he has maintained his proposition by deliberate and strong argument delivered in courteous and digni-



GEORGE G. TAYLOR

fied language and bearing toward his audiences and opponents. He has been a writer for religious papers for many years, and his articles have been favorably received by discriminating readers. He has also written two tracts—one entitled, “Justification versus Baptism for the Remission of Sins;” the other, “A Review of W. T. Moore on ‘Woman's Work in the Church.’” He has always contended earnestly that all religious work and worship ought to be conducted according to the precepts and precedents of the New Testament, and his fidelity to honest convictions along this line has arrayed against him strong opposition from many of his personal friends and admirers. He has made many financial sacrifices rather than compromise his convictions, and in numbers of cases denominational organizations have used their influence against him and his work for God, because the doctrine of the New Testament, for which he earnestly contends, is disintegrating to ecclesiastical institutions. He makes all these sacrifices cheerfully for Christ's sake, and, with feelings of kindness and brotherly love for all men, continues “steadfast, unmovable, always abounding in the work of the Lord.” He has baptized hundreds of people and established many congregations of scriptural worshipers; and as far as his arguments and influence control Christians and churches, he keeps “the unity of the Spirit in the bond of peace” on the basis of New Testament precepts and precedents. He was married to Kate E. Simpson, March 20, 1862, and his present home is at West Point, Ky., not far from the city of Louisville. The field of his labor is at and around his home, in the neighborhood of Louisville, Ky., with occasional tours into other regions in the work of an evangelist. He is careful to align himself on all questions of religious work and worship according to

the teaching of the New Testament, regardless of consequences, and, in view of the disastrous results which men who keep themselves straight with God often suffer, he has adopted the following motto: "I had rather fall straight than stand crooked."

F. D. SRYGLEY.

CHAPTER XXX.

MODERN SANCTIFICATION.

AS defined by those whose views we propose to examine in this discourse, sanctification is a state or condition obtained instantaneously in answer to prayer, in which those who are fortunate enough to be in possession of its advantages are absolutely free from the commission of sin.

It was at first claimed that this blessing of sanctification, which, by way of preeminence, was arbitrarily called the “second blessing,” rendered it impossible for those in its possession to commit sin; that by sanctification the very capacity of sin was extirpated, that its influence so completely subjugated all that was sinful in human nature that sin as a factor was actually eliminated from the lives of all who were sanctified. It was found, however, that there were insurmountable difficulties in the way of a satisfactory defense of the doctrine as thus stated, and the statement was therefore modified. As now contended for, this doctrine consists in such a total indisposition and disinclination to sin that those who are sanctified do not, as a matter of fact, sin any longer. It is explained, however, that this entire exemption from sin grows out of the absence of any inclination or disposition to sin, rather than any actual incapacity for sinning, and on this account and in this way the sanctified Christian is absolutely quarantined against the commission of sin.

Since, so far as we could possibly have any interest in the

matter, it is immaterial whether this complete exemption from the commission of sin grows out of the absence of the ability to sin or of the absence of the inclination to sin, we shall limit our investigation to the question of fact: Is there any such a moral state obtainable in this life? And since we expect to show that no such a moral condition is within the reach of humanity, we consider it unnecessary to discuss the manner in which it is thought it can be obtained.

The religious world generally believe and teach that by the appropriation and use of the ordinary means of grace which God has provided for this purpose Christian people may grow in grace and in the knowledge of the Lord; that by the use of scriptural means they may become stronger and better; that by constant activity, patience, and prayer Christians may become more capable and competent in spiritual agency and in resisting, opposing, and overcoming spiritual wickedness; still they freely admit that any and every victory achieved in this respect, even with all the helps which God has provided for them, is obtained in the midst of fiery trials and fierce conflicts with the devil and his emissaries; and they further, and just as freely, admit that after their best efforts have been expended, even under the most favorable conditions, they come out of the struggle very far short of absolute perfection. The only perfection for which they feel justified in putting up any claim is a relative perfection, or a perfection obtained through pardon. Now the peculiar excellence claimed for this modern notion of sanctification consists in the assumed fact that the sanctified Christian is, by the reception of this "second blessing," exalted above all conflict with the world, the flesh, or the devil; that this peculiar blessing serves the purpose of an impregnable fortress, under the shelter of

which the soul serenely rests in a state of conscious security against all hurt or danger from foes without or fears within; that sanctification places the sanctified man completely beyond the range of the enemy's batteries and lifts him above the need of any means of grace to help, and beyond the necessity of any provisions for pardon. However desirable such a state of complacent satisfaction of mind and tranquillity of soul may be, it is nevertheless a matter of revelation that such exalted relations and such exquisite happiness are reserved exclusively for the denizens of a higher and better world than this.

Such a moral condition, such a relief from mental anxiety, such an exemption from soul care, is in striking contrast with that which inspiration ever struggled to inspire in the hearts of the disciples of Jesus. The apostle Paul—indeed, all the inspired teachers—inculcated, encouraged, and commended the fear of committing sin as the most desirable frame of mind, as the most favorable condition of soul, to afford any degree of security at all. Read the following: “Let him that thinketh he standeth take heed lest he fall;” “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it;” “Work out your own salvation with fear and trembling.” From such declarations the conclusion is unavoidable that the spiritual condition which this “second blessing” doctrine seeks to annihilate is that spiritual condition which inspired teachers everywhere court, foster, and encourage. From such expressions as we have quoted above we conclude that inspired men knew nothing of a moral state in the occupancy of which Christian people might confidently assure themselves of absolute security against the danger of sinning, but that, on the contrary, the

moral state which they occupied, and any which they recommended as of possible attainment, left them thoroughly assured of perpetual liability to, and of continual danger of, committing sin.

It will scarcely be expected that in one discourse we shall notice everything which has been presented in support of these extravagant claims. We hope, however, even within this small compass, to be able to present a complete and satisfactory refutation of the doctrine. The alleged scriptural proof texts of the doctrine are all so much alike that the argumentative necessities of the case are on that account very greatly abridged. When the misapplication of one passage is shown, the misapplication of all other passages like it is also shown; so that a very bulky defense of this kind can be disposed of in a much briefer reply. We think the entire defense of this question can be fully and fairly stated in two general arguments, to which we now invite attention.

1. The first argument offered in support of the doctrine under investigation is founded on the fact that in the Scriptures disciples are required to be holy. We quote the following: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:15, 16; see also Heb. 12:14; Eph. 1:4; 5:26, 27.) Now there are many passages precisely similar to this in meaning scattered through the Bible, all of which are quoted as so many proofs of this doctrine. I need not repeat that, if the passage above quoted falls short of proving the doctrine, a Bible full of similar passages would fall similarly short. So that attention to this one obviates the necessity of attention to any others of the class to which it belongs. The advocates of

this modern notion of sanctification contend that in this passage disciples are, in the first place, required to be holy, and holiness itself means sinlessness; and, in the second place, the disciples are here required to be holy like God is holy, and God's holiness is sinless holiness.

In reply to this argument as thus stated, we will say, first: No matter what meaning is given to the word “holy” in such passages of scripture, still such an interpretation of this and all similar passages is contradicted by many other declarations in the word of God. In proof of which I quote, first: “Who is like unto thee, O Lord, among the gods [the marginal reading has “mighty ones” for “gods “] who is like thee, glorious in holiness, fearful in praises, doing wonders?” (Ex. 15:11.) In righteous conduct or holiness of life, God cannot exceed absolute perfection. Now this scripture teaches that no man, sanctified or otherwise, can be favorably compared with God; consequently the passage teaches that any holiness or sanctification of man's, no matter in what this holiness may consist, or how refined or exalted it may be, nevertheless falls short of absolutely perfect holiness.

We quote, next: “There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.” (1 Sam. 2:2.) This is a part of Hannah's song of thankfulness and praise when she brought the child Samuel to Shiloh and consecrated him to the Lord. If her statement is to be accepted as authority, then it surely settles the question; and even though its inspiration be denied, still the circumstances under which it was uttered show that it was approved by inspiration. It was made in the presence of the high priest, Eli, without his rebuke (and he was in the habit of reproving her when she was wrong—see 1 Sam.

1:14), and inspiration allowed it to thus go to record without any correction or modification; so we conclude that Hannah spoke the truth when she said: "There is none holy as the Lord." But this declaration could not be true, if any man, sanctified or unsanctified, is holy like the Lord is holy. From the evidence here submitted, we conclude that the holiness in men's lives demanded by the doctrine of modern sanctification is not true.

If there remains any doubt in the mind of any one on this point, our next quotation should certainly and forever remove that doubt: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee." (Rev. 15:4.) In this passage the apostle John records the testimony of the "seven angels" which he saw in his beatific vision on Patmos, together with the testimony of "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name;" and these, as thus reported, with one voice proclaim, so that the whole universe may know assuredly, that God only is holy.

We conclude, therefore, from the evidence furnished in these scriptures, that the doctrine of holiness, as taught by modern sanctificationists, is not true; and any interpretation given to any passage in the word of God which would make the passage prove this doctrine must of necessity be a false interpretation.

"But," it may be inquired, "what disposition shall be made of the text quoted, which seemingly at least supports the doctrine in question?" In reply, I submit that the word "holy" and its Greek representative most usually, in the Scriptures, mean "consecrated or set apart to a sacred use." If this is the meaning in the passage quoted, and in

similar passages in the word of God—and I am fully of the opinion that it is—then such passages have no bearing whatever upon the question under discussion; but even if we allow that the word “holy” in this and similar passages means right living, still it may not in such passages be used in an absolute sense. Words frequently—and especially words implying active agency—have a relative meaning, limited and restricted by the subjects and agents to which they are applied. For instance, in the third chapter of Habakkuk, he says: “The everlasting mountains were scattered, the perpetual hills did bow.” Now the word “everlasting” in this passage cannot be taken in its absolute sense of endless duration, since, in the very passage itself, such a meaning is contradicted by the statement that these mountains “were scattered.” Since the subject to which this word applies will not allow it to have its extended meaning of endlessness, it must be understood to have a more restricted signification. So in the use of the word “holy.” The extent of its meaning in any particular passage depends upon the agent with whom it is associated. If that agent is capable of absolute holiness in life, then such meaning may be given to it; but if, on the other hand, the agent is capable of only a relative holiness, then the laws of language, as we have seen, will allow the use of this same word, but with a restricted meaning. In the case in hand, since the agent in one instance is God, who is, because of his nature and environments, capable of absolute sinlessness in life, the word “holiness,” when associated with him, may be understood as having this absolute meaning; and since the agent in the other instance is man, who, on account of his ignorance, frailty, and multiplied embarrassments, is capable of only a life of relative holiness, the laws which govern lan-

guage allow the word to be associated with him, yet it must in such a case be taken in a limited sense. Whenever, therefore, holiness, in the sense of right living, is demanded of man, it is only a relative holiness, for which man is competent, and not absolute holiness, for which, as we have already seen, God alone is competent, that is then demanded. So that, even allowing a meaning for this word which cannot be certainly claimed for it in these passages, still it cannot be proved that God in them demands of man absolute sinlessness in life.

In reply to the second limb of the argument—viz., that the disciples are here required to be holy like God is holy, and God's holiness is sinlessness—we submit the following: It will again be observed that if we give to the word “holy” in this passage of scripture its usual meaning—viz., “consecrated or set apart to a sacred use”—then the passage has no possible bearing upon the question of right living. While we might with this kind of alibi reasoning leave the question settled in this way, still granting to the advocates of this doctrine every advantage which they could wish, we will proceed with our examination of the question on the basis of this assumed meaning of the word “holy.”

In the passage quoted there is no reference whatever to degrees in holiness, either as it applies to God or his disciples. The apostle here simply mentions the fact that God is holy as a reason why the disciple should be holy. It is one of many similar statements to be found in the word of God. For instance, Jesus says: “This is my commandment, That ye love one another, as I have loved you.” Jesus does not in this statement demand upon the part of his disciples a love for each other equal to that which he exercised toward them, because in the same passage he taught that

his love was greater than any man's love could be. So also in the matter of holiness. While he demands that his disciples shall be holy, he does not in the passage fix upon God's holiness as the standard by which human holiness is to be measured, but it is given simply as a reason why man should be holy. The two passages are precisely alike, and the meaning of both may be better expressed in the following paraphrase, which a little more profusely expresses the Savior's meaning: "Inasmuch as I have loved you with a divine love which is above and beyond all human love, so do ye also love one another with a human love, which is inferior, it is true, but such, nevertheless, as imperfect humanity can exercise." "Inasmuch as I am divinely holy, which is a holiness which God only possesses, so also be ye holy in a relative sense, such only as frail humanity can attain unto." So that it appears, even granting that the questionable basis on which this argument rests is substantial, still the argument itself is not conclusive, and fails to establish that which is intended to be proved by it.

While the argument founded on the scriptural demands of holiness which we have been considering has doubtless been refuted to the entire satisfaction of the reader, yet, since we intend this to be a kind of Manilla or Santiago affair, we will submit an argument here by way of rebuttal, founded on the scriptural use of this same word "holiness."

It should be known that "holiness" means "sanctification," and to be holy means to be sanctified. It should be known that, while there are two words used in the English Version, there is but one word in the Greek scriptures (from which the English Version is a translation) to express the one thought, which the one Greek word and the two English words express. The words "saint" and "holy man" are

represented by one and the same word in the original scriptures, and consequently mean exactly the same thing; so also the words “sanctify” and “make holy,” and the words “sanctification” and “holiness.” The reader will keep this in mind while we quote the two following passages of scripture: “Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord” (1 Cor. 1:1, 2); “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11). I remark that Paul here calls all the members of the church in Corinth “saints” and “sanctified” people, and yet elsewhere he severely reproveth them for their carnality and heresy, and, some of them, for the grossest sensuality. So that in these passages we see that Paul applies the word “saints” (or holy men) and “sanctified” (or men made holy) to those who are very far removed from absolute holiness of life, such holiness as attaches to God. From which we conclude that when God demands holiness in his disciples, it does not follow that in this demand he means absolute sinlessness in life.

2. We now invite attention to the second argument adduced to prove the doctrine of modern sanctification. This argument is founded on the perfection which is demanded of the disciples of Christ in the Scriptures. As a sample of the class of scriptures adduced as the foundation of this argument, we quote as follows: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48; see also Col. 1:25-29; Heb. 10:14.) The argument

founded on this and similar passages, like that based on holiness, is twofold—first, God here demands perfection, and perfection means sinlessness; secondly, the perfection here demanded is such as God possesses.

Here again we observe that, so far as a refutation of this argument is concerned, it matters not what meaning is given to the word “perfect.” Just as we showed, in reference to the other class of scriptures, since the interpretation required by the argument made them contradict numerous other passages, so now we propose to show that this interpretation makes this passage also contradict other passages whose meaning cannot be misunderstood.

Solomon, in his dedicatory prayer when the temple was finished, uses this language: “If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee, . . . then hear thou their prayer and their supplication.” (1 Kings 8:46-49.) In this declaration, Solomon, under the inspiration of God's Holy Spirit, declares that “there is no man that sinneth not.” The same declaration occurs in 2 Chron. 6:36. Now, if in the passage in Matt. 5:48 Christ demands sinless perfection in human life, he demands what Solomon declares no man can give.

Again: “For there is not a just man upon earth, that doeth good, and sinneth not.” (Eccles. 7. 20.) Here again this inspired prophet and king declares that no man lives without sin; and without any doubt he in this declaration antagonizes the interpretation imposed by sanctificationists on

such passages as Matt. 5:48, by which they think their doctrine of sinless perfection can be maintained.

Again: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Ps. 14:2, 3.) The testimony of David in this psalm is in perfect accord with that of Solomon. He also declares by inspiration the melancholy fact in human history that "there is none that doeth good, no, not one," by which is meant there is not one who lives an absolutely perfect and sinless life. Paul, the apostle, reproduces this statement in the Roman letter. (Rom. 3:10.) Besides, in the seventh chapter of this Epistle, he gives us a concise account of his own personal experience which adds all the weight of his apostolic authority in the settlement of this question.

But we again quote from the word of God: "For in many things we offend all." (James 3:2.) It is better translated in the Revised Version, as follows: "For in many things we all stumble." Here an inspired apostle declares that he, in common with all to whom he wrote, makes blunders, and makes these blunders in many things. He seemed to know nothing of an absolutely faultless life.

Again: "If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:8-10.) Surely this is enough. When John, who was doubtless of the best, the highest, and the purest type of Christian life, makes such damaging statements concerning Christian capabilities and possibilities in Christian life, the question ought to be considered settled.

Since this passage from Christ's Sermon on the Mount, and all similar passages, when so interpreted as to make them demand sinless living, oppose and contradict all these declarations in God's word, we feel justified in pronouncing such an interpretation false.

But here again the inquiry is raised: "What is to be done with this and similar passages which seem at least to teach the obligation of living an absolutely pure, holy, and righteous life?" In reply to this inquiry, I remark, first, that just as it was ascertained to be with the term "holiness," so it is with the word "perfection"—that is, the word is sometimes used in an absolute sense, and sometimes in a relative sense, this depending on, and being determined by, circumstances connected with its use, particularly its association with the agent of the perfection in the case. When the agent is God, then the perfection which is ascribed to him is, among other things, absolute sinlessness; but when the agent is man, then the perfection which is ascribed to him is relative and limited. The word "perfect" is constantly used in this latter sense in common speech and literature; so that, simply because perfection is demanded of the disciples of Christ, we may not conclude therefrom that absolute perfection is meant. I remark, secondly, there is a sense in which, in the Scriptures, the disciple of Christ is said to have attained unto a righteousness other than personal righteousness. It is a "righteousness imputed," rather than a perfectly righteous life lived. The attainment of the first of these is possible; and when attained, man has then reached the highest state of perfection possible in this life. The attainment of the latter is clearly impossible, even in the best-ordered Christian life. But it should be a matter of everlasting praise and thanksgiving

that in the attainment of the former such ample provision is made for all failures in the latter.

In reply to the claim that in this passage a perfection such as God possesses is demanded of man, we submit that the expression, "even as your Father which is in heaven is perfect," is not a statement of the kind or degree of perfection demanded; but, like it was ascertained to be in the passage demanding holiness, this expression simply states the reason or ground for the demand of such perfection as is required of his disciples.

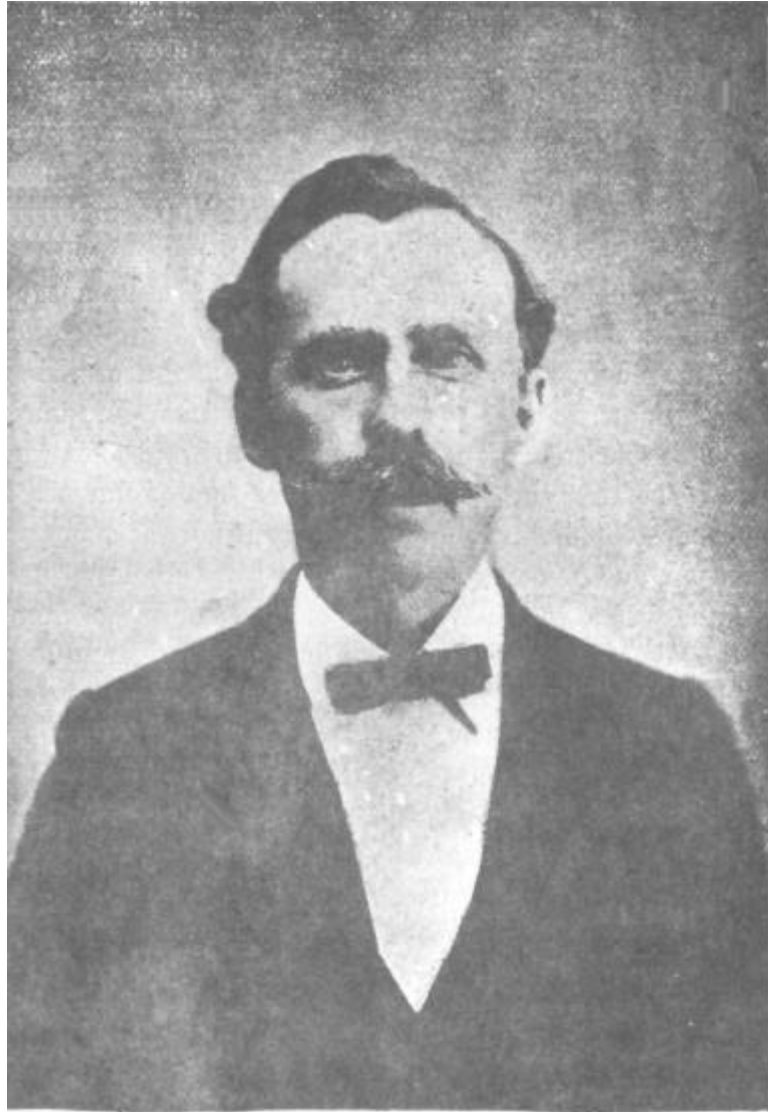
In conclusion, we will quote one more passage of scripture which not only shows what the meaning of sanctification is, as taught in God's word, but also the time when, and the manner how, people become sanctified: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) From this passage we learn that all the disciples at Ephesus were sanctified, that they were sanctified when cleansed, that they were cleansed when they were washed with water; and when they were thus sanctified, cleansed, and washed, they were made spotless, wrinkleless, holy, and without blemish, or any such thing—a glorious church, thus fitted and prepared to be presented to Christ, who loved it and gave himself for it.

G. G. TAYLOR.

CHAPTER XXXI.

LIFE OF JOHN MOODY M'CALEB.

JOHAN MOODY M'CALEB was born among the hills of Hickman County, Tenn., September 25, 1861. His father was a farmer, who owned a farm of two hundred and sixty acres—rough, steep, and stony, but rich and productive. His mother was the daughter of John Pitts Beasley, who lived on Mill Creek, Hickman County, Tenn., and who came in his earlier days from North Carolina. She was a good woman; she loved everybody, but she was not blind to the faults of anybody. She often criticised severely those whom she loved dearly. She was a devout Christian, and, though she lived two miles from the meeting place of the church, she always met with the disciples on the first day of the week to break bread. She was especially kind to the poor, but felt a holy contempt for “aristocracy.” She was always prompt to correct her children if they spoke disrespectfully of people because they were poor or of the lower classes. She never allowed her children to run at large on Sundays, as was customary with her neighbors, but either kept them at their lessons at home or took them to religious meetings. Her husband was strictly moral and rigidly honest, but he was not a Christian. He was killed by accident when his youngest son, the subject of this sketch, was six months old. He was opposed to war from conviction, and hence never enlisted as a soldier. While on a journey, he was halted by a picket on duty in the Civil



JOHN MOODY M'CALEB.

War; but he did not hear the "halt!" by reason of the noise from a swollen stream, and the picket shot him through the heart. He was buried where he fell, on Yellow Creek, in Dickson County, about forty miles from home. His wife determined to have him brought home, but the roads were bad, the weather was inclement, the country was full of "bushwhackers," and no one would undertake to remove his body. She finally determined to do it herself, with the help of her oldest son, who was then about fifteen, and they prepared to start alone in an ox wagon, when two neighbor men, moved by the energy and determination of the bereaved widow, went and brought the body home and buried it. This Christian woman was left in the midst of war a widow, with six little children to care for. John Moody went barefooted winter and summer till he was about five years old, and he never had a suit of "store clothes" till he was almost grown. His mother clothed her whole family by the labor of her own hands, with cards, wheel, and loom. His first lessons in books were taken from his mother as he sat on the loom bench by her side while she wove cloth and taught him at the same time. She taught him to read by the time he was three years old. When he was six or seven years old he started to "free school," two and a half miles from home. He walked back and forth, morning and evening, every day. The school-house was a log cabin, low, and with the rafters for ceiling; the seats were split logs, with the flat side turned up, and wooden pins driven in auger holes on the underside for legs; the writing desk at the back end of the house was a broad, undressed plank, about twelve feet long, supported by inclined pegs driven into finger holes in the wall. A log was sawn out the full length of the house just above the writing desk to give light to the

scribes. The writers made their own ink out of poke berry juice or elder berry juice. Fragments of four terms at school with these facilities were all the educational advantages he had till he was twenty-one years old. Barring the few weeks he spent in this school, his mother kept him busy at work on the farm and in the house. When not at work in the field, she required him to do all sorts of housework. He would cook, spin, fill quills, milk the cows, clean the house, churn, and sew under her instruction while she was busy at the loom. She also taught him to use carpenter's tools, and he made many useful articles of household furniture. As her children grew up and married, she divided off the little farm among them and settled them around her in homes of their own. When John Moody was twenty years old his mother died, and soon after her death he sold his interest in the little farm and tried his fortune in business for himself as a book agent. He was not a success in this line of business, and his next venture was in teaching writing schools, at which he succeeded fairly well. He was baptized by J. M. Morton during a meeting held by J. M. Barnes, at Dunlap, Tenn., when he was about fourteen years old. Soon after he was baptized he began to take an interest in religious meetings, and gradually began to speak and pray in public as he grew older. He was always quiet in manner and religious in nature; and perhaps before he thought of such a thing himself, others began to look on him as a boy who would be a preacher. His talks and prayers in public strengthened this idea, and before he knew it the people began to consider him a preacher. By teaching school he earned money enough to attend boarding school, first, at Little Lot, in Hickman County, and, next, at a country school taught by William

Anderson, in Maury County. His deportment was good and his progress was rapid in these preparatory schools, and during the years immediately following, while engaged in school-teaching at different places, he took a course of Bible study under Ashley S. Johnson by correspondence. In the spring of 1888, when he was twenty-six years old, he entered the, College of the Bible, Kentucky University, Lexington, Ky. Though he had been a school-teacher several years, he had never been out of Tennessee, and had never been on a railroad car. He took the train for Lexington at Columbia, Tenn., where, for the first time, he entered a passenger coach on a railroad. While a student at Lexington he preached occasionally on Sunday, and during vacation he preached at several points in Tennessee in the vicinity of his old home. In 1890 he wrote his first article for the papers, which attracted attention and opened to him a wider field of usefulness. In 1889 he held his first protracted meeting in a school-house in Daviess County, Ky. He started to this meeting with only about half enough money to pay his railroad fare; but a little country congregation where he stopped on the way, without any knowledge as to his financial condition, gave him enough money, unsolicited, to get to the place, and leave ten cents in his treasury. The meeting continued into the fourth week, and nineteen souls were added to the Lord. He remained at Lexington three years and six months, and, by special diligence in study, completed the four-year course in English and took the prescribed course in Hebrew and two years in Greek. The last vacation while a student at Lexington he labored successfully as an evangelist in Southern Kentucky and Middle Tennessee. The first year after he left school he labored as an evangelist in Middle Ten-

nessee and Central Kentucky. He was married, October 7, 1891, and in March, 1892, he left America for Japan, to preach the gospel to those who worship idols. He is still in that country and engaged in that work. While a student at Lexington, Ky., he argued that Christians in New Testament times "went everywhere preaching the word," without any definite arrangement for support or salary; and when an opportunity opened to him along the line of his own argument, he was equal to the emergency, and he practiced what he preached. He has been supported by voluntary contributions and encouraged by letters of brotherly love and sympathy from Christians and churches in different parts of the world all these years, and that which was lacking he has supplied by the labor of his own hands.

F. D. SRYGLEY.

CHAPTER XXXII.

CONSCIENCE.

“Herein do I also exercise myself to have a conscience void of offense toward God and men always.” (Acts 24:16, R. V.)

CONSCIENCE approves or condemns that which the mind thinks to be right or wrong; it causes pain when violated, and pleasure when obeyed. “Herein do I also exercise myself,” says the apostle, “to have a conscience void of offense toward God and men always.” Paul never violated his conscience. He was careful to have regard for its rights always. The conscience of some never goes right; you cannot depend upon it.

In one of the provinces of Japan is a town called Narita. In it is a famous temple known all over the country. I was standing in this temple a few days ago. The way leading up to it is past great and frightful images; ponds of the historic turtle lazily floating around; up flights of stairs; between curiously laid out little gardens, with their bronze images; artistically laid stones, between which grow fancy-shaped cedar shrubs; and amid shrines, gods, heroes, and flying banners in abundance. The simple-hearted were there. One old man in particular attracted my attention. On a mat in the audience room of the temple, amid long and waving signs written in letters of gold, and surrounded with carved work of beauty, with the great image of Fudo fronting him, he sat. His head was bowed; his hands were

clasped in front of him, across which slowly rolled a string of beads as the thumb counted them off one by one and he repeated his prayer. By and by this part of the ceremony was finished. Then he got up, and, walking over to the left a little, sat down before two other images and said his prayer. Having finished here, he went to the right, and, sitting down before two other idols of like character, he repeated his prayer. All being ended, he got up and looked about him. He seemed perfectly satisfied with what he had done. Walking carelessly about a little, just as men do when they feel they have completed some task of the day, he turned and went contentedly away. This man had done exactly what his conscience had directed.

Yesterday morning two young women, aged twenty-one and seventeen, respectively, came and knocked on their little bells beneath our window. They had on large hats shaped like a sieve, and the garments of traveling priests. Of course they wanted alms. I asked them to work and I would pay them what was right. At six o'clock, when they had finished their task, I inquired into their history. They lived far to the southwest, several hundred miles away. The mother of one had had a severe case of sore eyes, but had gotten well. To express their gratitude to the gods, the girls had gone on a pilgrimage to the most famous temples throughout Japan; had been absent from home almost three years, and would not return till the end of the year, when the three years would be completed. I tried to persuade them it was foolish, vain, and the improper thing for young women to do. Their only reply was that it was the desire of their hearts, and they turned away with a laugh of contempt. They could lie down and sleep sweetly at night, feeling that they were doing the part of faithful daughters.

They will probably never investigate to see that they have been deceived. Their conscience will never be disturbed till new light is thrown upon it.

When men get false religions, the proper thing to do is to get rid of them, go to the Lord and purchase gold that has been tried in the fire. Conscience alone can never set us right. It must be directed by the word of God. So long as Saul was led by the Pharisees and doctors of the law, conscience was continually leading him astray; and not till he heard the word of the Lord was he guided aright. It will not do to conclude that we are entirely safe and are emphatically right because our conscience says so. It can only follow the light it has, whether true or false. The examples of the old man at Narita and the two young women that came to our home yesterday clearly illustrate this. Now, many of you have had an easy conscience for years. You were sprinkled when you were babes; you have had your little ones sprinkled in like manner, and the dear little ones did look so sweet, and the church did look so nice, and the choir sung so well, and the minister had such a nice service! How could it have been wrong? You have not had a doubt about it, and are almost angry with me for raising a question about it; but please take this question seriously: Whose light did you follow? Did the Lord say for you to have your babies sprinkled? Just take his word, now, and ask him if he did.

A steamship once left the dock at Liverpool for New York. According to the compass, they were two hundred miles from the Nantucket Shoals. Presently the watchman cried out: "Land, ho!" The engines were reversed and the ship quickly brought to a standstill, when it was found that they were not more than two lengths from the shoals.

It was afterwards found that the needle of the compass had been deflected just the smallest fraction by a nail which the carpenter had driven in putting up a stove. So the conscience must not be disturbed by covetousness, worldly ambition, pride, denominational environment, or ecclesiastical authority, if we expect from it true and faithful service.

Every Christian must have regard for those who have weak consciences, and be willing to deny himself some things for their sake. "Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." "For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ." Maybe you will say a brother has no business to have such a weak conscience. Quite true; but what business have any of us with sin at all? Yet, though we became sinners, Christ pitied us. and died for the ungodly. The son who acts imprudently and receives a wound that makes him a cripple for life is not cast off by his parents, but is cared for all the more tenderly. He has no business with a weak and crooked limb from which he must go on crutches; but by misfortune he has it, nevertheless. It is the father's duty to adapt himself to the circumstances and care for his son. He would be a brutal father if he did not. He has regard for his lameness and still cares for him as a son. In crossing a hilly country, the father does not take the road of his own preference, but the one his son is best able to travel. In

this he makes straight paths for his feet, lest that which is lame be turned out of the way. Now, many are lame spiritually; they halt and hobble along. The fact that they are trying to go at all under the circumstances should elicit our sympathy. We must have a tender care for them. There is one thing in connection with this matter that possibly you have not thought of. The lame man is apt to select the safest road. He knows his own weakness, and will choose the path along which there is least danger. Those who feel strong will be inclined to venture on dangerous ground; but in keeping back in company with the weak, while it may appear to be an inconvenience, their safety is secured. In the case Paul gives about eating meat, it actually so turned out that the weak brother was correct, while he who felt at liberty to sit at meat in an idol's temple was on forbidden soil. Do you ask for the proof of this? Just turn two chapters ahead—I mean 1 Cor. 10—and, beginning with the twentieth verse, we will read it together: “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.” The weak conscience consists not in erroneous views or weakness of intellect, but a moral weakness that makes one cautious not to venture too far. Such may sometimes put us to some inconvenience, but they are the safest men in the church to follow.

Conscience is guided by the light which it receives. When guided by wrong teaching, it says: “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.” (Acts 26:9.)
Conscience

is dependent on training and outside influences. A man can be educated to think right wrong and wrong right; and the conscience will give its consent to the wrong and make the heart just as easy as though it were right. Until Paul turned himself about and let a new light shine in upon his heart he could “in all good conscience” take the life of the very saints of God.

“Conscience’ is a Latin word, though with an English termination, and, according to the very notation of it, imports a double or joint knowledge—to wit, one of a divine law or rule, and the other of a man's own action—and is properly the application of a general law to a particular instance of practice. The law of God, the example, says, ‘Thou shalt not steal;’ and the mind of man tells him that the taking of such a thing from a person lawfully possessed of it is stealing. Whereupon the conscience, joining the knowledge of both these together, pronounces in the name of God that such a particular action ought not to be done. And this is the true procedure of conscience, always supposing a law from God before it pretends to lay any obligation upon man. Conscience neither is nor ought to be its own rule.” (South.)

Conscience has no power of judging of that which is beyond the range of its own experience. The five senses are the avenues through which it comes into communication with the outer world. If an event take place or a truth exist at the next door or across the sea, it is equally ignorant of both till some one of the five senses receives the message and conveys the intelligence. My wife and children might be murdered in the next room and I be entirely unconscious of it till next morning, when, walking into the room, I see

their corpses lying on the floor. My eyes have conveyed the intelligence. A friend may die in a distant country, and I go on for months without the slightest pang of sorrow, till one day a friend comes and tells me. On hearing of the event, I am sad. There is also a certain sense in which feeling may be made to cooperate with the conscience within to establish certain facts in our own hearts. The blind girl runs her fingers over the raised letters; certain forms and combinations convey thoughts that cause pain or pleasure. It is only in this sense, however, that the feelings can be made to serve as a witness with our conscience. It is impossible for the feelings, in the ordinary use of the term, to give us any assurance of being correct. The feelings and emotions, as commonly experienced, are nothing more than the strugglings of an aroused conscience for the light. Jacob was conscious that he saw the bloody coat of Joseph and that he heard the story of his sons, indicating that a wild beast had torn him to pieces; but his conscience could not go beyond the bounds of his own personal experience and tell him that, according to the facts that took place at Dothan, the boys were lying. For thirteen long, gloomy years conscience could not convey the slightest ray of light to the sorrowing father, that all his sorrow was caused by a story without foundation. Not till the facts to the contrary came within his own experience was he undeceived. But if the impressions made upon the mind come from a true source, this, with the certainty of our own conscience of what we experience, establishes truth beyond a question. As to the soul's salvation and freedom from sin, the only infallible source from which to receive the truth is the word of God. This, together with our own conscious experience of having

accepted it and conformed our lives to it, makes it certain, by the mouth of two sure witnesses, that we are his children. (Rom. 8:16.)

The power of conscience is something wonderful. It is the fulcrum by which the lever of God's truth lifts the world out of sin. It is a strong tower against every attack of the hosts of Satan. It has faced church trials, ecclesiastical courts, and the authority of civil magistrates. Under the severest persecution it is calm and unshaken; in the very face of death it unhesitatingly says: "None of these things move me." In the year A. D. 311, a Christian by the name of Balsam was apprehended in the persecution by Maximus. When brought before the governor, Severus, he was asked his name. He replied: "'Balsam' is the name of my family, but I received that of 'Peter' in baptism. "" Of what family and of what country are you?" "I am a Christian." "What is your employ?" "What employ can I have more honorable, or what better thing can I do in the world, than to live a Christian?" "Do you know the imperial edicts?" "I know the laws of God, the sovereign of the universe." "You shall quickly know that there is an edict of the most clement emperors commanding all to sacrifice to the gods or be put to death." "You will also know one day that there is a law of the eternal King proclaiming that every one shall perish who offers sacrifice to devils. Which do you counsel me to obey, and which do you think should be my option—to die by your sword, or to be condemned to everlasting misery by the sentence of the great King and true God?" "Seeing you ask my advice," said Severus, "it is, then, that you obey the edict and sacrifice to the gods." "I can never be prevailed upon to sacrifice to gods of wood and stone, as those are which you adore." "I

would have you know that it is in my power to avenge those affronts by your death.” “I had no intention to affront you; I only expressed what is written in the divine law.” “Have compassion on yourself, and sacrifice.” “If I am truly compassionate to myself, I ought not to sacrifice.” “My desire is to use lenity; therefore, still do allow you time to consider with yourself, that you may save your life.” “This delay will be of no purpose, for I shall not alter my mind. Do now what you will be obliged to do soon, and complete the work which the devil, your father, has begun; for I will never do what Jesus Christ forbids me.” Severus then ordered Peter Balsam to be tortured upon the rack. “What say ye now, Peter? Do you begin to know what the rack is? Are you yet willing to sacrifice?” “Tear me with iron hooks, and talk not of sacrificing to your devils. I have already told you that I will sacrifice to that God alone for whom I suffer.” His tortures were then redoubled, and the man of God sung with great joy: “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life.” His tormentors growing weary, others took their places, and his blood ran down in streams, while the pitying crowd cried out: “Obey the emperors; sacrifice, and rescue yourself from these torments!” “Do you call these torments?” replied the martyr. “I, for my part, feel no pain; but this I know: that if I am not faithful to my God, I must expect real pains, such as cannot be conceived.” The cruel Severus again insisted: “Sacrifice, Peter Balsam, or you will repent it.” “Neither will I sacrifice nor shall I repent it.” “I am just ready to pronounce sentence.” “It is what I most earnestly desire.” “It is our order that Peter Balsam, for having refused to obey the edicts of the invincible

emperors, and having contemned our commands, after obstinately defending the law of a man crucified, be himself nailed to the cross." It makes our heart sick to even pen this story of suffering, which is only one among thousands where men and delicate, tender women have borne untold cruelties rather than violate the voice of conscience.

The way to reform men is to arouse their conscience. Rules, pledges, and promises avail but little; but if one's conscience be in it, he will do right without a promise. When people are continually pledging themselves to do this, promising to do that, and are agreeing to quit something else because persuaded by others, it is a sure sign that their conscience is not at work. Though the man is alive in a sense, his conscience is bound about in its graveclothes, and needs to be loosed and let go. The story is told of two neighbor infidels who lived in New England. From attending a revival, the conscience of one had been aroused, and he determined to reform. He went to his neighbor, who ridiculed him. He replied: "Well, I have a duty to do, and I want you to stop talking and hear me. I have not slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, and I took them and marked them with my mark; and you inquired all around, and could not hear anything of them; but they are in my field, with the increase of them, and now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it, and now I am at your option. I will do just what you say. If it is a few years in the State prison, I will suffer that; if it is money or property you want, say the word. I have a good farm, and money at interest, and you can have all you ask. I

want to settle this matter up and get rid of it.” The infidel neighbor began to tremble. “If you have those sheep, you are welcome to them. I don't want anything of you, if you will only go away. A man who will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep, if you will only go away.” “No,” the man insisted, “I must settle this matter up and pay for the sheep; I shall not be satisfied without; and you must tell me how much.” “Well,” said the other, “if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent interest on the amount, and go off and let me alone.” Tell me that such a man as this needs pledges to make him do right! The greatest surety for honesty and upright living is an active, living conscience. If this once arouses one to holiness, you had as well try to stop the avalanche as to prevent his going forward.

When clouds cover the sky, one may travel for miles without his shadow; but let the sun burst forth, and there lies his shadow at his feet. Conscience is like the ever-present shadow. We may try to flee from it, but in vain. It may, by the clouds of drunkenness, covetousness, and a dissolute life, seem to disappear; but along the path of life the sun of nobler sentiments will burst forth upon the soul, and the conscience will point to a misspent life and deeds of crime. Her voice may be silent for years and her presence be forgotten; but, when least suspected, some incident in life will cause her to again rise up before us with her solemn tones of warning: “Repent, repent! Break off from your iniquities, and, so far as able, make restitution for the wrongs committed against others.” The sons of Jacob, for example, sold their brother and went on about their business as

usual. Thirteen eventful years had passed, when one day they were brought before the young ruler of Egypt. He was a stranger and dealt rather hard with them. The incident was of such a nature as to bring up earlier days. The distress of soul and the pleading look of Joseph as he was being given over into the hands of strangers made their hearts ache as they remembered it, and they, turning one to another, said: "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Seventeen years more pass by. They are now men considerably advanced in years. Jacob, their father, dies, and is carried back and buried in the old family graveyard. A new problem arises. The brothers begin to solve it after the manner of a guilty conscience: The old man is dead now. It may be that our brother has just been waiting, out of respect to his father, that he has not punished our crime. "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." Thirty years had passed; they were no longer young boys of the field together, but were now men of mature age; they were in a different country among a different people and new surroundings; but one thing they could not leave behind, and that was conscience. Her unchangeable voice was still heard: "Go and ask your brother's forgiveness." If conscience is thus to be a life companion, is to abide with us in death's dark hour and face us in eternity, what is our duty in regard to it? We have seen that it may be led astray, perverted, and abused; that it may be weak and its voice of warning low. One thing, however, can be said of conscience: It is not a hypocrite. It was never known to natter or be insincere. If educated and given a chance, it

leads from darkness to light. Its power to endure and to arouse men to action is wonderful. It tosses strong hearts on their pillows, drives sleep from the eyes, and forces them to the performance of long-neglected duty. It does not seek the public to make a display, but in the silent solitude of the midnight hour, when there is not an eye to see or an ear to hear, save Him who watcheth over all, it turns like a true friend and whispers in a low, soft tone: "Go and ask forgiveness; make restitution, for I am ill at ease and cannot rest" We may do many things to appease it; we may neglect it; we may attempt to flee from it; we may try to drown it with the cares of this world and a corrupt life; but one thing only will satisfy its demands: "Do as I bid you." Rest assured, kind reader, that conscience will never make a compromise. You may pervert it, abuse it, and for the time crush it; but to make conscience yield, you cannot. Like the wasp you have crushed with your heel, it still has power to sting, and in an unsuspected hour will yet startle you as a madman. Some men and their conscience are like some men and their wives: they are unhappily matched. Life becomes one continual round of discord, because the one is constantly trampling upon the rights of the other, who, in turn, never ceases to make known her grievances. Make peace, therefore, with your eternal companion. You can never be divorced; you should not seek to be. Conscience is your truest friend. She will never forsake you or be unfaithful. Conscience is not infallible, but it is sincere. It pleads for the light; let us heed its voice. In the evening of life it will give comfort and peace; when we reach the shadows of the grave it will brighten the dark path; in eternity's morn it will rise up and call us blessed.

J. M. M'CALEB.

CHAPTER XXXIII.

LIFE OF R. W. OFFICER.

R. W. OFFICER was born in Murray County, Ga., . August 18, 1845. He obeyed the gospel at the age of twenty-five, and was baptized by Dr. Barris, at Salem, Franklin County, Tenn. He was married to Miss Lota Venable, of Winchester, Tenn., December 25, 1870, with whom he still lives happily. His first effort to preach was the night he believed the gospel. At the close of a sermon on the subject of the resurrection, he arose and said: "I believe with all my heart that Jesus Christ is the Son of God, and I want to be baptized." The preacher, being a Methodist, produced a discipline, and he said: "That is the wrong book." The preacher asked him to explain himself, and he referred to cases of conversion in Acts of the Apostles as examples which he wished to follow. He talked several minutes, and closed by saying: "I am in the condition of mind the Ethiopian eunuch was in when Philip preached unto him Jesus. I want to find a man who will be as kind to me as Philip was to the eunuch. Can I find him here to-night?" Several preachers were present, but no one responded. He then said: "Is there no convert here to the gospel which Philip preached to the eunuch? Then I will have to convert some one." From that night forward he labored to convert some one to baptize him as Philip baptized the eunuch. He finally succeeded, and Dr. Barris baptized him six months afterwards on the con-



R. W. OFFICER.

("White-Man-Not-Afraid-of-Thunder.")

fession of his faith in Jesus the Christ The Liberty Baptist Association employed him as their missionary, and each year for six years, during which time he labored in that capacity, he was called upon—sometimes more than once in a year—to answer the charge of heresy. He was a constant and careful student of the Bible, an original and independent thinker, and a fluent and vigorous speaker. He traveled extensively and labored continuously in word and doctrine publicly and from house to house in the mountain region of North Alabama. He quoted scripture readily and copiously from all parts of the Bible, and the people so far exaggerated his familiarity with the Holy Scriptures as to think he could read the whole Bible from memory. The tenacity with which he adhered to the Bible, and the vigor, and even recklessness, with which he assailed everything in the way of religious work or worship not found in the New Testament, attracted much attention, drew large audiences, and caused no small stir in all denominations wherever he went. He repudiated everything in the way of a church, save the church of God, and his ideas about the church of God were so far from the doctrines and practices of the various denominations that few people seemed to understand exactly what he was driving at. The prevailing idea was that he was trying to start a new church, but he said he wanted no church, save the one that is in the New Testament. Wherever he went, those who were disposed to have nothing in religious work or worship but what the New Testament teaches rallied around him enthusiastically, and those who held to the traditions and doctrines of men in denominational institutions opposed him stoutly. His work was disintegrating to all denominational institutions and ecclesiastical organizations, and for that reason

the whole machinery of denominationalism was against him. Some of the Baptists opposed him and tried to break him down, but others indorsed him and did all they could to hold him up. The principle to which he was committed soon ran its course to its logical conclusion and consequence, causing him to stand aloof from all denominational institutions and ecclesiastical organizations, and to oppose them as a violation of the plain teaching of the New Testament and a sin against God. Some Baptist churches and many individual members from all denominations accepted the logic of the situation and stood with him on this broad basis of undenominational, New Testament Christianity. This cut off all support he had received up to that time from denominational organizations; but he went steadily on with his work on the New Testament basis of individual effort, supported by voluntary contributions from individual Christians, isolated well wishers, and independent congregations. The field of his labor gradually widened into Tennessee, Mississippi, Georgia, Kentucky, and Texas, and he finally undertook to preach the gospel in the Indian Territory. The best years of his life have been devoted to that work. While preaching among the Indians he has been supported by contributions from his old friends, acquaintances, and converts in the States; sometimes strangers and churches from afar have assisted him; editors have now and then appealed to their readers to help him; and, in emergencies, he has labored with his own hands to supply his necessities. In the limited space of this sketch nothing will be attempted by way of description of his work in the Indian Territory, save a few things which illustrate his methods as a frontier and pioneer evangelist.

PERILS AMONG ROBBERS.

When Officer went to the Indian Territory, settlements were few and far between, and in his journeys he often camped alone. On one of his trips, after crossing the Canadian River, he decided to camp by a spring. Accordingly, he turned his ponies on the grass, ate his supper, hung one end of his hammock to a wheel of his wagon and the other end of it to a tree, suspended his lantern from a limb of the tree, and opened his Bible and began to read. Some one had tacked a board on the tree to which one end of his hammock was hung, bearing the inscription, "Look out for robbers," but he had not noticed it.

Early in the night five rugged, ugly fellows dashed up from the river on horseback, firing their revolvers as they came. When they reached the place where he was swinging in his hammock and reading the Bible by the light of his lantern suspended from a limb of the tree above his head, one of them said: "Do you see that sign?"

He looked on the tree in the direction indicated and for the first time read the sign. With ready tact he replied: "Yes, I see it; that's all right. Hasn't a man a right to advertise his business? I am running this ranch now; I got here first; so you may as well shell out, boys." One of them said: "Well, what do you want?"

I want to rob you of all your meanness and send you on in the world to be good and do good. Light and come in."

The answer struck them favorably. They were cattle men returning from a ride on the range, and "only meant to have some fun by scaring a 'greener,'" as they said. They spent the night with the evangelist, and within a few weeks four of the five became Christians.

RUBE'S CONVERSION.

Rube married an Indian girl whom Officer and his co-laborers had helped to a respectable position in Christian society. Officer advised Rube to open a farm under the law which gives all Indians and men who have Indian wives the right of homestead in the Indian Territory. About two years later the evangelist went somewhat out of his way, as he was passing through the country, to see how Rube and his wife were getting on. He found a crossing of the creek in the woods, and, guessing his way, he soon came to a footpath, in which he overtook Rube's wife, with a young baby on one arm, and in the other hand a bucket of water which she was carrying home from the creek, about half a mile away. He got off of his pony, relieved her of her burden, and soon they came to a log cabin, part dirt floor, open cracks between the logs, poorly covered, and a part of a blanket for a door shutter. The wife said she did not know where Rube was, but the evangelist suspected he was spending his time somewhere in idleness, if not in some other kind of sin. She begged him to stay all night, and said the wolves frightened her when she had to stay alone with the baby in the cabin; but he went on to an appointment, hoping to see Rube before he left the community. Sure enough, one of the first men he saw at the meeting place was Rube. After preaching, Rube, with four others, wanted to confess faith in Christ and be baptized. The evangelist took the confession of the other four and announced baptism as soon as they could get ready, but told Rube he wanted to see him privately. They walked away from the crowd, and the evangelist told Rube what he saw at his cabin, and said: "Rube, if you want to be a Christian, you must build a better house for your wife, dig



TOWACANY JIM AND HIS WIVES.

a well in the yard, and provide home comforts for your family. 'If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.' (1 Tim. 5:8.)" Rube went away from the meeting in a serious and religious state of mind, but he was not baptized at that time.

Two years later the evangelist was at that same place again to preach, and early Saturday morning he saw Rube drive up in a wagon to the meeting, with his wife. When his wagon stopped, he called the evangelist to him, and said: "Do you see that team and harness? They are ours. Do you see this wagon? It is ours, too. I have built a good house and dug a well."

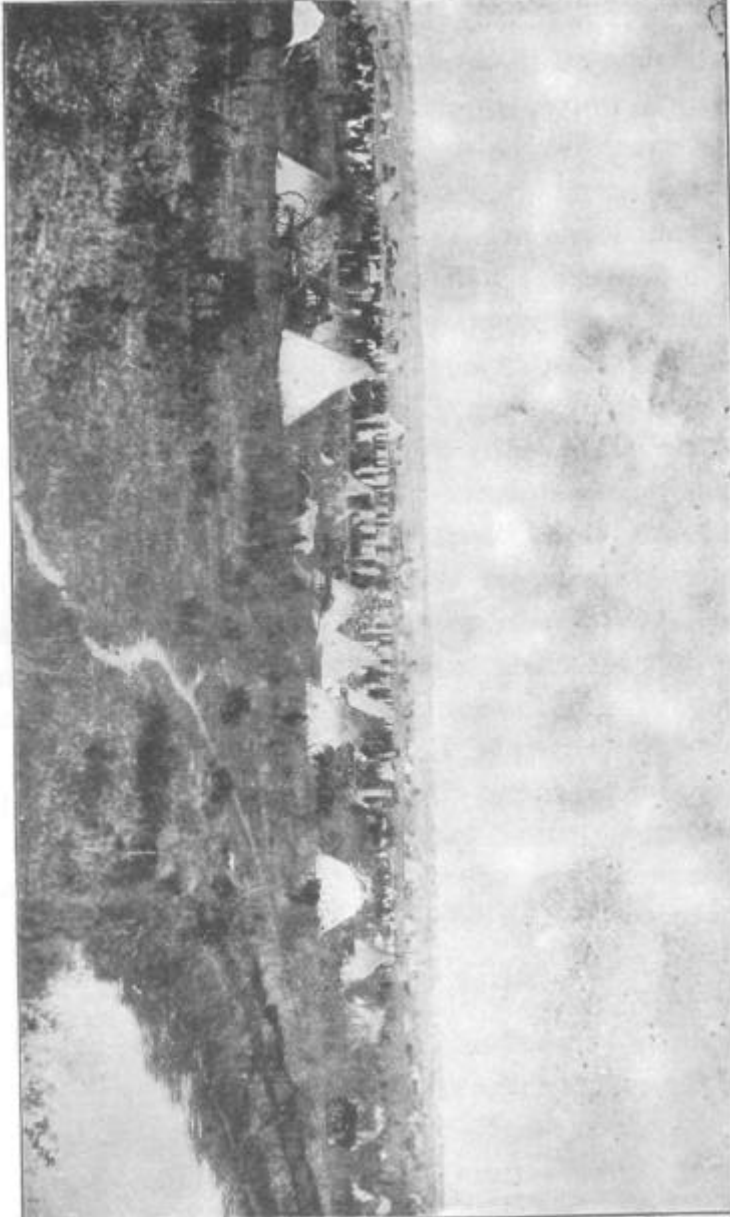
"Yes," said his wife, "and he is good to me now."

Rube said: "I brought my clothes, and I want to be baptized."

Rube was baptized into Christ, and to this day he is firm in the faith and a good Christian. His conversion and consistent Christian life is probably the best and most effective preaching that has ever been done in that country.

IN PERILS OF WATERS.

There is now but one living representative of the Towacany tribe of Indians. He married two Wichita Indian women. One of his wives is much older than the other. After his marriage he became a chief among the Wichita tribe of Indians, and in earlier years he was a great warrior, but now he is a strong advocate of peace among men. He is known as Towacany Jim, and he has long been a strong personal friend of Evangelist Officer. The evangelist has taught him the principles of Christianity, and under this teaching he has been persuaded to regard the younger

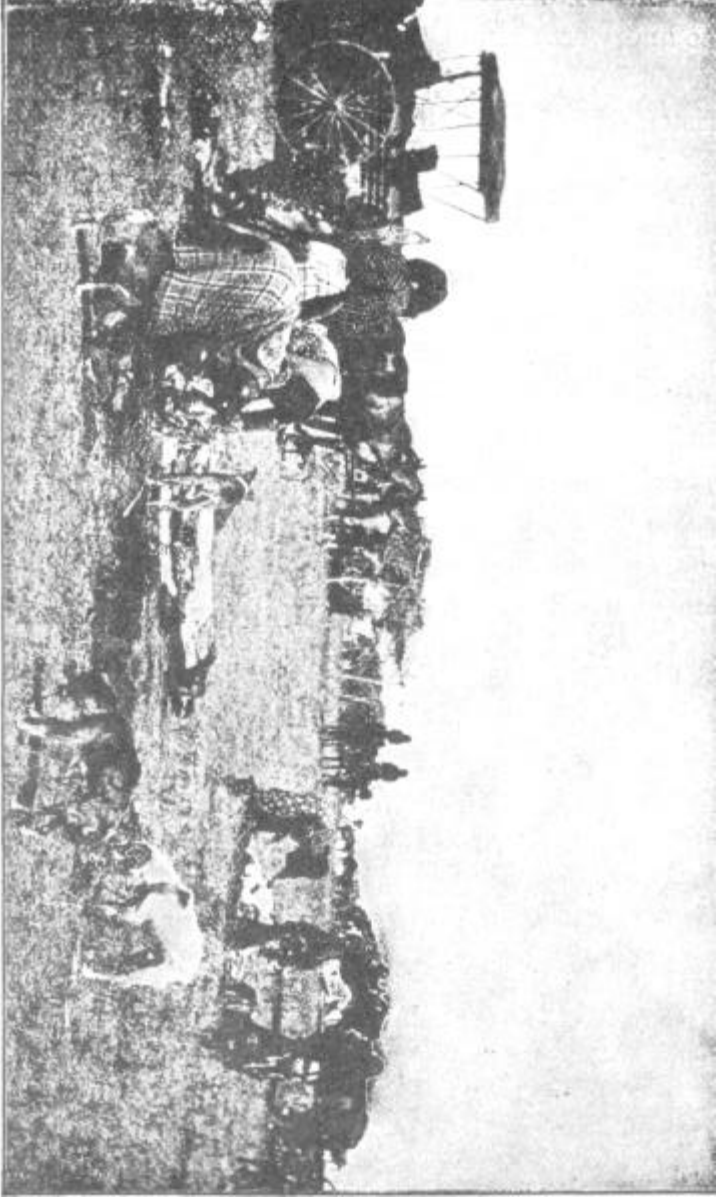


INDIAN CAMP MEETING.

woman of his two wives as his daughter, and to treat her as such. He insists that a man should have but one wife, and that the older of the two women has the best right to be regarded and treated as his wife. Once, when his camp was near a river, he was expecting Evangelist Officer to visit him from across the river. Recent rains had swollen the river, and Towacany Jim left his camp and sat by the river in the rain all night, waiting and watching for his evangelist friend to appear at the opposite bank of the river with a lantern on his journey in the dark. He was not disappointed; and when the evangelist arrived, Towacany Jim waded the river up to his neck and insisted on carrying Officer over the stream on his shoulders. He then led the evangelist's ponies across the stream, and rejoiced in the pleasure of having the man of God in his camp home. It is a well-known peculiarity of Indians to give names to men and things according to what they consider the dominant characteristics of the men and things named. Selecting a name on this principle, Towacany Jim calls Evangelist Officer "White-man-not-afraid-of-thunder." This is rather a cumbersome name, but it indicates the opinion the Indians have of him, for other Indians indorse the judgment of Towacany Jim by using the name.

INDIAN CAMP MEETINGS.

In the early years of his work in the Indian Territory, when the country was sparsely settled, Officer held camp meetings, which were largely attended by people, and especially by Indians from long distances. At these camp meetings the Indian women did much, if not all, the drudgery, while the Indian men took life easy and enjoyed their religion, especially the good eating which was always



INDIAN WOMEN BUTCHERING BEEVES AT CAMP MEETING.

abundant. He rebuked the men sharply for their indolence and worthlessness, and taught them the way of God more perfectly by precept and example in the matter of Christian kindness and helpfulness toward the women. In those years it was a common thing for Indian women to butcher beeves near the camp between services, while the men lounged in idleness in the tents or under the trees in cool places by springs or creeks. Slowly but surely the principles of Christianity have worked a change for the better in the sluggish Indian nature, and now, after the lapse of many-years, the condition of women, as compared with what it was then, is greatly improved in all the Indian tribes where the gospel has been preached. Of course much yet remains to be done along this line, but what has been done encourages the hope that the onward march of Christian civilization will in a few more years exalt women to their proper sphere in all the Indian tribes.

F. D. SRYGLEY.

CHAPTER XXXIV.

HERESY TRIAL.

R. W. OFFICER was arraigned before the Baptist Association which met with Poplar Creek Church, Limestone County, Ala., on the charge of heresy. Dr. J. E. Graves examined him as to his “soundness of faith.” On the points which will probably be of most interest to readers of this book, the questions and answers were as follows:

Dr. Graves: “Do you believe in the doctrine of total depravity?”

Officer: “Paul said: ‘Hold fast the form of sound words.’ (2 Tim. 1:13.) Peter said: ‘If any man speak, let him speak as the oracles of God’ (1 Pet. 4:11.) Is there any such form of sound words in the oracles of God as total depravity?”

Graves: “Total depravity is a doctrine which Baptists believe the Bible teaches; and if you don't believe the doctrine, you are unsound. What do you believe about it?”

Officer: “Am I to be examined by the Bible or by what the Baptists believe?”

Graves: “By the Bible.”

Officer: “Then, what does the Bible say about total depravity?”

Graves: “I am not here to debate with you, but to examine you on your orthodoxy. You **will**, therefore, please answer my questions.”

Officer: "I am willing for you to examine me; but how will you examine me by the Bible unless you take what the Bible says?"

Graves: "Please answer my question. Do you believe in total depravity?"

Officer: "Do you believe you have a case of total depravity? I do not believe I have a case of it, and unless you avow it for yourself, I am unwilling to apply the doctrine to you or any of the rest of my brethren, if the Bible does not plainly teach it."

Graves: "It was a mistake to ordain you to preach without examining you. The presbytery which ordained you did wrong when they authorized you to preach Baptist doctrine before you knew what Baptist doctrine is."

Officer: "This matter of Baptist doctrine came up at my examination; but the presbytery did not ordain me to preach Baptist doctrine. They ordained me to preach the gospel, and gave me the Bible as the standard of faith and the end of controversy on all questions. I am still willing to live and die by the Bible."

Graves: "That is Baptistic; but you must not think that you could not be mistaken about what the Bible teaches. You should respect the faith of your brethren. We have our interpretation of the teaching of the Bible, and other denominations have their interpretations of Bible doctrine. We have kept the faith pure, and the ordinances of the church, sacred, from the days of Christ and the apostles. This cannot be successfully denied. Jesus Christ said: 'Upon this rock I will build my church; and the gates of hell shall not prevail against it.' (Matt. 16:18.) Baptists stand before the world to-day a demonstration of this truth. This honor has been, is now, and ever will be to the Bap-

tists until Jesus comes again. Their blood and ashes always have been, are now, and always will be the seed of the church. I have been informed that you make baptism a condition of pardon; in other words, you teach water salvation. When is the sinner pardoned?"

Officer: "Paul says the sinner is freed from sin when he obeys from the heart the form of doctrine delivered him. (Rom. 6:17, 18.) 'Being then made free from sin, ye became the servants of righteousness.' I take it that we rise from the waters of baptism to 'walk in newness of life.' (Rom. 6:1-5.)"

Graves: "But what will you do with what Paul says in his letter to the Galatians: 'Ye are all the children of God by faith in Christ Jesus?' (Gal. 3:26.)"

Officer: "I will do with that just what I have done with the rest of that sentence—viz., believe it. It reads: 'For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3:27.)"

Graves: "But what does that mean?"

Officer: "It means what it says."

Graves: "What do you believe are the conditions of pardon or remission of sins?"

Officer: "I believe just what the Bible says on that subject."

Graves: "But what is your interpretation of the Bible on that subject?"

Officer: "Suppose I have no interpretation of the Bible on any subject."

Graves: "But" you have; all denominations have their interpretations of the Bible. We, as Baptists, teach that repentance toward God and faith in the Lord Jesus Christ secure pardon. What do you think about it?"

Officer: "The Bible says: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3:5.) 'He that believeth and is baptized shall be saved.' (Mark 16:16.) To believers, Peter said: 'Repent, and be baptized... for the remission of sins.' (Acts 2:38.)"

Graves: "We all believe the Bible as strong as you do. Tell us what your interpretation of the texts you have quoted is. This is what we want to get at."

Officer: "My interpretation is exactly what I have quoted; in other words, I have no interpretation of it. I simply believe it, just as it is written."

Graves: "Do we understand you to say that all who are not baptized will go to hell, are eternally lost?"

Officer: "I did not say so."

Graves: "But the quotations you have made lead us to believe that is your opinion."

Officer: "I have only quoted the Scriptures."

Graves: "But do you or do you not believe the unbaptized will all be lost in hell forever? Here is Brother Phelps, a Methodist preacher, and his people; then here is Brother DeMent, a Presbyterian preacher, with his church, many of whom were never baptized, according to your idea of what baptism is. Do you believe these pious unbaptized people will all go to hell? Answer 'yes' or 'no.'"

Officer: "Yes or no."

Graves: "Which do you say? Let us not have any foolishness about it. Do you believe the unbaptized will all go to hell?"

Officer: "My faith is not in the direction of hell. I am not well posted on that end of the road."

Graves: "The brethren want to know where you stand."

Officer: “Faith, repentance, and baptism are conditions which belong to time and look to the remission of the sins of the past. Love that never fails is the eternal condition which looks to the new life and everlasting salvation and happiness. (1 Cor. 13.)”

Graves: “Then you do not believe that baptism is a condition in order to salvation?”

Officer: “He that believeth and is baptized shall be saved, ‘looks to salvation from the sins of the past, doesn't it? If it were salvation in heaven, all would rise from the waters of baptism into heaven, and enjoy eternal life.”

Graves: “Baptists believe that when they are saved, they are eternally saved. You have read the Bible to little profit, if you have not learned that. ‘He that believeth on him is not condemned.’ (John 3:18.) ‘He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.’ (John 5:24.) And yet you say eternal life is not enjoyed in fact in this life. What does ‘hath everlasting life’ mean, if believers are not saved here in this life?”

Officer: “The believer has eternal life in promise; but, on conditions, he may possess it in fact. What did Peter mean when he said, ‘Receiving the end of your faith, even the salvation of your souls?’ (1 Pet. 1:9.) This places salvation in heaven at the end of faith and after death. ‘As he spake these words, many believed on him.’ (John 8:30.) If the doctrine you advocate is true, these persons have passed from death unto life, and shall not come into condemnation; but the next two verses read: ‘Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall

know the truth, and the truth shall make you free.' (John 8:31, 32.) Here we have the conditions on which believers may become disciples and be made free. These believers did not continue in his word. To these same Jews who believed on him, Jesus said: 'Ye are of your father the devil, and the lusts of your father ye will do.' (John 8:44.) I therefore conclude that faith gives one power to become the son of God; and if faith leads to loving, obedient continuance in the word of the Lord, the believer becomes a disciple, and the end of such faith is salvation, eternal life. The obedient believer shall have a hundredfold in this world, 'and in the world to come eternal life.' (Mark 10:30.)"

The Clerk of the Association: "We are shamefully at variance, divided, and our ranks are full of discord, disagreement, and strife in this Association."

A delegate: "Every Baptist church where Officer has preached is broken up."

Officer: "The wisdom that is from above is first pure, then peaceable.' (James 3:17.) Purify yourselves, and you will have peace. Dr. Graves says the gates of hell cannot prevail against the Baptist Church, and you say I have prevailed against it. It seems from this that I beat hell."

Dr. Graves: "Do you indorse Alexander Campbell?"

Officer: "I don't know Mr. Campbell; I never saw him, and I don't know what he taught. I indorse no man, but I indorse the truth from any man."

Graves: "You know what the Campbellites teach. Do you indorse Campbellism?"

Officer: "What is Campbellism?"

Graves: "They teach water salvation, deny the influ-

ence of the Spirit of God, and deny the right of sinners to pray.”

Officer: “I don't indorse that, and I have never taught it; therefore, I should not be called a Campbellite.”

Graves: “I have been told that you deny the doctrine of apostolic succession. Is this true?”

Officer: “I believe in the succession of facts, commands, and promises; I care but little about a succession of folks.”

Graves: “Do you believe the Missionary Baptist Church is the church established by Christ and the apostles?”

Officer: “No, sir; I do not.”

Graves: “Do you believe the Campbellite Church is?”

Officer: “No, sir.”

Graves: “Then what church is?”

Officer: “The church of the Firstborn.”

Graves: “What church is the church of the Firstborn?”

Officer: “The church of God.”

Graves: “This does not answer my question. Where will we find the church established by Christ and the apostles?”

Officer: “In the New Testament.”

Graves: “Do you mean to say it is not on earth?”

Officer: “I don't think you understand me. If you will permit, I will give you my conclusion about the church.”

Graves: “Then let us have your ideas in brief; don't be too long.”

Officer: “The word translated ‘church’ means ‘called out.’ The idea is that members of the church are called out from the world to live according to the life and teaching of Christ. The church was in prophecy and promise till we come to Acts 2:47; from that time forward it exists in fact. (Acts 5:11; 8:1; 11:26; 14:23.) The Head of the

church is Christ. (Eph. 1:22.) He is to the church, his body, what your head is to your body, with its many members: he thinks through and directs all the members. There is a Baptist Church, but where is the harmony of action suggested by this figure? We read of the church of God (Acts 20:28; 1 Cor. 1:2; 10:32; 11:23; Gal. 1:13; 1 Tim. 3:5); we read of the church of the Firstborn (Heb. 12:23) and of the churches of Christ (Rom. 16:16); but the Missionary Baptist Church, in name, is unknown in the Bible. Our liberty of speech is limited by the divine command: 'Speak as the oracles of God' (1 Pet. 4:11); 'Hold fast the form of sound words' (2 Tim. 1:13). For this reason I do not speak of the church of God in an uncertain sound. The church is spoken of as the flock of God. (Acts 20:28.) The pasture on which the flock feeds is the Bible, given by inspiration of God, which gives wisdom unto salvation, thoroughly furnishes unto all good works, and looks to perfection. (2 Tim. 3:15-17.) The foundation of the church is Christ. Paul says: 'Other foundation can no man lay than that is laid, which is Jesus Christ.' (1 Cor. 3:11.) I believe that the Holy Spirit began to build upon that Heaven-approved foundation fifty days after Jesus rose from the dead, at Jerusalem, and that as men and women turn to the Lord and render loving obedience to the Spirit's teaching, they are placed as lively stones in that building. I believe the building has been going on from the first Pentecost after Jesus rose from the dead down to this time. 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' (Luke 24:46, 47.) Where was this work of building upon the only foundation

to begin? 'Beginning at Jerusalem.' God's family has been added to by birth from Pentecost on down to this good time. God has but one family. As to the conditions of entering into God's family, the commission, taken as a whole, authorizes the conclusion that all who believe that Christ died for their sins, was buried, and raised for their justification according to the Scriptures, repent of their sins, and are baptized in the name of the Father, Son, and Holy Ghost, shall be saved. (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-48; John 20:30, 31). Jesus said: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3:5.) Peter said to believers: 'Repent, and be baptized... for the remission of sins.' (Acts 2:38.) Ananias said to Saul, who had believed and repented: 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22:16.) Paul said: '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.' (Gal. 3:26, 27.) The blessing is in Christ to all nations, with faithful Abraham. (Gal. 3:8.) We are chosen in Christ, accepted in Christ; redemption is in Christ, the inheritance is in Christ, forgiveness of sins is in Christ. The fact is, all spiritual blessings are in Christ. (Eph. 1.) Out of Christ there is no spiritual blessing. Paul says: 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' (Titus 3:5.) The system of regeneration has a washing belonging to it. This washing is baptism, connected with the renewing of the Holy Spirit of our God. Paul said: 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. '

(Heb. 10:22.) ‘Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.’ (Rom. 6:17, 18.) So we rise from the waters of baptism to walk in newness of life. (Rom. 6:1-14.) Paul says Christ gave himself for the church: ‘That he might sanctify and cleanse it with the washing of water by the word.’ (Eph. 5:26.) The same cause produces the same effect, all things being equal. The gospel of to-day is equal to the gospel of eighteen hundred years ago; when faithfully preached, the effects are the same. The gospel as preached, believed, and obeyed in New Testament times made Christians, and nothing else.”

A delegate: “When was the church organized?”

Officer: “The word ‘organize’ is not in the Bible. If you or anybody else will find the Baptist organization in the Bible, I will accept it.”

Elder Pennington: “Do you believe in the final perseverance of the saints?”

Officer: “I believe all saints should persevere in all good things to the end.”

Graves: “But do you believe they will?”

Officer: “I believe I will. I will tell you what others will do later on. I am not informed as to their decision now.”

Elder Pennington: “Do you believe, after a man is truly converted to God, he will ever fall away and be lost?”

Officer: “I am persuaded better things of all who are truly converted to God; but to be so converted means very much more than is often called conversion.”

Graves: “Do you believe the doctrine of once in grace, always in grace, as taught by the Baptists?”

Officer: "What Baptists?"

Graves: "The Missionary Baptists."

Officer: "They don't all teach alike on the doctrine of once in grace, always in grace."

Graves: "You read the Tennessee Baptist, don't you?"

Officer: "Yes."

Graves: "Do you believe the doctrine as taught in that paper?"

Officer: "Peter says: 'Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.... Give diligence to make your 'calling and election sure.' (2 Pet. 1:5-10.) Their calling and election was not sure, but was made sure on these conditions. 'If ye do these things, ye shall never fall.' (2 Pet. 1:10.) All this was written to saints."

Graves: "Do you believe the doctrine of once in grace, always in grace?"

Officer: "Why not ask if I believe what the Bible says about it? Paul said: 'There must be also heresies among you, that they which are approved may be made manifest among you.' (1 Cor. 11:19.) Approved of whom? Peter speaks of damnable heresies, 'denying the Lord that bought them.' (2 Pet. 2:1.) Am I guilty of this? Paul says: 'Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.' (Rom. 16:17,) Is not the doctrine here referred to the teaching of the apostles? See if I am sound in this doctrine; and if I am not, please help me to become sound. You will find me an easy subject on this doctrine. I want nothing done through vainglory, but in lowliness of mind I

am willing to be taught and to be of one mind with you in the Lord; but to be of one mind with you in the Baptist Church is quite another thing. Paul said: 'A man that is a heretic after the first and second admonition reject.' (Titus 3:10.) I am ready to be admonished, but I want the admonition from the word of the Lord, and not from religious organizations and institutions unknown in the Bible."

Graves: "I am delighted to hear you say this. We hold to nothing but the Bible; this is Baptist doctrine."

Officer: "Do I understand you to say Baptist doctrine and the gospel are one and the same thing?"

Graves: "Yes."

Officer: "Can a man be saved who does not believe the gospel?"

Graves: "No."

Officer: "Can a man be saved who does not believe the doctrine peculiar to the Baptist Church?"

Graves: "The Baptists preach the gospel."

Officer: "Do they preach anything else? When the gospel, and nothing else, is preached, believed, and obeyed, it makes Christians, and nothing else."

Graves: "Baptists have doctrine peculiar to themselves, by which they are distinguished from other Christians."

Officer: "Why distinguish some of God's children from others? Is there not danger in distinguishing ourselves from other Christians?"

Graves: "You confound things essential with things not essential. All orthodox churches are agreed on things essential; the things about which we differ are not essential to salvation."

Officer: “Then the disagreement is not over things of vital importance.”

Graves: “Certainly not. Repentance toward God and faith in the Lord Jesus Christ are indispensable, and are conditions of salvation; in this all orthodox churches are agreed. The disagreement is over the mode of baptism, communion, church government, etc.”

Officer: “Why not agree about those things, too? Is not the New Testament the only authority on these subjects?”

Graves: “The differences are not of such vital importance as perhaps you think. Salvation is not conditioned upon these things.”

Officer: “Then the trouble is not over Christianity, but 'churchianity?’”

Graves: “This is partly true, perhaps.”

Officer: “Is there not danger that 'churchianity' will hinder Christianity? Paul says: 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings,' etc. (1 Tim. 6:3-5.) This is why I seek to avoid the unimportant things.”

Graves: “You are not willing, then, to submit to the majority in the church?”

Officer: “The majority has always been wrong on moral questions.”

Graves: “How, then, will you settle such differences?”

Officer: “Jude (19) says the sensual will separate them-

selves, 'having not the Spirit.' John says: 'They went out from us, but they were not of us.' (1 John 2:19.)"

Graves: "Paul says: 'Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. 'What will you do with that?'"

Officer: "Obey it."

Graves: "How?"

Officer: "By taking God at his word—hearing, believing, and doing as he directs."

Elder Pennington: "You don't seem to have any standard of faith; we can't locate you; you seem to be out of harmony with the whole religious world."

Officer: "What is the Bible for, if it is not the standard of faith to every man?"

Elder Pennington: "You are inconsistent with yourself and out of harmony with every church in the land. You seem to believe a little of them all. I think you should, to be consistent, join them all."

Officer: "I care but little about consistency with myself; I want to be consistent with truth. I am ready to-day to contradict what I said yesterday, if convinced that I was wrong yesterday. As to harmony with the churches in the land, are they in harmony with each other? As to joining them all, Paul says: 'He that is joined unto the Lord is one spirit.' (1 Cor. 6:17.) This is the joining I am most interested in. I believe all the churches have some truth, but Christ Jesus is 'the way, the truth, and the life.' (John 14:6.) I hold in high regard the people called Baptists. I have no unkind feeling for Dr. Graves; I respect his age and ability. He is not authority, however, for me in things divine. I am not a conformist to the ways and thoughts of men. The Bible says: 'Let the wicked forsake his way,

and the unrighteous man his thoughts.’ (Isa. 55:7.) This I am willing to do, and I ask you to help me do it. All who do this are one with God in Christ, in thoughts and ways. If all would do this, the Lord's prayer would be answered and the world would believe the Father sent the Son. Paul says: ‘Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.’ (1 Cor. 1:10.) For all to know nothing but Christ, and him crucified, speak as the oracles of God, and hold fast the form of sound words, a God-approved harmony would result, as effect follows cause. I do not wish to hinder such blessed results, and I am persuaded better things of you. I regard it a splendid bargain to forsake my way and thoughts for the way and thoughts of God; but I am not ready yet to exchange my thoughts and way for the thoughts and way of any other man or men. In regard to indorsing Brother Graves, I say, once for all, I indorse no man, but I indorse the truth in any man. I don't want to break up Baptist churches; I simply want to build upon the one foundation. However, I wish to say: If this counsel or this work be of men, it will come to naught; but if it be of God, it cannot be overthrown. ‘Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.’ (Rom. 14:4.)”

Elder Wininger: “Have you not been keeping company with the Campbellites more than with the Baptists?”

Officer: “I know but little about the people you call Campbellites; they prefer to be called Christians. In this I think they are correct, if they follow after Christ's teach-

ing. I have heard they deny the Holy Spirit's influence, teach water salvation, deny the doctrine of regeneration, and say sinners have no right to pray. On my visit to Winchester I was told that two of them were to preach at Decherd. I went over and found Rice Sewell and a blind man named Smithson there. They asked me to preach, and I did so, hoping to correct them and teach them the way of God more perfectly. I dwelt on those things I had heard they taught, and at the close of my talk they indorsed what I had said. I learned from them that they had been misrepresented, and that they had always believed what I taught that night."

Elder Wininger: "Did you believe them?"

Officer: "Certainly. I think any man can tell what he believes better than others can tell it for him, and I pay but little attention to what a man's religious opponents say about his religious faith."

Elder Wininger: "Did you ever hear any of the Campbellites preach?"

Officer: "I heard an old man named Sewell at Tullahoma years ago."

Elder Wininger: "How can you judge as to the soundness of their doctrine, if you have never heard them?"

Officer: "I am not judging them; but I believe what Smithson and young Sewell said about their teaching. I don't know many of the people you call Campbellites."

Elder Wininger: "What do you call them?"

Officer: "Brethren."

Elder Wininger: "But as a people?"

Officer: "By their names."

Elder Wininger: "You understand me. As a church, what do you call them?"

Officer: "A church, of course."

Elder Wininger: "Do you call them Campbellites?"

Officer: "Sometimes."

Elder Wininger: "Do you indorse them?"

Officer: "No, sir."

Elder Pennington: "Did you not indorse Smithson and young Sewell?"

Officer: "No, sir; they said they believed what I preached that night, as I have told you."

Elder Pennington: "You said you had been told they denied the right of sinners to pray. Don't you do that?"

Officer: "No, sir."

Elder Pennington: "Did you not say in Rogersville, in the Baptist church, that a sinner had no right to pray?"

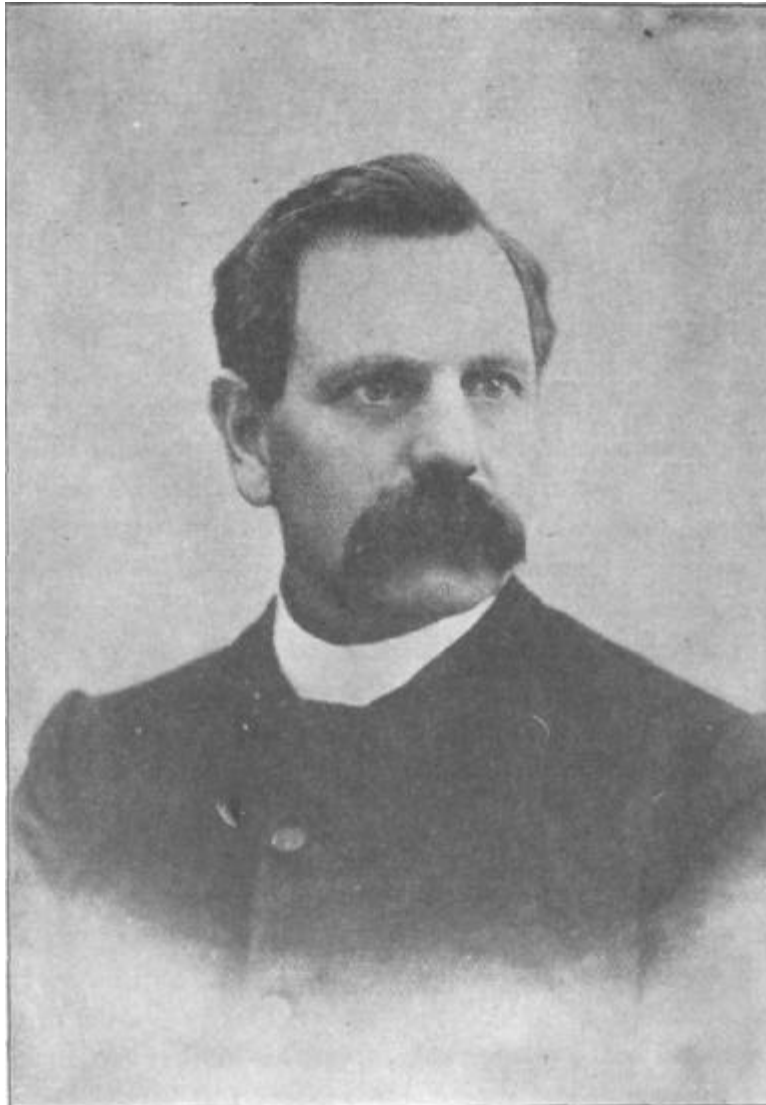
Officer: "No, I said the prayer the Lord taught his disciples to pray was not for the sinner. Jesus said to sinners: 'Ye are of your father the devil.' (John 8:44.) They have no right, therefore, to say, 'Our Father which art in heaven.' Do you believe the father of the children of the devil is in heaven?"

E. W. OFFICER.

CHAPTER XXXV.

LIFE OF E. A. ELAM.

E. A. ELAM was born at Fosterville, Tenn., March 7, 1855, and was brought up on a small farm. His father owned this farm, and also did business as a general merchant at Fosterville. He accumulated some little property before the Civil War, but lost almost everything during the war, and never gained much wealth afterwards. He was seriously injured in a cyclone which destroyed his home and adjacent houses, March 27, 1890, and died from his wounds a week later. He was an honest, economical, and hard-working man, and his children were trained in the habits of self-reliance, economy, industry, and honesty. In religion he was a Primitive Baptist, until, by the preaching of Tolbert Fanning, he was persuaded to be nothing but a Christian, and to the time of his death he was faithful in the religious duties taught by precept and example in the New Testament. The mother of E. A. Elam was a true helpmeet for her worthy husband. She was an industrious and good home keeper and a careful manager. She was deeply religious, but was never anything but a Christian in religion. She was especially careful in the religious training of her children; and when the subject of this sketch was born, she solemnly gave him to the Lord and earnestly prayed for divine help and guidance to train him for usefulness in the service of God a few minutes after his birth. He was her firstborn. In early childhood she taught him herself, and



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when he started to school she assisted him in his lessons, and took much interest in all the labors and troubles of his boyhood. He was baptized when about sixteen years old, but was not very zealous and regular in his attendance at church until he was about nineteen years old. When he went away from home to boarding school, his mother gave him a small Bible, carefully marked at such passages as she thought would be most helpful to him against the temptations to which he would probably be exposed. His first night at boarding school he was taken into a room where several pupils were drinking. They tried hard to persuade him to drink with them, but the thought of the hard work and great sacrifices of his father and mother to send him to school, and the memory of the good advice and religious instruction they had given him, inspired him with strength to resist the temptation. In early boyhood he worked on the farm and in the store. Some idea may be formed as to his early training in self-reliance from the fact that when he was only eleven years old he slept with a younger brother, only seven years old, in his father's store, just after the war, when society was demoralized and the country was full of robbers, to protect the store and stock of goods against housebreakers. Their weapons of defense in case of attack consisted of one shotgun, one pistol, and two little terrier dogs. His school days did not begin until after the war, except a few weeks at a neighborhood school taught by his sister in his father's storehouse. The soldiers took possession of the house and broke up that school, but his mother taught him to read, write, and spell. He was fond of school and he advanced rapidly in his books. He learned the multiplication table at two lessons, and at the end of his first term it was thought he could spell every word in Webster's blue-

backed spelling book. He took part in all the “spelling matches,” public speakings, and debating societies. He never failed to “say a speech” when “his time came,” and always filled his place and met his opponent in debate. On one occasion when every member of the debating society failed to speak, the teacher proposed to take one side of the question if any boy would take the other, rather than have no debate at all. Elam was equal to the emergency, and the debate came off between him and the teacher. When he was seventeen years old he entered Franklin College, near Nashville, Tenn., under Prof. Jack Fanning. After one year in this school, and when he was eighteen years old, he taught a public school on a salary of thirty-five dollars per month. From this time on he made his own way and paid his own expenses in life. After his school closed, he went back to Franklin College and remained as long as his money lasted. When his money gave out, he went home and worked for more money. He tied wheat for wages, plowed, drove a wagon, and did anything else that came to hand **in** the line of farm work. In the fall he taught public school again, this time in a neighborhood divided into bitter factions over the school. In the strife the school-house had been burned, and the building in which he had to teach was a log cabin, daubed with mud. He was only nineteen years old, but by discretion and prudence he allayed the strife, harmonized the factions, and taught satisfactorily to all parties three five-months' sessions. In February, 1876, he entered Burritt College, Spencer, Tenn., under the presidency of W. D. Games. He considers himself indebted to President Carnes for much encouragement to try to be useful and good, and he thinks no other man outside of home ever instilled into him while young so many noble impulses and

aspirations to make something of himself. To Prof. Jack Fanning he gives the credit of first teaching him how to study and think for himself in the rudimentary principles of education, and to President Carnes he feels indebted for thorough teaching and wholesome moral and religious instruction during his last years in college. He taught again in the fall of 1878 and till late in the spring of 1879, when he returned to Burritt College, about two months before the spring term closed, to prepare for final examination and graduation. Meantime Dr. T. W. Brents had succeeded W. D. Carnes as president of Burritt College, and he received his diploma under President Brents' administration. After he left Burritt College, he went to Mars' Hill, Ala., in the fall of 1879, to teach, but there were not enough pupils in attendance to employ all his time and the time of the other teachers; so he offered to resign his position and seek employment elsewhere, but he was persuaded to remain and hope for other pupils. In the meantime he spent half of each day in the Bible class for about two months. After that he taught the whole day until the term ended in June. He never went to any Bible school or college to learn how to preach. Franklin College and Burritt College were both literary schools, and he went to Mars' Hill as a teacher. He decided to be a preacher before he went to Mars' Hill, and had conducted prayer meetings and waited upon the Lord's table, but had never "preached from a text." While at Mars' Hill he preached his first sermon in the courthouse at Florence, Ala., the second Lord's day in November, 1879; and he walked to Florence and back, eight miles, and preached nearly every Sunday, frequently preaching at Mars' Hill in the morning. There were then about twenty sisters and one brother in Florence, who took

an interest in his work, and after his first sermon they met regularly in a private house “on the first day of the week to break bread.” In the spring after he began work in November they gave him a few dollars. He took enough of it to buy a pair of shoes for himself, and sent the rest to an old preacher who was in need of assistance. He went to Mars' Hill under agreement to teach all his time for his board and a certain amount for each pupil; but the school was so small he spent that part of his time mentioned above as a pupil in the Bible class, and received nothing but his board, tuition, and twenty-five dollars for his teaching. He owed some debts which he hoped to pay by teaching when he went there, but he returned to Middle Tennessee in June, 1880, as much in debt as he was a year before. The rest of that year he taught near Fosterville, Tenn., and by the first of 1881 he earned money enough to pay all his debts. Since then he has devoted all his time to preaching. He has lived at different places in Middle Tennessee, but has never since then made his home in any other part of the country. He has labored as an evangelist in nearly every county in Middle Tennessee, and has held meetings in Florida, Georgia, Alabama, Kentucky, Ohio, and Canada. He has done much preaching in school-houses, private houses, under tents, and wherever else the people would assemble to hear the gospel. At Shelbyville, Tenn., for a time, he called the people, and especially the members of the church, together to read and study the Bible from night to night, and aroused much interest in the study of the Scriptures. He has baptized over fifteen hundred persons and established several congregations of worshipers. He has probably married more couples and preached more funeral discourses than any other man of his age in Tennessee. He has been especially successful

in settling difficulties in churches and arousing Christians and churches to the performance of religious duty. He has written much for religious papers, and he is also the author of "The Life of J. M. Kidwill" and a tract on "Sanctification." He has engaged some in oral religious debate. His present home is at Bellwood, Wilson County, Tenn. His work is to preach the word; his field of labor is wherever he thinks he can do the most good; and his dependence for support as a preacher is the freewill offerings of those who wish to have fellowship in his work. From overwork, sorrow at the death of his father, and anxiety about his mother and one single sister, who were left without a home in their bereavement, his health failed in the spring of 1890, and for more than a year he was unable to preach. During his sickness Christians and churches supported him by freewill offerings, entirely unsolicited, and every Sunday a few brethren and sisters met with him in his sick room to break bread and engage in other acts and exercises of divine worship. He was married, February 5, 1884, to Miss Mary Thompson, at Bellwood, Tenn., by J. M. Kidwill. They have now four children—two girls and two boys. His wife has been a true helpmeet in all his labors. She has always encouraged him to preach, and to preach wherever he can do the most good, and has never complained because his work takes him away from home so much and so long at a time. He has been away from home six, eight, and even nine weeks at a time, but she has always borne the burden of home duties during his absence cheerfully. She has been sick much since they were married, and the children have been sick, but she has never called him home but two or three times on account of sickness. She is industrious, self-sacrificing, a lover of home, and a careful manager.

She prefers to live in the country, as the place to bring up her children, to the temptations and fashionable ways of society in towns and cities. He baptized her when she was sixteen years old, watched her development as a Christian, and loved her and married her for her piety, devotion, and zeal as a Christian, as well as for her bright mind and other charming qualities of womanhood. She was educated at Maple Hill College, near Lebanon, Tenn., and graduated from that school in the summer of 1883, at the age of seventeen. As to what he most admires in a preacher, he says: "Some preachers are praised for their logic, and others for their pathos and eloquence; but when I am dead, what I would rather could be said of me than anything else is: 'Here lies a man who did not shun to declare the whole counsel of God.'"

F. D. SRYGLEY.

CHAPTER XXXVI.

CHRISTIANITY—A LIFE.

CHRISTIANITY was not designed by its author to benefit us in death only; it was designed to benefit us in this life, to prepare us for life here as well as life hereafter. Christians have the “promise of the life that now is, and of that which is to come.” (1 Tim. 4:8.) Christianity is opposed to death; it has life, and not death, in it. Christ brought life and immortality to light through the gospel. (2 Tim. 1:10.) “Death is swallowed up in victory.” (1 Cor. 15:54.) Christianity teaches us how to live here on earth right now; and, living right, by the grace of God, we will die right. God will take care of us in affliction and in death.

God's will must be done on earth as it is in heaven. (Matt. 6:10.) In heaven God's will is done all the time, in all things, and by all the angels. “The angels that sinned” were cast out of heaven. (2 Pet. 2:4.) All the heavenly host “fulfill his word” and “do his pleasure.” (Ps. 103:20, 21, R. V.) Then when God's will is done on earth as it is in heaven, all the inhabitants of earth will do likewise. Since man's transgression, God has sought to bring the human race back into continual submission to his will.

God must be obeyed in every particular. One of his commandments or institutions must not be exalted above another. The Bible is God's will to men. We have in it an absolutely perfect “rule of faith and practice,” but we

must exercise the faith and maintain the practice. Christ is an absolutely perfect model, but we must follow his example. "Faith without works is dead." (James 2:26.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) What things? All the things; one as much as another, and all alike.

All men should be Christians. When one becomes a Christian, he becomes a servant of righteousness, a servant of God, to do always the bidding of his Master. Like Christ, he does always the things which please God. (John 8:29.) He is not his own; he has been bought with a price. He glorifies God in his body and spirit, which are God's. (1 Cor. 6:19, 20.) He walks "worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins," (Col. 1:10-14, R. V.)

"Translated" is a strong word. A Christian has been translated "out of darkness" into a new creation. He is a new creature in Christ Jesus (2 Cor. 5:17); he has a new heart, new aims and purposes, and a new hope; he has a new life before him, and a new home in heaven; his citizenship is in heaven (Phil. 3:20, 21), and he is loyal to his King. Christ's kingdom is not of this world. (John 18:36.) A citizen of Christ's kingdom seeks "the things that are above, where Christ is, seated on the right hand of God;" he sets his "mind on the things that are above, not

on the things that are upon the earth.” (Col. 3:1-3, R. V.) He seeks “first the kingdom of God, and his righteousness.” (Matt. 6:33.) He seeks not his own profit, but the profit of the many, “that they may be saved.” (1 Cor. 10:33.) He has the Spirit of his Master (Rom. 8:9) and the mind of Christ (Phil. 2:5.) He denies “ungodliness and worldly lusts,” and lives “soberly and righteously and godly in this present world.” (Titus 2:12, R. V.) He mortifies his members (Col. 3:5) and crucifies “the flesh with the passions and the lusts thereof.” (Gal. 5:24, R. V.) He has been crucified with Christ, and Christ now lives in him. The life which he now lives in the flesh, he lives by faith in the Son of God. (Gal. 2:20.) He presents his body “a living sacrifice, holy, acceptable unto God,” and does it as his reasonable service.” He is “not conformed to this world,” but is transformed by the renewing of his mind, that he may prove what is the good and acceptable will of God. (Rom. 12:1, 2.) He keeps “unspotted from the world.” (James 1:27.) He loves not the world, “neither the things that are in the world.... For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.” (1 John 2:15, 16, R. V.) He loves God with all his heart, mind, soul, and strength, and his neighbor as himself. (Matt. 22:37-39.) He loves his brethren with a pure heart fervently (1 Pet. 1:22), and he loves his enemies and prays for them (Matt. 5:44-48). He goes “about doing good” (Acts 10:38), and is “zealous of good works” (Titus 2:14). He puts on “the whole armor of God” (Eph. 6:11-20) and fights “the good fight of faith” (1 Tim. 6:12). He runs “with patience the race that is set before” him (Heb. 12:1, 2); he runs “lawfully” (2 Tim. 2:5), and “so runs” that he

“may obtain” the prize (1 Cor. 9:24). The word of Christ dwells in him richly (Col. 3:16), and he holds it fast and brings forth fruit with patience (Luke 8:15). He grows “in the grace and knowledge of our Lord and Savior Jesus Christ.” (2 Pet. 3:18, R. V.) He gives “all diligence” to practice all Christian duties and to “supply” all the Christian graces; he gives “diligence to make” his “calling and election sure.” (2 Pet. 1:5-11, R. V.) He is a child of a King, an heir of God, and a joint heir with Christ. (Bom. 8:17.)

“The rudiments of the first principles of the oracles of God” must be received and obeyed. No one can leave these in disobedience without disobedience to God, or reject these without rejecting God at the same time; but from these must spring a pure heart, a well-rounded character, and a holy life. They produce in one's life that good tree which yields in all after years the “peaceable fruits of righteousness.” With “all authority” “in heaven and on earth,” Christ sums up in the great commission all the purposes (Eph. 1:9, 10), all the prophecies (Luke 24:24-27; 44-47), and all the promises (2 Cor. 1:20) of God to redeem the race. From this commission sprang every convert made by all the apostles and inspired evangelists, and every congregation of Christians set in order by them, and the entire New Testament, as the great oak springs from the acorn. According to this, in order to be saved, people must believe the gospel (Mark 16:15, 16), repent of their sins (Luke 24:46, 47), be baptized “into the name of the Father and of the Son and of the Holy Ghost” (Matt. 28:19, R. V.), and observe “all things whatsoever” Christ has commanded through the apostles (Matt. 28:20). “All things whatsoever” Christ has taught must be observed with as much

faith and trust, and with as much promptness, zeal and devotion, as “the rudiments of the first principles of the oracles of God.” “All things whatsoever” Christ has commanded must be taught faithfully now, not as a theory, but as an everyday, practical life.

The apostles carried out this commission faithfully. (1) They tarried at Jerusalem until the Spirit came (Luke 24:52, 53; Acts 2:1-4); (2) they then preached the gospel (Acts 2:14-35); (3) they exhorted the people to believe it (Acts 2:36); (4) they commanded those who did believe it (Acts 2:37), and asked what to do, to repent and be baptized, every one of them, in the name of Jesus Christ for the remission of sins (Acts 2:38); (5) they taught all who gladly received the word of God and were baptized (Acts 2:42), to observe “all things whatsoever” Christ had commanded. “And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.” (Acts 2:42, R. V.) Thus all Christians continue to-day, “steadfast, unmovable, always abounding in the work of the Lord, forasmuch as” they “know that” their “labor is not in vain in the Lord.” (1 Cor. 15:58.) “For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.” (Heb. 3:14, R. V.)

In the New Testament is developed this gentle, quiet, earnest, pious, humble, zealous, consistent, self-sacrificing, and beautiful Christian life, a life adorned with all Christian virtues and graces. This life must be maintained by the children of God. Thus they are “the salt of the earth” (Matt. 5:13) and “the light of the world” (Matt. 5:14).

Christianity is the greatest thing in the world for mankind. There is no place in life that a Christian should fill,

no situation that he should occupy, no relationship that he should sustain toward others, which Christianity does not regulate, and in which it does not teach him how to live. To practice Christianity makes one industrious (Eph. 4:28; 2 Thess. 3:10-12), economical (John 6:12), self-dependent (2 Thess. 3:10-12), healthful (1 Cor. 3:16, 17; 6:15-20; 9:25), reliable and honest (Rom. 12:17), contented and happy (1 Tim. 6:6-12). One is not prepared to live here as he should live until he becomes a Christian. In giving to the world the system of Christianity, God considered man's happiness here as well as his happiness hereafter.

Christianity makes one a quiet, peaceable, law-abiding citizen in any government where he may live. (1 Pet. 2:11-17.) By "well-doing," Christians demonstrate to the world what Christianity is. They so live in obedience to "the law of the land" as to elicit the praise of all officers and to gain and retain the confidence of all rulers. To convert a man to Christianity is to make of him a good citizen. See Horn. 13:1-7. From this we learn the following facts: (1) To disobey rulers is to disobey God, because he commands obedience to the powers that be. In one case only can one disobey his rulers and at the same time not disobey God. That is when the civil law conflicts with the law of God. Then God must be obeyed at all hazards. Thus thousands in the past became martyrs. (2) Civil rulers are ministers of God to punish evil doers; but Christians are not evil doers. They must do well. (3) Christians must submit to their rulers, "not only because of wrath," but "also for conscience's sake;" they must do right for right's sake. (4) Christians cannot withhold tribute, custom, fear, and honor from whom they are due; they must render to all their dues; they must meet their obligations to all. Chris-

tians will not steal from their government. Not to pay taxes is as bad as not to pay other debts. One who will lie and swear falsely about his taxes will lie and swear falsely about anything else. One may think his taxes too much, but he must not try to lessen them by refusing to “give in” all his property or by swearing falsely about it.

Christians cannot take the law into their own hands; they must “be in subjection to the higher powers.” Hence Christians cannot join a mob. They cannot take vengeance; vengeance belongs to God, and he will repay. They must do good to their enemies, and be not overcome with evil, but overcome evil with good. (Rom. 12:19-21.) Christians cannot go to law with Christians. (1 Cor. 6:1-8.) They must suffer wrong and suffer themselves defrauded, rather than do wrong themselves. Christians must pray for their rulers and governors, “that we may lead a tranquil and quiet life in all godliness and gravity.” (1 Tim. 2:1, 2, R. V.) Christianity, then, is the best thing in the world to make law-abiding, quiet, peaceable, and inoffensive citizens.

“Righteousness exalteth a nation: but sin is a reproach to any people.” (Prov. 14:34.) Just in proportion as righteousness exalteth a nation; sin, corruption, and fraud undermine and destroy it. Sin has been the downfall of every nation whose government has fallen and whose glory has departed. Whisky, the love of money, bribery, oppression of the poor, licentiousness, fraud, and corruption will undermine and ruin any nation.

Christianity teaches how to live as neighbors. A Christian loves his neighbor as himself. (Matt. 22:34-40.) “All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.” (Matt. 7:12, R. V.) This is loving

your neighbor as yourself. All men are your neighbors. (Luke 10:25-37.) Christians cannot in any way mistreat any human being on earth, but, on the other hand, they do good unto all men. (Gal. 6:10.) “Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.” (Rom. 13:8-10, R. V.) What, for instance, has loving your neighbor to do with not committing adultery? Would you have any man destroy the sacred purity of your wife or daughter or sister, and thus wreck the happiness of your virtuous home? Then you will never thus ruin another's home. Nothing can so quickly and so completely destroy the peace and happiness of home as such sins. If you love your neighbor as yourself, you will not commit such wrongs against him. For the same reason you will not injure or kill any one; you will not cheat, defraud, or rob any one, or steal from any one; for “love worketh no ill to his neighbor: love therefore is the fulfillment of the law.” Paul says of himself: “We wronged no man, we corrupted no man, we took advantage of no man.” (2 Cor. 7:2, R. V.) Christianity, then, makes of one a good neighbor—honest, reliable, truthful, kind, and helpful to all. The best thing to do with disagreeable, selfish, spiteful, and unkind neighbors is to Christianize them.

With all this before them, many seem to think it is absolute foolishness to talk of being governed by the Golden Rule through all their lives in their everyday dealings and

associations with others. They justify themselves in treating others, not as, in mercy, justice, and righteousness, they would be treated, but as they believe others, in injustice, dishonesty, and unrighteousness, do treat them. "Howbeit if ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." (James 2:8.) This is called "the royal law" and "the law of Christ." (Gal. 6:2.) Are people who will not live according to this law Christians, then?

Christianity makes of a man a good husband. He cannot remain a rough and gruff, surly and selfish husband and a Christian at the same time; he cannot be bitter against his wife, and abuse her, and use her as a sort of slave, and remain a Christian. If he is a Christian, as a husband, he will imitate Jesus, the Bridegroom. He will love his wife "as Christ also loved the church, and gave himself up for it." (Eph. 5:25, K. V.) If a man respects himself, he will love his wife; for, "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh." (Eph. 5:28-31, K. V.) Many husbands are quite inconsiderate of the comfort and pleasure of their wives. They seem never to anticipate the wants and wishes of their wives. "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered." (1 Pet. 3:7, K. V.) If husbands do not love their wives, and do not treat their wives right, God will not hear

their prayers. Wives are not weaker mentally necessarily, but they are physically; they are more tender, more delicate, and less suited to the hardships of life. To be sure, many cruel husbands have tested severely the physical endurance of their wives, and these poor, burdened wives have held up remarkably well; but God intends for man to stand between woman and danger, to do the rough work, and to bear the heavier burdens of life. The wife is the mother, and must bear and nurse her children; and for this reason must be protected by her husband from unnecessary care, worry, and hardships. No man has a right to take a young woman from her parental home as his wife and mistreat her. No Christian will do it.

Christianity teaches women what kind of wives, mothers, sisters, and daughters they must be. Wives must be in subjection to their own husbands. (Col. 3:18; 1 Pet. 3:1-6.) They must love their husbands and love their children; they must keep the home, and be “workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.” (Titus 2:1-5, R. V.) When wives do not thus obey God, they blaspheme his word. Many a poor man has been brought into debt and has failed in business because of the extravagance and carelessness of his wife. Many wives are not helps, but burdens, and burdens too heavy for a poor man to bear. A real wife, a Christian wife, studies her husband's interest, and strives to be indeed a help to him. She does not spend more than he makes, but helps him to plan and to save; she makes his home comfortable and a place of rest for him; she studies decency and order, for her Father in heaven is a God of order; she rules in her home in peace, like a beautiful and gentle queen, and her husband and children gladly turn into

it, after the weary work of the day, for rest and quiet comfort. When her children become men and women and go out into life for themselves, they look back with the happiest, brightest memories, to their childhood home; when they build homes of their own, they look to their mother's home as a model. A Christian wife and mother studies Prov. 31, and imitates the model woman. She studies all scripture relative to her duty, and strives by God's grace to be such a wife and such a mother. A home with such a wife and mother to guide and order it is greatly blessed of God.

Christianity teaches parents how to train and to bring up their children. They must teach the word of God diligently to their children (Deut. 6:4-9); they must not provoke their children to wrath, "but nurture them in the chastening and admonition of the Lord" (Eph. 6:4, R. V.). Parents who are not kind to their children, who are not patient and forbearing with them, who do not strive daily to rear them in the fear and favor, in the nurture and admonition, of the Lord, are not Christian parents. People should not become parents if they do not mean to try, by the help of God, to bring up their children for the Lord, and, therefore, for usefulness and good.

Christianity teaches children how to treat their parents. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3, K. V.) Children cannot mistreat their parents and remain Christians. If they are Christians, they will obey God in this command to honor father and mother. Some children would cheat their own dear father or mother out of house and home, and

turn the old people out like an old horse to die, and still persuade themselves that they are Christians. To honor father and mother is to take care of them in their affliction, old age, and decrepitude. Christianity puts the strong arms of the children around the feeble forms of the parents to protect and sustain them. It gives the dear old people the easiest place, the best chair, the warmest corner, and the softest bed; it makes their last days comfortable days, days of quiet and peace. Christian children are a crown of joy to the ripe and happy old age of their parents.

A Christian home, regulated and governed by the principles of Christianity, where husband and wife, parents and children, are all kind, gentle, patient, tender, loving, and self-sacrificing, and all treat one another according to the Golden Rule, is the next thing to heaven. One has to close his eyes only in the quiet sleep of death in such a home and open them in the home of the soul on high. Such a home is a heaven on earth. The Holy Spirit, Jesus, and God dwell in such a home, while the angels look upon it with pleasure and delight. All can have such homes if all will be Christians.

With all this before us, we see the lasting pleasures, abiding joys, solid comforts, blessed contentment, permanent happiness, and everlasting peace of Christianity. It is indeed designed to benefit the race now as well as hereafter; it fits us in every way for life here on earth and for life in heaven; it is the salvation of our homes, the salvation of our country, and the salvation of our souls.

E. A. ELAM.

CHAPTER XXXVII.

LIFE OF AUSTIN M'GARY.

AUSTIN M'GARY was born at Huntsville, Texas, February 6, 1846. His father settled in Texas at an early day, fought in the battle of San Jacinto, and guarded Santa Anna the night after he was captured. He was also Sheriff of Montgomery County, Texas, in the turbulent times of long ago, and for twenty years was County Clerk of Walker County, Texas. He was a candidate for the Legislature on the Sam. Houston ticket in 1858, but his opponent defeated him by the close margin of three votes, in the counties of Grimes, Madison, and Walker. He died in 1866. The mother of A. McGary died when he was a child. In his twentieth year he was married to Miss Gyrene Jenkins, who was then sixteen years old. She had two children—a son and a daughter. The daughter is dead, and the son, Wigfall McGary, lives in New Mexico. She died in 1873, and in 1875 he was married to Miss Lucie Kitrell, who bore nine children, three of whom are now dead. She was noted especially for the strength of her faith, the purity of her life, and the constancy and fervor of her zeal as a Christian. She encouraged her husband in every way she could to be a Christian and preach the gospel, and no sacrifice was too great, no burden too heavy, for her to assume cheerfully and gladly to help him in the work of the Lord. She died on June 1, 1897, and her dying request was that he devote his whole life to preaching the gospel. On June 26, 1898, he



AUSTIN M'GARY.

was married to Miss Lillian Otey, of Huntsville, Texas, whom he has known since she was a child. He is a man of strong convictions and indomitable energy, and by perseverance he has made his way through life against formidable obstacles. When he was about thirty years old, he served two years as Sheriff of Madison County, Texas, and made considerable reputation as an efficient officer. In the line of his official duties he arrested some of the most notorious outlaws in Texas in the days when Texas probably had as fine specimens of courageous, defiant, and dangerous desperadoes as could be found anywhere. For arresting two men he received a reward of five hundred dollars in each case, and in many other cases he received smaller rewards for making arrests. He resigned his office as Sheriff of Madison County and took charge of the work for the State to transport convicted prisoners to the penitentiary. In this service he spent most of his time on the border between Texas and Mexico, where the State had to deal with desperate men. He was assigned to this duty because he was known to be a man who could be relied upon in any emergency which demanded coolness, courage, and unwavering fidelity. He had to transport to the penitentiary prisoners who were convicted at the forts. There were no railroads in Western Texas in those days, and he, therefore, had to take his prisoners across the plains by private conveyance through a country infested by wild Indians and organized bands of desperadoes. On some of those long trips he had as many as eight prisoners, and only one assistant. He camped on the prairies at night, and often traveled several days in succession without seeing any one but his assistant and his prisoners. He had to guard his convicts day and night, and at the same time be constantly on the alert to

avoid hostile Indians and bands of desperadoes, who sometimes followed him, on the watch for an opportunity to rescue their friends from his custody. He served the State in this work two years, and never lost a prisoner. Every convict committed to him was safely landed in the penitentiary. His religious experience began rather late in life. In boyhood and early manhood he was wayward, and at thirty-five he was a skeptic. He became interested in religion, and, with a desire to know the truth, he decided to carefully investigate the evidences of Christianity. Carrying out this purpose, he began to study the arguments, pro and con, in the Campbell and Owen debate. While he was reading this book, he heard Harry Hamilton preach a series of sermons at Madisonville, Texas. Being convinced by what he read and heard that Jesus is the Christ, the Son of God, he was baptized by Brother Hamilton, December 24, 1881. Soon after he was baptized he began to preach, and on September 1, 1884, he published the first number of the Firm Foundation, a weekly paper issued from Austin, Texas, which now has 9, 700 subscribers. He has been the senior editor of this paper from the time it was started to the present. He has also preached extensively in Texas, and has made several tours into other States. His paper has a general circulation in all the States of the South, and many subscribers in other parts of the United States. In addition to his work as editor and preacher, he has successfully managed some important business enterprises. F. D. SRYGLEY.

CHAPTER XXXVIII.

THE NEW BIRTH.

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

THE first time it was ever said here below by the tongue of man, angel, or God, “Ye must be born again,” and the first mortal ear upon which this expression ever fell, was the “night” Jesus talked with that “ruler of the Jews,” Nicodemus. I think it could be safely said that more speculation has been indulged in concerning this statement to Nicodemus than anything Jesus or his apostles ever uttered. Upon this expression “blind leaders” have been legion, and “blind” followers have been as numberless as the sands on the seashore. It is not surprising, when we take into consideration the circumstances that surrounded Nicodemus when Jesus said to him, “Except a man be born again, he cannot see the kingdom of God,” that he should “marvel” at the “saying,” and ask, in amazement and wistful solicitude: “How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?” (John 3:4.)

We know not what measure of light Nicodemus received through the answer Jesus made to his question when he replied, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5); but, as he did not again

refer to the “mother's womb,” we are led to conclude that he received a larger measure of light through that answer than many of the religious: “chief rulers” of this age have received through the answer and all subsequent teaching of inspiration; for many of these men are yet racking their brains and torturing the minds of the people with a theory which seeks to connect the “water” of John 3:5 with the birth from the “mother's womb.” These teachers outrage the metaphor of Jesus and the common sense of men with the preposterous proposition that the “water” of John 3:5 refers to the water by which the unborn babe is surrounded in its “mother's womb,” and with the ludicrous idea that the birth “of the Spirit” is that wild fanaticism that misguided ones sometimes imbibe through the mourner's-bench operations. Thus they virtually manipulate two births out of the Lord's words, “be born again.” It is quite surprising that these popular teachers of our age, who boast of their theological research, biblical information, and “Christian experience,” should demonstrate by such palpable travesty and exaggeration that they are worse confused than the first man who ever heard this metaphoric “saying.”

But. this class of teachers are not alone in venturing to magnify “be born again” into “be born again and again “—two where Jesus taught one. There are others who are guilty of double dealing with God's truth, and also of putting asunder what God has joined together. These work out their perversion by teaching that men are “born of water” in being immersed in water, which enters them into the church, and that the birth “of the Spirit” is the resurrection from the grave at the general resurrection of the dead, which enters them into the kingdom of God. This idea that the birth “of the Spirit” refers to the resurrection

day has been constructed to fit and support their idea that the kingdom of God has never yet been “among men,” and will never be till Jesus comes again; but this theory is held by such an inconsiderable number, compared with the “orthodox” legions, that it amounts to little more than “a tempest in a teapot.” The two classes of teachers to which “we have referred spread their ideas of their “two births” no wider apart than they fix their respective ideas of the beginning of the kingdom. The former, as a rule, fix upon the days of Abraham as the time the kingdom of God began; while the latter are looking into the future, to the end of time, for the beginning of the kingdom. But we will now cite just one passage of scripture which ought to convince every candid man who reveres God's truth that both classes of teachers named are in error concerning the beginning time of the kingdom of God, and then we will come more closely to the study of the birth “of water and of the Spirit,” by which this kingdom is entered: “Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” (Mark 9:1.) This statement of Jesus carries the force of demonstration against the idea that this kingdom of God was in existence in Abraham's day. No kind of argument could possibly weaken or strengthen the force of this scripture against that idea. And while the passage effectually uproots the idea that the kingdom began in Abraham's day, it also lays the ax at the root of that other upas of error which says the kingdom of God has not yet come, and will not till Jesus comes again; for if the kingdom of God has never come, then there are persons yet living on the earth who stood in the presence of Jesus when he made the statement now under consideration. Who be-

believes there are persons on the earth who heard those words as they fell from the lips of Jesus? Echo answers: "Who?" But whoever looks to the future for the beginning of the kingdom of God must in some way school himself into the notion that there are persons now living on the earth who are twice as old as Methusaleh was when he died.

It is a vain effort that is put forth to break the force of Mark 9:1 against these theories by attempting to find a fulfillment of this scripture in the transfiguration scene. Remember, Jesus said: "Till they have seen the kingdom of God come with power." This power did not come at the transfiguration on the mount. Jesus said to his chosen apostles, after his resurrection: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) Again, he said to them: "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) Paul said Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) As he was declared to be the Son of God "with power" by the resurrection from the dead, he was not declared to be the Son of God "with power" before the resurrection from the dead. He himself declared he had this power after his resurrection (Matt. 28:18), but he never declared, "All power is given unto me in heaven and in earth," before he arose from the dead. Men may, and sometimes do, declare this; but in doing so they declare something that is not "written," and something contrary to what is "written."

From Mark 9:1, we find that the kingdom was to come with power—that is, when the kingdom came, the power was to come; and in Acts 1:8 we find that the power was to

come when the Spirit came. Therefore, the Spirit, power, and kingdom were all to come together, at the same time. In Acts 2:1-4, we learn that the Spirit came on the first Pentecost after the resurrection and ascension of Jesus. Therefore, in the light of Mark 9:1, Acts 1:8, and Acts 2:1-4, we find that the Spirit, power, and kingdom all came at the same time, on the first Pentecost after Christ's resurrection.

Now, if the kingdom had come anterior to this time, it would have been unavailing, as no man could have entered into it till he was "born of water and of the Spirit;" and no one could have been "born of the Spirit" till the Spirit came. Jesus had, long before this time, told his apostles that the Spirit would not come till he (Jesus) went away. (John 16:7.) Now, inasmuch as Jesus said no man can enter into the kingdom, save through a birth "of water and of the Spirit;" and as we have found that the Spirit of which men are to be born to enter the kingdom, and this kingdom into which men are to thus enter, did not come till the first Pentecost after Christ's resurrection, and that both of these did come on that very day, as is incontestably taught through Acts 2:1-4; and as the book of Acts, from this chapter on, furnishes us a divine exemplification of how men and women are "born again," "born of water and of the Spirit," by giving a veritable divine history of how they entered "into the kingdom of God," what does right reason suggest to us as the best means of ascertaining the meaning of that metaphor Jesus used in talking to Nicodemus? Will reason suggest to our minds that the safest way of determining the meaning of this metaphor is to go to modern theologians? No; a thousand times, No! The confusion worse confounded among the followers of popular theolo-

gians, is more than enough to show that “they have no light in them” on this question. Header, which is the most, reliable source of instruction on all these questions—human commentaries or God's own divine commentary, given through his inspired apostles? Answer this question in your own honest heart, and then act according to that answer, and you will know “assuredly” what Jesus meant when he said: “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.) Now, is it not the course of reason, common sense, and faithfulness to God's word to study this metaphor of Jesus in the light of subsequent revelation?

If the “mouth of God” had ceased speaking to men that “night” that Jesus spoke this metaphor to Nicodemus, the world would not and could not know what Jesus meant by the statement; and, not knowing this, no man, from that “night” to the present time or till time shall be no more, could ever feel assured that he is in the kingdom of God.

During the personal ministry of Jesus, he spoke upon these matters only in parables, proverbs, and metaphors, save sometimes *M* his chosen apostles; and we see from the divine record of their mental and spiritual condition after the resurrection of Jesus, and until the Spirit came to them, that they had not grasped much truth. Note what is said to them by the Lord, in Mark 16:14; and also their question, in Acts 1:6. Long before this Jesus had said to them: “What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.” (Matt. 10:27.) But it was necessary for the Spirit to come to them to bring to their remembrance things he had said to them. (John 14:26.) He said to them: “These things

have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.” (John 16:25.)

Again: “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.” (Matt. 13:34.) Nicodemus must have had but little better understanding about what Jesus said, even after his partial explanation to him, as recorded in John 3:5, than the popular teachers of this age now have; but any man who will come with an honest heart to the record found in Acts of the Apostles may know without a doubt what Jesus meant when he said to Nicodemus: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” In John 3:8, Jesus said: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” This is not explanatory of the new birth. It only states that those who are “born of the Spirit” may remain just like Nicodemus was as to knowing about where the wind comes from and where it goes. The birth of the Spirit does not enlighten people on such matters as this. Whatever Jesus may have meant in this statement as to Nicodemus' knowledge of the coming and going of the wind, he certainly meant that if Nicodemus or any other man should be born of the Spirit, this birth would not render him any the wiser in reference to the operations of the wind. This passage is made a place of rendezvous by modern mystics, as if Jesus had said: “Except a man be born of wind, he cannot enter into the kingdom of God.” If Jesus had said this instead of what he did say, these people might then sing in truth: “We are standing on the promises.”

But now, leaving all theories of men, we kindly invite the reader to go with us by faith up to Jerusalem on the day of Pentecost. This is the bright morn when the inspired apostles stood on the ruins of “the middle wall of partition” and sent forth trumpet tones of no “uncertain sound.” Here they began from “the house tops” to “speak in the light “—“plainly “—what Jesus had spoken in a metaphor in the “night.” They were just here and now shown “plainly of the Father,” that it all might through them be made plain to “all the world.” Only those who will not see are to remain “blind” from now on. If any prefer “darkness rather than light,” “the ditch” of delusion during this life and eternal woe in the life to come is their doom. Dear friend, here, in the teaching of the apostles, is the true light, “whereunto we do well to take heed,” as “unto a light that shineth in a dark place.”

Let us now, as it were, take our stand in the right city, “the city of Jerusalem,” on the “beginning” day, “when the day of Pentecost was fully come,” and note what is before our eyes of faith. First, here are Peter and the rest of the apostles “with one accord in one place.” Peter has “the keys of the kingdom.” “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:2-4.) What is all of this? It is “the promise of the Father,” which Jesus had said he would send them when he went away; and he said the “power” would be received when the Holy Spirit came upon them. (Acts 1:8.) Then they now have both the “Spirit” and

the “power” with them. But Jesus also said the kingdom and power would come together. (Mark 9:1.) Hence we just here and now discern the presence of the Spirit, power, and kingdom of God. What is the spiritual status of this multitude standing before the chief speaker, Peter? Reader, are they now, at the beginning of Peter's discourse, in or out of the Kingdom of God? You answer, as an honest heart forces you to do: “They are now out of the kingdom.” But now listen to the Spirit as he speaks through Peter”, or gives him “utterance,” and also watch this multitude now standing out of the kingdom of God. Behold, the Spirit, through Peter, has convinced many of them that Jesus, whom they crucified, is risen from the dead, and is therefore the Christ, the Son of the living God. Listen at them: “Men and brethren, what shall we do?” Now listen at the Spirit's answer, through Peter: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38.) Where are these people now—in or out of the kingdom? You answer: “Out of the kingdom, because they have not yet repented, and Jesus said: “Except ye repent, ye shall all likewise perish.” Well said, my friend! Listen again at the Spirit, through Peter: “Save yourselves from this untoward generation.” Where are these people now, dear reader? Are they in or out of the kingdom of God? You answer: “They are yet out of the kingdom; for if they were in it, they would be saved, and Peter has just told them to save themselves.” Watch these people and see what they do. What is that they have just done? “Then they that gladly received his word were baptized.” (Acts 2:41.) Where are these people now, reader—in or out of the kingdom of God? You answer: “They

are now in the kingdom, continuing ‘steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.’ (Acts 2:42.)”

Then, reader, “go thou and do likewise.” Then you will also be in the kingdom of God, for you now know “assuredly” what it is to “be born of water and of the Spirit;” for Jesus said: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.) You have stood by, as it were, and have, with the eye of faith, seen the Pentecostians “enter into the kingdom of God;” and in seeing them do this you have seen them in the very act of being “born of water and of the Spirit.” How much more light there is in the logic of divinely accomplished events like these than there is in the sophistry of “blind” leaders!

Jesus said those who do “the will of my Father which is in heaven” enter into the kingdom. (Matt. 7:21.) Well, when Peter told these Pentecostians to “repent, and be baptized in the name of Jesus Christ for the remission of sins,” he told them the will of God. They did that will of God; therefore they entered into that kingdom into which no man can enter, save through a birth “of water and of the Spirit.” So, then, when sinners “repent,” and are “baptized for the remission of sins,” they are by the same actions “born of water and of the Spirit.” It is one birth—“of water.” It is “of the Spirit,” because it is of “the law of the Spirit.” Paul said: “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Rom. 8:2.) Paul was thus made free by “the law of the Spirit” when the Spirit, through Ananias, commanded him to “arise, and be baptized, and wash away thy [his] sins “

(Acts 22:16)—that is, he was thus made free when he obeyed this command or “law of the Spirit.” This is how he entered “into the kingdom of God;” hence it is the way he was “born of water and of the Spirit.” This is the way he was sanctified and cleansed “with the washing of water by the word.” (Eph. 5:26.) It was also the way he was baptized by the “one Spirit” into the “one body.” (1 Cor. 12:13.) To be baptized by the “one Spirit” into the “one body” is to be “born of water and of the Spirit;” for this “one body” is the one church or “kingdom of God,” into which none can enter, save through a birth “of water and of the Spirit.” To be “baptized by one Spirit” or to be “washed with water by the word” are things that are equal to the same things; therefore they are equal to each other. Jesus said: “The words that I speak unto you, they are spirit, and they are life.” (John 6:63.) John says: “It is the Spirit that beareth witness, because the Spirit is truth.” (1 John 5:6.) Hence any one who obeys the word of “the Spirit of truth,” obeys “the law of the Spirit;” and when he is led by faith in Christ to “repent, and be baptized... for the remission of sins,” he does “the will of the Father,” obeys “the law of the Spirit,” is “born of water and of the Spirit,” and is in the kingdom of God; but he who is not led to “be baptized... for the remission of sins,” but for some other purpose, is not led by “the Spirit of truth” to be baptized; therefore he is not “born of water and of the Spirit,” and does not “enter into the kingdom of God,” but into “the ditch” of delusion. In believing that he is saved before he obeys “the law of the Spirit,” he knows not the truth, but is a duped follower of “blind leaders.” (Matt. 15:14.) Jesus says: “Ye

shall know the truth, and the truth shall make you free.” (John 8:32.)

Let the false raptures of the mind
Be lost, and vanish in the wind:
Here I can fix my hope secure;
This is thy word, and must endure.

A. M'GARY.

CHAPTER XXXIX.

MARSHALL CLEMENT KURFEES.

MARSHALL CLEMENT KURFEES was born near Mocksville, N. C., January 31, 1856, and brought up on a farm. His parents were not rich, and he labored from early childhood to young manhood at all kinds of farm work. His people were Methodists in religion, and early in life he wanted to be a preacher, but abandoned the idea while yet a youth because he could not understand the systems of religion taught in that country when he was a boy. When about thirteen years old, he was anxious to become a Christian, but did not know how. He could not understand the popular way of "getting religion at the mourner's bench," and in his perplexity he often wept and prayed alone over his condition. From the close of the Civil War, when his school days practically began, to the year 1874, he obtained such education as the common schools of the country afforded. In 1871, after a protracted but unsuccessful effort to "get religion at the mourner's bench," in which he did all the preachers and other religious people told him to do without obtaining the promised "change," he decided to "join the church" and try to live a pure life. He became a member of the Methodist Church with the determination that he would live the best he could; and if he should die in that condition and be lost, he could not help it. A few weeks after this he heard G. W. Neely preach at Jericho, a country school-house about a mile from his home. He was the first preacher the people in that country had ever heard



MARSHALL CLEMENT KURFEES.

who quoted the Bible freely and fully, and taught exactly what was in the Bible, and nothing else. He also urged every one to read the Bible for himself and follow its teaching, regardless of the doctrines of churches and advice of preachers. This had a peculiar charm for him; it exactly met the difficulties in his way; and he read the New Testament through for the first time in life. The denominations vigorously opposed the doctrine of this preacher; but one day, in a family conversation about the new doctrine and the abuse of the preacher, Kurfees said: "They may say what they please about Brother Neely, but one thing is certain: he is preaching what is in the Bible." Soon after this, W. L. Butler, a native of that county, returned from school at Lexington, Ky., to spend the vacation in 1872, and preached at Jericho. Under this preaching he was led to think that probably all his early religious teaching was erroneous, that maybe Methodism was not the religion of the Bible, and that perhaps this would explain his trouble and failure at the mourner's bench and in secret places where he had prayed for salvation, but could not be saved. His mother, seeing he was deeply serious and in great trouble, relieved him by telling him that if he felt it his duty to be baptized, he need not hesitate, as neither she nor his father would object. He was then sixteen years old, and, with four "others, was baptized, July 24, 1872, by W. L. Butler, in Hunting Creek. He could now see something tangible and intelligible in the teaching of the Bible, and the day he was baptized he resolved to be a preacher. He had always eagerly desired an education, but he was more eager for it now than ever before. His father was not able to send him to college, and he studied at home and in such schools as the country afforded for the next two years. When he was

eighteen be taught a public school at Jericho. In the meantime his father had changed his religious convictions, and in 1874 he renounced Methodism and was baptized by W. L. Butler, his mother having taken that step a year before. His father was anxious to see him go to college and become a preacher, but was not financially able to assist him. In the spring of 1874 his father agreed to let him go to college if he would make his own way and educate himself, and he "went to the field to plow that morning with a light heart, feeling that the problem was solved." It was his intention then to go to Bethany College; but when Brother Butler came home again in the vacation of 1874, he changed his mind and decided to return with him to Lexington, Ky. They left home together for Lexington on the morning of August 20, 1874. L. Q. C. Butler, father of W. L. Butler, brought them by private conveyance across the Blue Ridge to Seven-mile Ford, Va., where they met a wagoner by the name of Oaks, with whom they traveled to Cedar Hill, Lee County, Va. Here they spent one Sunday, and Butler preached. From this point they walked across Cumberland Mountains through Cumberland Gap, and journeyed along on foot through the woods where now the city of Middlesboro stands to Mount Vernon, Ky. They traveled leisurely, and Butler made appointments and preached at several places along the way. From Mount Vernon, Ky., to Crab Orchard, they traveled by rail; but, as money was scarce and they were anxious to save every cent they could and enter college as soon as possible, they walked from Crab Orchard to Nicholasville, Ky., where they spent the night, and whence they went by rail next morning to Lexington. It was his intention to go to work till he could earn money enough to enter college; but learn-

ing that he could enter school at once by working part of his time to pay his way, he made such an arrangement with G. W. Elley, and entered college in September, 1874. The first year he paid his way in college by working mornings, evenings, and Saturdays. He was located at least a mile and a half from the college, and he walked that distance twice a day. He preached his first sermon at a country church called Antioch, in Graves County, Ky., August 29, 1875. The following winter he taught the Perry District public school, in Marshall County, Ky. In the spring of 1876 he went to Southern Illinois and preached at Metropolis and New Grand Chain; in the fall he held a very successful meeting at New Burnside; and in March, 1877, he returned to North Carolina and spent all the spring and summer of that year evangelizing in Davie and Yadkin Counties. In the fall of 1877 he returned to New Burnside, Ill., where he held another successful meeting. Following this meeting, he was engaged to preach at New Burnside and Marion, Ill., giving half the time to each place. In the winter of 1877 and 1878 he conducted a written discussion with W. P. Throgmorton, a Missionary Baptist, which continued three months, and was published in the Baptist Banner, edited by Throgmorton and published from Benton, Ill. In June, 1878, he went back to North Carolina and did evangelistic work in the counties of Davie, Yadkin, Forsyth, Wilkes, and Surry. He held many successful meetings and baptized scores of people in that work. He preached in school-houses, stores, private residences, groves, courthouses, and rented halls. At Long's Schoolhouse, Forsyth County, he was turned out of the house in the midst of a meeting. The house was the private property of a

Methodist, who consented for the meeting to be held in it, but changed his mind after the meeting began, because the doctrine was disintegrating the Methodist Church. The meeting was continued in a grove near the house, and immense crowds came to hear the preaching. Three Methodist preachers undertook to refute the doctrine by asking questions and stating objections at one of the afternoon meetings. The altercation continued three hours and a quarter, but the large crowd gave close and respectful attention, without any signs of weariness, to the close. A similar meeting, with a similar encounter with the Lutherans, was held at Wolff's Schoolhouse, in the same county. He baptized several hundred persons in that region. One of his most exciting meetings was held in a rented hall in the city of Winston in the fall of 1878. One of the first persons who desired to be baptized in that meeting was an intelligent lady from the sect of Moravians. Her father forbade him to baptize her, and stated that he would have him arrested by legal process if he baptized her. The threat greatly excited the people, but he coolly stated that it was his duty under God to baptize the woman, and he would do it, regardless of consequences, if she demanded it. He baptized her and several others in the presence of a large congregation without molestation, and she is still a faithful member of the church. In 1879 he returned to Lexington, and remained till he graduated in June, 1881, with the first honors of his class. The first six months after he graduated he evangelized in Kentucky and North Carolina, and in 1882 he preached at Grassy Springs, near Frankfort, Ky. In 1883 he traveled in Southwestern States, mainly in Texas, in the interest of Hamilton Female College, Lexington, Ky., and

preached most of the time wherever he went. In the fall of 1883 he returned to North Carolina, and spent the time evangelizing in destitute places till the end of 1884, except an absence of a few months at Mountain Park, Pa. In 1884, at Jefferson church house, near Winston, N. C., he held a very successful debate with the Mormons. Four Mormon preachers were present, but Elder Cooke was the principal speaker. He has done much preaching in rural regions and destitute fields, and has held informal debates with Methodists, Baptists, Lutherans, Episcopalians, Mormons, and Quakers. He aided in establishing churches at Ashland, Campbellsville, Olive Hill, Williamsburg, and other points in Kentucky. He has baptized hundreds of people and established many churches. In response to a call from the Campbell Street Church, he came to Louisville, Ky., February 3, 1886, where from that time to the present he has made his home. He was married, September 13, 1887, to Miss Sallie E. Eddy, of Louisville, who has been his faithful helpmeet to the present. In 1893 he held a successful debate with H. M. Brown, Lutheran, at St. Matthews' Lutheran Church, Davie County, North Carolina. He has held positions as editorial writer on the Apostolic Church, Apostolic Times, and Apostolic Guide, and has written acceptably for other papers. He is the author of a tract entitled "Walking by Faith," and one on "What Must I Do to Be Saved?" and he has traveled and preached in Kentucky, North Carolina, West Virginia, Pennsylvania, New York, Indiana, Illinois, Tennessee, Arkansas, and Texas. He considers one of his most important works in recent years is "the formation and conduct of classes for the study of the Bible." In such classes he has taken Bible

students through Matthew, Acts, portions of the Old Testament, and some of the Epistles. He is doing work of this kind in Louisville now, though he often leaves the work for an indefinite time to labor as an evangelist in other fields. Some of his classes in Louisville have attained to a superior knowledge of the Bible.

F. D. SRYGLEY.

CHAPTER XL.

THE CHURCH REVEALED IN THE BIBLE.

“And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.” (Matt. 16:18, R. V.)

THERE is probably no religious term more commonly used, and concerning which a greater amount of confusion exists among men, than the term “church.” On account of misleading impressions made by denominationalism, but few persons always use it in the right sense, almost everybody using it sometimes in the wrong sense. Why is this? The Bible freely uses the term. It occurs more than one hundred times in the New Testament, and is used with such clearness and simplicity that there is no room for misunderstanding among those who have proper respect for divine authority.

Let it be distinctly understood, however, at the very beginning, that it is not the purpose of this discourse to advocate “my church,” or “our church,” or the church of any man, as such, but to use the word exclusively as it is used in the Bible, and to set forth and defend the church therein revealed. The aim is to search for the divine institution referred to by the Son of God in the famous words: “Upon thi3 rock I will build my church.” What is that church, and where is it? How may men know they are members of it to-day, and hence that they are in the church founded by the Son of God himself, and of which Peter and Paul

and all the other inspired and uninspired Christians of primitive times were members? Let us appeal to the Word of God, and see how the matter is therein settled. We will consider:

I. THE MEANING AND USAGE OF THE TERM.

1. Its Classic Meaning. —In the time of Thucydides, about four hundred years before Christ, Greek historians used the word “ekklesia,” of which “church” is the representative in the English Scriptures, in the sense of an assembly. Composed of “ek,” meaning “out,” and “kaleo,” “to call,” it literally meant a called-out assembly. Any assembly of citizens in Athens, whether political or otherwise, even a mob, would have been called an “ekklesia,” signifying that such persons had been called out from their homes and congregated in one place. The word continued to have this meaning in the time of Christ, there being two occurrences of it in the New Testament in the classic sense. In an effort to quell the uproar brought about by antagonism between the preaching of Paul and the worshipers of Diana, the town clerk of Ephesus mentioned “the regular assembly,” meaning the proconsular court, and Luke says: “When he had thus spoken, he dismissed the assembly.” (Acts 19:39-41, R. V.) “Assembly” here in both instances is “ekklesia,” the same word rendered “church” in the Savior's words: “Upon this rock I will build my church.”

2. Its New Testament Meaning. —What, then, is the “church,” or “ekklesia,” of Christ, and why is it so called? In religious usage the word retained its classic meaning, the only difference being in passing from the literal to a figurative sense. (1) What is the church? Paul replies: “Unto the church of God which is at Corinth, even them that are

sanctified in Christ Jesus, called to be saints.” (1 Cor. 1:2, R. V.) “And ye yourselves also know, ye Philippians, that in the beginning of the gospel, ... no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need.” (Phil. 4:15, 16, R. V.) Thus we see that the children of God at Corinth and at Philippi constituted the church at those places; and hence it follows that the children of God everywhere constitute the church. (2) Why is it so called? What is there about God's people that makes it proper to call them an “ekklēsia?” Let us first hear the Founder of the church himself: “If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.” (John 15:18, 19, R. V.) In his intercessory prayer, referring again to his disciples, he said: “They are not of the world, even as I am not of the world.” (John 17:16, R. Y.) These passages plainly declare that God's people are called out—called out of the world—and hence they are an ekklēsia. It is the divine purpose that God's people shall be separate from the world. They are in the world, but not of the world. They are called out of the world, and called out to stay out; yet it is often difficult to-day to tell where the church ends and the world begins. The language of Jesus presupposes that if the church is what he designed it to be it will be hated by the world; but in many instances in modern times the world could not well hate the church without hating itself. Jesus says: “If ye were of the world, the world would love its own.” Hence we may be justly suspicious of a church that is popular with the world.

But let us hear the teaching of inspired apostles on the subject: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2:9, R. V.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.) "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4:4', R. V.) These passages are sufficient to show that the people of God are the church of God, and that they are so called because they are called out of the world.

3. Errors in Modern Usage. —From the foregoing scriptures, it clearly follows that a material house, built by human hands, is not a church. Were it even granted that the Anglo-Saxon word "church," so far as its own etymology is concerned, might arbitrarily be thus applied, it is, nevertheless, manifestly wrong to thus apply it when it is the representative of "ekklesia," for the latter is never so applied by inspired men. As the representative of that word, it should always convey the sense of that word. A disregard of this vital principle has led to an erroneous usage of the words "church," "temple," "tabernacle," "building," and "house of God." Let us examine the Scriptures on these points. (1) What is God's temple today? "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17, R. V.) "Know ye not that your body is a temple of the Holy Ghost which is

in you?" (1 Cor. 6:19, R. V.) Thus the people of God at Corinth were the temple of God. Paul further explains that Christians "are builded together for a habitation of God through the Spirit." (Eph. 2:22.) Moreover, we are told in specific terms that God "dwelleth not in temples made with hands" (Acts 17:24), and Stephen declares that "the Most High dwelleth not in houses made with hands" (Acts 7:48, R. V.). (2) What is God's tabernacle? Jesus is said to be "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2.) Again: "Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation." (Heb. 9:11, R. V.) The institution in which Jesus officiates as the high priest of God is the church, which is God's tabernacle or dwelling place among men. (3) What is God's building? To the Christians in Corinth, Paul said: "Ye are God's husbandry, ye are God's building." (1 Cor. 3:9.) (4) What is the house of God? The inspired answer is given in specific terms: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15, R. V.) "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2:5, R. V.) Hence the house of God to-day is built of living stones taken from the quarry of living humanity, and no material house, built by man, should ever be called the house of God. It fol-

lows, therefore, that there is no divine authority for holding a religious service over such a house and dedicating it as the "house of God." The magnificent specimen of architecture of rare beauty and exquisite finish, built by Solomon and rebuilt by Zerubbabel, like the tabernacle in the wilderness, was only temporary and typical, and was designed to foreshadow the more glorious spiritual temple in which God would forever dwell. It was dedicated to the service of God, and, during the dispensation of which it was a part, it was recognized by God, by inspired prophets, and by the Son of God as the house of God; but since the beginning of the reign of Christ, God's blood-bought and blood-washed children have constituted his church, his temple, his tabernacle, his building, his house; and as that which was the temple or house of God in the days of Solomon and Zerubbabel was the thing dedicated to God, so that which is the temple or house of God to-day should be dedicated to God.

II. THE UNITY AND STRUCTURE OF THE CHURCH.

1. Its Unity. —Since the establishment of religious denominations in the world, men have heard of different churches; but the theme of this discourse assumes that there is but one church revealed in the Bible. If this assumption is founded in fact, then while all the different churches, so-called, may be wrong, only one of them can be right. What does the Lord say on the subject? "To the law and to the testimony," shall be our appeal. Jesus says: "Upon this rock I will build my church." He does not say "churches," but "church." He settles the question, also, as to whose the church is. He says: "My church." Certainly, then, this is the church, if we can find and identify it, of which all should be members, and of no other. But how is it the

church of Christ, and at the same time the church of God? Paul says: "All are yours; and ye are Christ's; and Christ is God's." (1 Cor. 3:23, R. V.) Jesus himself, praying to the Father, says: "All things that are mine are thine, and thine are mine: and I am glorified in them." (John 17:10, R. V.) It is proper, therefore, to speak of the church as the "church of Christ" or the "church of God." Moreover, its unity is clearly enjoined: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:4, 5, R. V.) "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10:17, R. V.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks." (1 Cor. 12:12, 13, R. V.) According to these scriptures, the existence of different religious bodies is wrong. No question is raised here as to which of the religious bodies is right, but the point is made that the Bible reveals and authorizes but one. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4-6, R. V.) Here are seven separate and distinct things, of each of which the Holy Spirit declares there is one. Men ordinarily agree that there is one Spirit, one hope, one Lord, and one God; but they contend for "different religious bodies," "different faiths," and "different baptisms." Where is the consistency in this? If in any one of these seven things we are restricted to one because the Holy Spirit says there is one, then why are we not,

for the same reason, restricted to one in all of them? If in all of them, then there is one religious body, and only one, that is stamped with divine authority.

Even the national distinction between Jew and Gentile, which had been recognized for ages, was to be blotted out in Christ. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, R. V.) "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, ... that he might reconcile both unto God in one body by the cross." (Eph. 2:14-16.) But the question arises: "May not the different religious bodies be branches of the one body or church of Christ?" This cannot be, because in the only mention of the subject in the New Testament the word "branch" is applied to the individual Christian. "If a man abide not in me, he is cast forth as a branch." (John 15:6.) In verse 5, Jesus says: "I am the vine, ye are the branches." Every disciple of Christ is, therefore, a branch of the true Vine, and there is no such thing in the Word of God as a "branch church of Christ." All division of the followers of Christ into different religious bodies is of man, and stands solemnly condemned under the glare of divine revelation. No apology should be offered for it; on the contrary, all who profess to love and adore the divine Founder of the church should "cry aloud, and spare not," against this gigantic evil, which is perhaps the greatest achievement of Satan against the cause of Christ in all the centuries. Jesus anticipated it as an obstacle in his way, and, in behalf of his followers, he prayed: "That they may all be one:... that the world may believe that thou didst send me." (John 17:21, R. V.)

2. Its Structure. —But how does the church of Christ exist to-day? What is its polity or form of government? Is it an organized body? On opening the record, we find the church referred to in the following different ways: (1) The church in a city, as that at Corinth (1 Cor. 1:2), in Jerusalem (Acts 11:22), at Antioch (Acts 13:1), etc.; (2) the church in a house, as that in the house of Priscilla and Aquila (Rom. 16:5; 1 Cor. 16:19), and that in the house of Nymphas (Col. 4:15); (3) the church in a given country, such as “the church throughout all Judea and Galilee and Samaria” (Acts 9:31); and (4) the church general, meaning the people of God in all the world, as, “Upon this rock I will build my church,” “And he is the head of the body, the church” (Col. 1:18), “And gave him to be the head over all things to the church” (Eph. 1:23). Be it observed, however, that in all these uses of the term “church” it always includes all the people of God in the territory named. The church at Corinth meant all the people of God in that city; the church in a house meant all the people of God in the house; the church in a given country meant all the people of God in the country named; while the church, mentioned in general terms without reference to any particular locality, meant all the people of God in all the world. In this general sense the church has no organization and no divine authority for delegated conventions, whether district, State, national, or international, and no provincial or ecumenical councils. The very necessity for such things was forestalled by the inspiration of certain men, a part of whose work was to place on record laws dictated by the Spirit of God for the instruction and guidance of Christians in all their work and worship in every age; and hence, under these inspired laws and regulations, every Christian is called upon

to follow Christ, the Head of the church, and to maintain union with him as the only means of maintaining the unity of the whole body. "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." (John 15:4, R. V.)

As to the structure of the local church, all the members were to work according to ability and qualifications (Rom. 12:4-8); but, for the greater efficiency of the church, the work of feeding, guiding, and developing the flock was placed by the Holy Spirit in the hands of shepherds, or overseers, with certain prescribed qualifications (Acts 20:28; 1 Tim. 3:1-13). No one could be such an overseer without the qualifications, and these could only be attained by growth and development. Another class of servants was appointed to look after certain business affairs of the church (Acts 6); but the work of these different classes of servants was not official in the sense that it would have been unlawful if done by other children of God.

III. THE DIVINE NAME AND OTHER DISTINGUISHING PECULIARITIES OF THE CHURCH.

1. The Name. —If the church established by the Son of God is in existence to-day, it can be called by the same name and spoken of in the same way now that it was when first established. If not, why not? Properly speaking, this is not a debatable question. Unreasoning zealots, dominated by an unholy ambition to exalt and to follow the leadership of uninspired men in building up rival denominations, may quibble over it, but there is no room for dispute among those who devoutly desire to know and to follow the wisdom of God. A church which cannot be referred to and described in the terms in which the church of the Bible is referred to

and described is not the church of the Bible, and any one whose church relationship cannot be expressed in Bible language belongs to a church different from the church of the Bible.

Turning to the record, we find that the church is referred to by its divine Founder as “my church,” “my kingdom,” “the kingdom of God,” “the kingdom of heaven,” “the church;” and by inspired apostles as “the kingdom of God,” “the kingdom of Christ,” “the kingdom of God's dear Son,” “the church,” “the church of God,” “the body of Christ,” “the one body,” “the temple of God,” “the house of God,” and, when a number of local churches at different places are meant, “the churches of Christ.” Individually, the members of the church were called disciples, Christians, saints, children of God, friends, and brethren. A man who is a member of this church is, therefore, a disciple of Christ, Christian, saint, child of God, friend, and brother.

But some one asks: “If all were simply members of the church, how could we distinguish ourselves from one another?” Christians must not distinguish themselves from other Christians. This is the very thing they are forbidden to do. All are commanded to be one, and to speak the same thing. (1 Cor. 1:10.) But it is further urged: “If we simply say we are members of the church of God or body of Christ, the people will not understand us.” Why not? To be sure, they could not, from such an answer, locate one in any denomination; but this is precisely where one should not be located. “But can we not say we are members of ‘the Christian Church,’ or ‘the Church of the Disciples?’” Certainly, if that is the fact; but not if you wish to be undenominational and to speak where the Bible speaks. No

inspired man ever said the followers of Christ were members of “the Christian Church,” or “the Church of the Disciples,” and this is a sufficient reason for not doing so now.

2. Other Peculiarities of the Church. —Some of these appear in its divine Head, the doctrine it is to teach, its terms of membership, the simplicity of its constitution and worship, and in its general work. Men were, called upon to believe in the death, burial, and resurrection of Christ; to repent of their sins; and, upon a confession of their faith in Christ, were buried in baptism into the name of the Father, and of the Son, and of the Holy Spirit. This made them members of the one body. Then, in accordance with the divine requirement, they met on the first day of the week to eat the Lord's Supper. They also read the Scriptures, exhorted one another, prayed, sung, and contributed into the treasury of the Lord as they were prospered. They preached the word in destitute places and continued to establish churches wherever a door of utterance was opened. They did not stop to form general organizations or to hold general conventions. They seem to have had no use whatever for such things. In fact, general organization was so utterly foreign to their work that even the word does not occur a single time in the New Testament. This same church of God is in existence to-day. It has no general organization; it holds no general conventions. It does not need them, and they require annually a vast expenditure of the Lord's money. Local churches meet now, as in primitive times, not for entertainment and display, but to worship God “as if is written.” They do not operate in the denominational way under a district, State, national, or international board, with headquarters on earth, for the Word of God is silent about such things. Their headquarters are not on earth,

but in heaven, where the Head is. Each local church is an independency, having the infallible Word of God for its instruction and guidance in all things. The elders, or overseers, in each church are instructed to guide the flock into paths of safety and usefulness, and to develop the membership in the work of seeking and saving the lost. Thus every church and every Christian is “thoroughly furnished unto all good works” (2 Tim. 3:17), and thus the church of God, and not the devices of human wisdom, is magnified among men.

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.

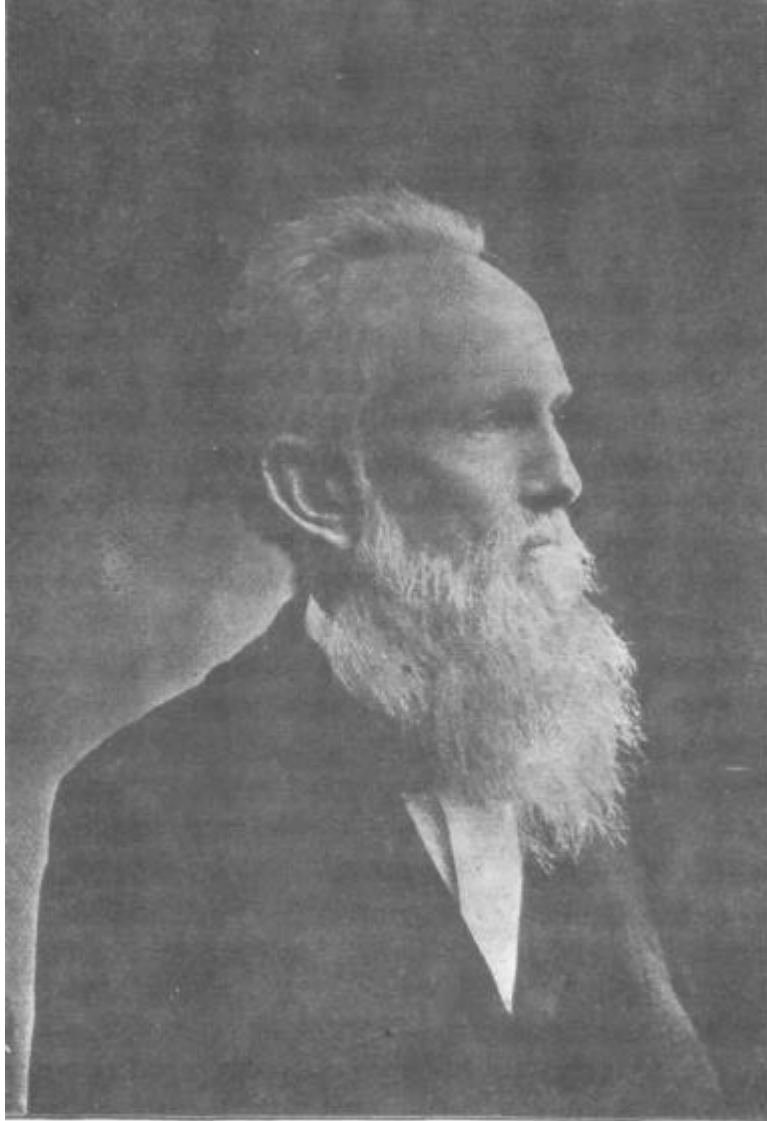
Let us strive to serve God in his own appointed way. “Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.” (Eph. 3:21, R. V.) May we all be accepted of him in that day.

M. C. KURFEES.

CHAPTER XLI.

LIFE OF J. M. BARNES.

J. M. BARNES was born in Montgomery County, Ala., . February 10, 1836, and brought up on an old-time Southern plantation. His father was a cotton planter and slave owner, and his plantation was but another name for plenty, prosperity, and happiness. There were no railroads in, those days, and the plantation, therefore, had to be, in the main, self-supporting. Nearly everything needed on the place was produced and manufactured at home by the labor of slaves under the management and direction of the owner and proprietor. Corn, cotton, meat, and wool were produced on the plantation, and all farming implements and utensils were made in the plantation manufactory. Under the supervision of the chief mistress of the place, negro women carded, spun, warped, sized, spooled, beamed, and wove cloth, from which they cut and made all the garments worn by blacks and whites. The great, stalwart negro men would come out on Sunday dressed in homespun corduroy, and the women could be seen about the negro cabins (which were called “the quarters “) dressed in fresh, clean, homemade stripe or linsey gowns. Master and servants, children and all, wore homemade clothes. J. M. Barnes was an only son, and the nurse and constant companion was a negro boy, some older than himself, named Ben. There was a sister—a babe—who was sometimes permitted to share their outdoor sports, and Ben. often led the chase after rabbits over the fields and through the woods,



J. M. BARNES.

with baby Frances on his shoulder and little Barnes at his heels, while Bulger, Screamer, and old Spring, three large curs, with swift feet and lively yelp, soon put the frightened rabbit up a hollow tree. Then came the tug of war and the climax of excitement when Ben. "twisted the fur" on the rabbit in the hole with a hickory switch and drew the little animal from its hiding place, to the music of yelping curs and hurraing children. The wonderful sayings and doings of Ben. are interesting chapters in the child life of J. M. Barnes; but Ben. and Barnes drifted apart as they grew older and larger. Ben. was sent to the field when old enough and large enough to make a regular hand at farm work, and Barnes found new companions in Henry, Will., Wade, and George, four negro boys a little younger than himself. These boys made as fine a team as ever trotted over Alabama soil, and Barnes harnessed them in sport to a little wagon, and drove them in a sweeping trot when on a pleasure ride, but more leisurely when heavily loaded on a business trip. With this wagon and team he hauled from the forest, which ran right up to the big house, much of the wood for dinner pots and bake ovens filled with victuals for whites and blacks on the big plantation. Christmas on an old-time Southern plantation was a week of feasting and merrymaking. The banjo in the backwoods and a negro fiddler on a big plantation contributed more than tongue can tell or pen can describe to the old-time Christmas festivities 'way down South in Dixie. Both whites and blacks threw cares aside and feasted by day and fiddled and frolicked by night during a whole week. As a boy, J. M. Barnes had music in his soul, hilarity in his feet, and harmless good humor in every fiber of his anatomy. His first efforts at dancing were under Ben's "patting" for music in early

boyhood. This “patting” was an original negro accomplishment, and a few slaves on every plantation were masters of the curious art. It consisted of a series of slapping the hands on the thighs, patting the feet, and clapping the hands together in a kind of rhythmic clatter, to which the dancer timed his flying feet in difficult and complicated steps and shuffles with the precision of exact science and art. Kelson was the negro fiddler on the Barnes plantation, and his services were in demand the year round at frolics, which always came off in connection with quiltings, weddings, logrollings, corn shuckings, house raisings, and other public neighborhood convocations; but Christmas week Nelson and his fiddle did double duty as an inspiration for the hilarity of white folks at the big house and a musical stimulant for the frolics of negroes in “the quarters.” J. M. Barnes took his second lessons in dancing as a youth under Nelson's fiddling; but early in life he put away such childish amusements, under the teaching and influence of a godly and deeply religious mother, and consecrated his splendid talents to better things in the service of the Lord. The father and mother of J. M. Barnes moved to Alabama at an early day, while the country was almost an unbroken, primeval wilderness, occupied by uncivilized tribes of Indians and infested with deer, wild turkeys, bears, panthers, and other species of wild beasts. They married at the old Lumpkin home, near Strata, Ala., and began life together in poverty, and accumulated their property of slaves, stock, and well-equipped plantation by hard work, good management, and thrifty economy. The first time his mother heard the plea for a “thus saith the Lord” in all matters of religious work and worship, she accepted it, and for years she was the foremost defender of the truth in her section. She never for a mo-

ment relaxed her zeal in the work and worship of the Lord after she gave her heart to God. She carefully trained her children in the way of the Lord, and it was the joy of her life and the climax of her ambition when her only son became a Christian and determined to be a preacher. He never made a sacrifice or endured a hardship for the love of the truth as a preacher while his mother lived that she did not stand bravely by him with gentle, loving words of praise, comfort, and encouragement. When he would come home after weeks of hard work on preaching tours, she always listened with interest to his story of the hard battles he had fought, rejoiced with him over every victory he had Avon, and keenly sympathized with him in every persecution he had endured. When he was ready to leave home to go to Bethany College, at the age of seventeen, she handed him a sheet of paper on which she had written words of religious counsel and encouragement. Her heart was heavy with sorrow to see him go, and her tears fell fast on the paper as she handed it to him. He tacked the paper to the lid of his trunk, where it remained till it was destroyed by the fire which burned his house in 1883. Among the words he still remembers on that paper, he quotes the following: "Be your own self; never affect to be what you are not. Be kind and courteous to every one. Be polite and respectful to those older than yourself. Treat others as you would have them treat you. Trust God and serve him, and he will take care of you." She was a plain, matter-of-fact woman, who knew the Bible well and handled it skillfully. Judge Bibb was a prominent politician in Montgomery County, a member of the Methodist Church, and a frequent visitor at the Barnes plantation when on a canvass. Mother Barnes took some interest in politics, but much more in Christianity, and

she tried to show the Judge the error of his way in religion. The Judge made an effort to quote scripture to her in defense of his doctrine, but slipped in the quotation and misapplied the text. With the liberty of old friendship, Mother Barnes said, in her gentle and persuasive way: "Ah, Judge, I see you know more about politics than about the word of God." The Judge took the correction good-humoredly, and in after years he often told how Mother Barnes got the best of him in a religious argument. The elder Barnes was blessed with a keen sense of justice, honesty, and integrity in business. He was level-headed, practical, and plain in his manner of life. He landed in Alabama in 1818, with twelve dollars and five bits in money, and worked his way from poverty to plenty against obstacles that would have discouraged many other men. He never forgot his trials in early life, and never lived to see the day he did not keenly sympathize with those who had to struggle for existence. Old-time plantation negroes had a contempt for poor white folks. A very poor man lived near the Barnes plantation, and three boys of the family rode one shabby old horse with a blaze in the face to school without a saddle. The Barnes negro Ben. laughed at the three boys on one old, poor horse without a saddle, and little Barnes joined him in the fun. When Father Barnes came home at night, some one told him Ben. and little Barnes had made fun of the poor boys. Father Barnes promptly gave them both a severe thrashing with the same cowhide, which taught little Barnes a lesson he never forgot. Mother Barnes was careful of the feelings of even the negroes on the plantation, and quick to correct her son when in early boyhood he showed any disposition to offend the colored people. The negro blacksmith on the Barnes plantation married a negro woman who was born

free. She interfered with the plantation work, and Father Barnes ordered her to keep off his premises. Little Barnes saw her on the plantation afterwards, and ordered her off. He was only ten years old, and his assumption of authority wounded her feelings. He felt his importance, but his manner humiliated her, and she wept. Some boys came to spend the night with him, and he was full of frolic and fun; but his mother had a sad and troubled look in her face, which soon depressed his spirits. He knew something was wrong, for she usually took great interest in the play when he had visitors. He went to her and asked her what was the matter, but she told him to go back to his play, and she would tell him when he was alone. He tried to play, but could bear the suspense no longer, and, in a burst of sobs and tears, he threw himself into her lap, with his arms about her neck, and begged her to tell him what troubled her. She then told him he had been naughty, and she was sorry because he had insulted the negro woman and wounded her feelings. He told her his father did not want that woman to come on the place, and he ordered her off; but she said he was too small to take such authority, and he ought to let his father manage such matters. She told him how nice it was for little boys to treat every one politely, and how it grieved her for him to be unkind, even to the negroes on the place. He saw his error, confessed it, and she forgave him. He never forgot the lesson. From early childhood his parents required him to treat others with kindness and respect. The poorer people were, the greater the attention and respect they required him to show them. He entered Bethany College, West Virginia, in 1854, and graduated from that institution in 1856. After he graduated, he went back to his father's plantation, near Strata, Ala., a little village with a

post office, a store, a blacksmith shop, and a public cotton gin. He wanted to begin business as a farmer, but his father said they needed a good school there, and urged him to teach. Accordingly, he began school, September 8, 1856, with thirteen pupils, in a log building on his father's plantation. The school prospered under his management, boarders came from different parts of the country, and Strata soon became an educational center of considerable importance. Barring an intermission caused by the Civil War, and another suspension caused by the financial crisis of 1873, the school continued to prosper under his management at Strata from 1856 to 1881, when it was moved a few miles to Highland Home, to which place S. Jordan and M. L. Kirkpatrick, two most excellent men who had married his only sisters, went with him and established Highland Home College. This was a nourishing institution from the beginning, and its influence was felt and appreciated in nearly every State in the South. He remained at Highland Home till May 4, 1898, when he severed his connection with that institution, and, October 10, 1898, he opened a school in the city of Montgomery, where he is now living, teaching, and preaching. Soon after the war he wrote some for the Southern Christian, published by the lamented J. M. Pickens at Mountain Home, Ala., and contributed several articles to the Christian Preacher, published by the late C. M. Wilmeth from Dallas, Texas; but by far the greatest part of his writing on religious subjects has appeared in the Gospel Advocate, of Nashville, Tenn. In connection with writing and teaching, he has preached extensively in Alabama, Tennessee, Georgia, Florida, Kentucky, Texas, and other States. He has baptized hundreds of people and has established many churches in the regions where

he has labored. As a preacher, a teacher, and a writer, he has always been especially noted for the closeness with which he adheres to the Holy Scriptures on all questions of religious work and worship. The religious people with whom he associates held cooperation meetings in the early years of his life as a preacher. In October, 1865, he sprung a sensation in a cooperation meeting in South Alabama by boldly arguing that there is no more authority in the Bible for a cooperation meeting than for a synod, association, conference, or council. Not many more cooperation meetings were held south of the Alabama River, and his position is now generally accepted by the religious people with whom he associates throughout the South. The last articles he wrote in the Gospel Advocate attracted considerable attention among the readers of that paper. He argued: (1) The word "ekklesia" should not be translated "church," but merely anglicized, "so that God may be allowed to say to the world what he means." (2) When an ekklesia of God has elders who are bishops, they are able to take care of themselves, and ought to do it, without looking to pastors or any one else employed by the year for outside feeding. As Paul threw them upon their own resources then, it ought to be done now, and they should not be encouraged to look for weekly rations from any source. (3) The fourteenth chapter of 1 Corinthians is instruction for the ekklesia of God every time it comes together as a worshipping body. He is a careful and constant student of the New Testament in the original Greek; and when he reaches a conclusion as to what the Bible teaches on any subject, he boldly states his position and contends earnestly for his convictions, but has never been dogmatic or sought to cause dissension or division. He has held that elders

should be set apart by prayer, fasting, and laying on of hands, but has caused not disturbance over it. He puts especial emphasis upon personal consecration, and insists upon the importance of religious services and Bible study daily in every home.

F. D. SRYGLEY.

CHAPTER XLII.

THE PERFECT LAW OF LIBERTY.

“Whoso looketh into the perfect law of liberty.” (James 1:25.)

PERFECT! What is perfect? That is not perfect which is wanting in any of its parts; that is not perfect which demands at the hands of another something—the very least something at that—to make it efficient, to give it excellence, beauty, or worth. The inspired apostle set forth no great truth more concisely, yet never gave it its true attribute more clearly, than when he penned the words, “The perfect law of liberty.”

Under Christ no man has the mortifying reflection all through life that the delinquencies of a lifetime are all rolled up from year to year in convenient packages, to be handed on down to the future without real expiation. No annual recollection of sins that are past trouble him who obeys from the heart that form of doctrine delivered to him, since he is then made free—yes, free indeed. It was not so with Moses; it was not so with Abraham. At best, Abraham's service was counted to him for justification. Freedom from sin! It is not easy to take in all that is meant. It is best first to find out how sin looks to God. If all sin is in his eyes as was the transgression of Adam, then I still fail to grasp its vastness. That one sin threw all humanity out of order with itself and heaven, and it had to drag along for thousands of years in a crippled condition. We still see death and all phases of suffering, the grave—the gloomy grave—

as the consequences of Adam's fall. To have sinned and have God look upon us as overwhelmed with guilt, then through a perfect, law of liberty to be made entirely free from sin, is a thought worthy to make angels and men rejoice.

What is the form of doctrine obeying which makes us free? (Rom. 6:17, 18.) In finding it, we should be certain that we make no mistake. It is of too much importance.

A law seen by Isaiah. (Isa. 2:1-3.) The law was to go forth from Zion, and the word from Jerusalem. Those under the law were not to study war any more, but were to beat their swords into plowshares, and their spears into pruning hooks. (Isa. 2:4.) In this scripture he saw something else that is grand: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (Isa. 35:8, 9.) This was a new law, or a new highway. As it appeared to the prophet, it was certainly grand. The glimpse caught by the inspired man called from him outburst after outburst of eloquence as he rhymed out the wonders and excellencies of things to come. No tongue or pen can tell now what these things are in their fulfilled state, performing the part for which they were destined by their Maker.

The first law went forth from Mount Sinai; the last one, from Mount Zion. The first law went forth from the wilderness; the last one, from Jerusalem. Anything that emanated from Capernaum, Nazareth, Jericho, the Sea of

Galilee, Mount Tabor, or the garden of Gethsemane is not the great law foreseen by Isaiah. It has its characteristics given it by God, and none other will suit. Any people who go to war, or study the science of war, or take pleasure in war, those who beat their plowshares into swords or their pruning hooks into spears, are not the people that came within the range of the prophetic telescope. Those like lions or other ravenous beasts are not God's people. Under the new law all are to be kind, tender-hearted, loving. The unclean shall not pass over the highway. Why? Because it is called "The way of holiness." Bad men and women do not go along this road. In the face of this prophecy, men—Christian men—ask: "Cannot Christians fight? Cannot Christians go to war?"

The Lawgiver of the perfect law of liberty (Deut. 18:15-22) was to be reared from among his people. He was to be like Moses, and God was to put his words in his mouth. God said: "He shall speak unto them all that I shall command him." Whosoever will not hearken in all things to God's word spoken by this prophet, God will require it of him; he shall die, or "shall be destroyed from among the people." (Acts 3:23.) Again: "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." There are two dangers that await him who teaches: he must teach all God commands, and he must teach only what God commands; that is all of it. But the Lawgiver, when he came, would not violate the will of him that sent him, but speak the words he gave him. How well Christ filled this description! (John 8:28, 29; 12:49, 50; 14:10.)

The Lawgiver, when found, will be the seed of the

woman. (Gen. 3:15.) The seed of man is very common, but the seed of woman is rare. There are two things very nicely made to point to the Lawgiver as nothing else could possibly do: he was to be not only the seed of the woman, but the son of a virgin. Both these riddles seem unanswerable. To be the seed of a woman and the son of a virgin seems impossible, but God works out the enigma and makes it strengthen the foundation upon which the hope of man rests.

Prophets foretold when Jesus would come, how he would come, what he would be when he came, and what he would do. Angels heralded the advent; a harbinger sent by God introduced him in person to the world; a marvelous star even sat over the identical spot where he was born, and guided men to the same. When Jesus came, lo! he was a complete disappointment to the great of earth of the Jews. Simeon and Anna, only, welcomed him unadvised. The wise men from the East and the shepherds hurried to do him honor; but the most favorable could not see how any good thing could come out of Nazareth, and royalty arrayed itself against innocent sucklings in order to do him violence. Men reading God through humanity made great mistakes about the Christ; so when he came, and they saw him, there was no beauty that they should desire him. They verily thought he would be a temporal king, when, to their great surprise, he proclaimed that his kingdom was not of this world, not at all showing; it did not come with observation or demonstration. It is not always that man knows what he needs. The thing for which he was suffering most from the fall of Adam was salvation from sin and the thralldom of the devil, and God, in wisdom, power, and goodness, knew it and provided for it; but man rebelled, rebels yet, and will rebel

until the end of time. I must not forget to say with much stress that Christ was all God intended him to be, and he could say, as he looked benignly upon him on the mount: "This is my beloved Son, in whom I am well pleased: hear ye him." He fulfilled every scripture, every prophecy, and filled every description. He was of the seed of Abraham, the tribe of Judah, and of the family of David. He was veritably the only seed of a woman that ever existed, and never before or since did a virgin give birth to a son. He filled every point and came up to every date of Daniel (9:25, 26). Few Jews see or can be made to see that the temple was to be rebuilt. Messiah was to come; Messiah was to be cut off, and then the sanctuary was to be destroyed with the city. The city and temple have long lain in ruins. Why do they—how can they—look for the Messiah? But Jesus came "to preach the gospel to the poor,... to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18.) The greatest thralldom on earth is spiritual slavery. Satan is the hardest taskmaster. While on earth, Jesus forgave sins and with authority would bid. sins leave and devils depart.

But he has gone from earth. Ere he ascended up on high he gave "the perfect law of liberty" and had it published from Jerusalem and the heights of Zion. It was lost for ages, buried beneath the accumulated debris of humanisms, decrees of councils, creeds, doctrines of men, traditions, and commentaries. To eliminate it from all the superincumbent mass and bring it out for man's use and direct his attention to it is the work of the age. No greater beneficence to man can be performed.

We close the Old Testament and open the New. The

Sermon on the Mount claims our attention right early. Is this the perfect law of liberty? The absence of Jerusalem, Zion, and a setting at liberty in any way forbids that this should receive the title. The same may be said about Christ's talk to the Syrophenician woman, that at Lazarus' tomb, many other talks he made, and all the parables. Had you thought, the first twenty-seven chapters of Matthew make not one promise to the Gentiles, and give them not one command? "Preach to the lost sheep of the house of Israel" is the narrow bounds prescribed by Jesus to all who first went out under his ministry, and John himself never carried a note of the gospel to the Gentiles. It is only in the closing verses of the last chapter that we find: "All power [or authority] is given unto me in heaven and in earth. Go ye therefore, and teach ["make disciples of," R. V.] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." How should Gentiles look upon these two verses? Nothing stands ahead of them in the universe. They are Christ saying: "I'll take the Gentiles now; I have shed my blood; they are no longer dogs, but worthy the dying love and tenderest affection of the Son of God." All nations! Grand! That is like God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) I love to think of God loving the world. I take great delight in contemplating my Heavenly Father planning, scheming, and purposing man's redemption. Then I am ready to hear the sentiments of Heaven reecho in Christ: "Make disciples of all the nations"—make learners of them; teach them the way; carry them through their intelligence by their understanding.

It is in the last chapter of Mark (verses 15, 16) that we find the first promise and command to the Gentiles. Here it is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The hedges, the lanes, the highways, the byways, are to be searched by the order of the great Captain. Thank God! This is Christ saying: "Do not by any means leave one out; invite them all." If every creature in every nation believes and is baptized, Christ says most positively that he shall be saved, and that is enough. Christ does not have to say a thing two or a dozen times to make it so. "O, but can't a man be saved without baptism?" cry a dozen. Why do you wish to save him without baptism when Christ wants to save him with baptism and by baptism, and sent every man in every nation on the globe a special notice of that fact—yes, sends a messenger to every man with this message? Is it not strange that men want a thing one way when Christ wishes his way? What is the use praying, "Thy will be done in earth, as it is in heaven," if we expect to object to Christ's command that goes along with the gospel? The very asking the question, "Can a man be saved without baptism?" is a sign of skepticism, if not downright infidelity. It is as much as to say: "I know, Christ, you said, 'He that believeth and is baptized shall be saved,' but I would like to find another way of being saved. I do not like this one; I am rather prejudiced against it." But is this the perfect law of liberty? It has some of the flesh marks, but not all of them. It cannot be proved that this giving the law was in Jerusalem, either. Another thing, according to Isaiah and Micah, the law was to go forth—that is, be promulgated—from Jerusalem, whereas it is not stated where, as we find

in Mark 16:15, 16; but it is probable it was given to the apostles on a mountain in Galilee, appointed by Jesus, as was the case in Matt. 28:16. It may be that Jesus withdrew to this mountain that Pentecost should hold its claims without a rival.

Examine Luke. Just as in Matthew and Mark, so in Luke it is the last chapter, near the close of the chapter, that we find a promise to the Gentiles: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Verses 46, 47.) Something was to go forth from Jerusalem; something was to be preached to all nations, beginning at Jerusalem. Now listen to Jesus again: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Verse 49.) Jesus said it was necessary that Christ should die and rise again, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and Jesus then ordered them to await at Jerusalem until they received power. It seems power was necessary to do this great work. It seems, furthermore, that the beginning of the preaching of repentance and the remission of sins at Jerusalem was to be a big thing, and that it was to be a big day. Isaiah spoke of it; Micah spoke of it; Jesus marked its importance; Joel foretold wonderful things to happen on this day. Now, how much will this lack of being a perfect law of liberty, if the remission of sins is a perfect one, one in which there will be no recollection of past sins annually?

Peter is standing before a large audience of people. (Acts 2:14.) It is in Jerusalem. He is full of the Spirit and endued with power from on high; he declares the gospel to

the people; he tells them of the death of Jesus, and that they put him to death with wicked hands; he proves the resurrection of the dead by the old scripture, and closes his pointed address by saying: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) When they heard this, they were pricked in their heart, and cried out to Peter and the rest of the apostles, saying: "Men and brethren, what shall we do?" (Acts 2:37.) Now hear the law that went forth from Jerusalem, and the word from Mount Zion: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Here it is beyond the fraction of a possibility of a remote doubt. Here it is as it went forth. Matt. 28:18, 19; Mark 16:15, 16; and Luke 24:46, 47, are altogether the same law being delivered to the apostles preparatory to going forth from Jerusalem to every creature in every nation. Just so sure as a man repents and is baptized in the name of Jesus Christ for the remission of past sins, there will not a trace, a tinge, a stain of sin be left. If red like crimson, his conscience will be white as wool; if scarlet, it will be made as white as snow. He who does not believe this does not believe some of the most precious, if not the most precious, utterances the Spirit of God ever gave to man. All prophecy, all promises, all symbols, all types, all shadows; the death, burial, and resurrection of Jesus; his ascension, his mediation—all have their centered power, efficacy, fullness, and blessedness in this law that went forth on Pentecost from Jerusalem, and the word from Mount Zion. The law from Mount Sinai received its share of attention from the people to whom it was

addressed, but, strange to say, little is said about this occasion, to which the Spirit of God called man's notice in the Old Testament, and calls it in the New, and to this law of which prophets of old spoke. Jesus himself pointed the index finger at it a few days before it was promulgated. Never since the morning stars sung together or the day-dawn of creation was hymned by the universe was law put to sweeter test, or was its strength and virtue more severely tried, than upon the occasion of its first introduction. Those who yelled with fiendish wildness, "Away, away with him!" "Crucify him!" "His blood be upon us!" were among those who cried out to Peter and the rest of the apostles: "Men and brethren, what shall we do?" How do I know? Because Peter told them they took Jesus with wicked hands and crucified him. Now, is the blood of Jesus strong enough to reach those who took part in the crucifixion? Is it a perfect law, one that can reach the sinner anywhere that he will reach it? Yes, thank God! Praise God! O what a law! It can heal and cleanse sinners of all nations, tribes, tongues, and conditions. If Jesus would save (and he did save) those who put him to death, then the law that carries such pardoning love is perfect. Let men and angels rejoice! I do not say that God intended, by saving such men as these first, to show "what wondrous love" dwells in heaven, and the strength of the perfect law of liberty, but I do say men can look at the one and see the other. Here it is: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) Every one saved, not one cast out.

This law started at the right place, and it carries with it a perfect cleansing from sin. Listen: "This is the covenant

that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.” (Heb. 10:16-18.) Thank God! Earth has never heard anything grander or more sublime than this. Never since Adam heard first the sweet music of time, or Eve was greeted with the melodies that made her first conscious of her existence, have mortals received intelligence so full of all good or real blessing. Man had no perfect absolution from sin, but the very offering he made was itself a reminder of his poverty and its weakness. It was not possible for the blood of” bulls and goats to take away sin; gold and silver could not buy man freedom; dazzling, sparkling jewels could not atone for the slightest offense to the great Creator. Sin was an incurable cancer, which no remedy that man could devise could cure. “The law made nothing perfect, but the bringing in of a better hope [covenant] did; by the which we draw nigh unto God.” (Heb. 7:19.) By the perfect law of liberty Peter first loosed, set perfectly free, the three thousand on Pentecost (Matt. 16:19); afterwards the other apostles loosed those bound by sin (Matt. 18:18); and now the humblest disciple of Christ can set the worst captive free by using God's perfect law of liberty. Those who do not obey it are bound for eternity. “Glory to God in the highest, and on earth peace, good will toward men.” “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” This is the “re-

penitance and remission of sins” which Christ said should begin at Jerusalem. Does any say this is not the law? Then where is it? Lives there a man or woman who can show anything that can claim time, place, surroundings, and all? He does not breathe. “O, but it has baptism in it!” Do you object to it on that account? Then you should have been in the council with the heavenly beings and filed your objection to a law that did not come up to your standard. The truth is, you do not wish Christ to have his will, but you go about to change it, even after it is made for the ages and generations. Suppose a man were to object to the lightning because there is fire in it. Would that change the matter? Would it make God think more of a man / Would it make him appear wiser or to better advantage? There were men, I presume, who objected to circumcision because there was a knife in it or blood in it, but that did not change God's law in the least. Baptism is in the perfect law of liberty, and there are not enough doctors of divinity in the world to amputate it or in any way eliminate it. I must repeat: It is a bad, bad sign to find fault with it. It shows that man is out of line with his Savior; it shows that a man has more confidence in his own law that he could make than in the one Jesus made and ordered preached to every creature. It seems many men and women liked it at Samaria. (Acts 8.) The eunuch was so anxious he asked what hindered him to be baptized. (Acts 8.) Many are trying to find something to hinder them; he wanted to get all such things out of the way. The biggest hindrance sometimes is one's own self. Paul liked it, prayed to learn about it. “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.) “Does water wash away sin?” ask many. What if it does? What is that to you? It cer-

tainly will never wash away the sins of a man who does not believe what Jesus says. But it does not say water washes away sin. It does not say anything like it. Baptism is a part of the perfect law of liberty. "Repent, and be baptized... for the remission of sins," is the law as it was first preached. "Arise, and be baptized, and wash away thy sins," is not a new law, but simply a figurative way of expressing the same law. Remember, it is the same law all the time, and God had only one of them sent out. When Paul said that Christ sanctified and cleansed the church "with the washing of water by the word" (Eph. 5:26), he did not mean Christ had a new law, but used the same law. It was used at the houses of Cornelius, Lydia, and the jailer; it ought to be used now, and must be used, whenever any one expects to be made free from his past sins. Can a man be pardoned without baptism? That is not my business. I am not to go out to preach the gospel and tell people I am a plenipotentiary, and can add to or take from the perfect law at will. My business is to preach God's will, not mine. I am an executor, not a legislator. The moment I hint, insinuate, or intimate to a person that he or she can be saved without doing God's will, I assume the place of a presumptuous lawmaker. Remember, it is God's will to be baptized; and he who dares trifle with it has to settle the consequences with God, not man. The great I Am and Jesus would not let John the Baptist interfere with it, and I would be afraid to attempt it. John thought the emergency would justify the departure for once. He said: "I have need to be baptized of thee, and comest thou to me?" John, it seems, was overwhelmed by the divine presence and lost sight of his office. The blessed Savior reminded him that even he (Jesus) was not exempt from doing the will of the

Father in heaven. He says: "I seek not mine own will, but the will of the Father which hath sent me." (John 5:30.)

There is nothing in all this wide world within the reach of man that brings out his manhood and makes his humanity more like divinity, and develops the possibilities in him, more than "faith that works by love." It is a sight fit for angels and all heaven to see a man staked out by Jesus Christ. The gospel is the lariat, the stake is Jesus, faith is the knot that ties the man. His performing within the radius of his bonds is a spectacle that makes all heaven rejoice, and hell shakes to its center as it contemplates one whose meat is to do the will of him that hath called him out of darkness into his marvelous light. God knew baptism would be a stumbling-block, a test of the faith of many. He even speaks of the baptized as those crucified. (Rom. 6:6.) It is the cross of many. Notwithstanding no man can fulfill all righteousness without baptism, unless he stands upon easier terms with Jehovah than did Jesus; notwithstanding it is one of the things Christ would have his disciples preach to every creature in every nation for salvation; notwithstanding the great Son of God told his apostles to use it in making disciples; notwithstanding they used it in every case in which they made disciples, and it is told whenever any of the details are given; notwithstanding it is in the perfect law of liberty which went forth from Jerusalem, and among the words that went forth from Zion; notwithstanding it is associated with "repentance and remission of sins" that Christ ordered his apostles to begin to preach at Jerusalem on Pentecost; notwithstanding this work was of such grave and wondrous import that not a syllable of the perfect law of liberty could be uttered until the apostles

were endued with power from, on high—notwithstanding all these things and plenty more, men will dare put in their opinion about it. Is it not astonishing, is it not marvelous, that men endued with only ordinary sense, and very ordinary at that, will dare tamper in any way with this Heaven-honored law, speculate about the essentiality of its elements, and give their opinions how a man can be saved without God's law, when God has told them plainly, how he will save them, and they do not know an iota outside of what is written? Man's opinion about the law of liberty has sent on to eternity thousands who slighted the scheme of redemption as Jesus gave it, and trusted in something—a modified, amended something—that men gave. “Thy will be done in earth, as it is in heaven.” What is the will of Jesus? Did one say, “To believe?” That is right. No man can go to heaven without faith. It must be, too, a faith that makes a man a good one; no compromise on that subject. A faith and repentance that does not make a man a good man, one fit for the kingdom of heaven, is a poor article, not worth having. A faith and repentance that does not make a man anxious to do all the will of God—among other things, anxious to be baptized, as were the eunuch and the jailer—is worthless. Nothing is faith and repentance that does not make the owner deeply anxious to do all of God's will. To hear, to believe, to repent, are God's will, but to be baptized is God's will also. Poor, penitent Saul lay upon the earth. From the low ground upon which he lay, and from the deepness of a truly repentant soul, he asked: “Lord, what wilt thou have me to do? “—that is, “What is your will?” The Lord told Saul to go to Damascus, and there it would be told him what he must do. Ananias told Saul two things: one was to “arise,” the other was to “be bap-

tized.” I know, then, that to “be baptized” and “wash” is the will of the Savior. He who bows to Heaven and prays, “Thy will be done in earth, as it is in heaven,” prays without doubt: “Lord, I pray thee that we may do thy will on earth like Jesus did it while on earth, and like Gabriel and Michael do it in heaven;” among other things, that we may all “be baptized, and wash away” our “sins, calling on the name of the Lord.”

We must not forget one thing: that the law of liberty is perfect. He who objects to any part of it objects to perfection. It is not surprising that Paul calls those “foolish” who would turn away from that which is perfect to something man thinks or thought, or may or can think. It is not surprising that he calls the law of Moses or any suggestion that man can make “the weak and beggarly elements,” “the rudiments of the world;” for they are of the earth, earthy. After telling wherein the law was weak, and the excellence of the covenant the Lord was to make with the people in those days, Paul continues: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:19, 22)—that is, we must draw near through the perfect law of liberty, which requires those who come to lay aside all hypocrisy; to come by faith, the faith that gives assurance or confidence (that is, makes them perfectly satisfied God pardoned their sins because he said he would); to come having their hearts sprinkled from an evil conscience. No man can have a con-

science cleansed from sin who is conscious of having done wrong, and the wrongs not forgiven. No man can be satisfied his sins are forgiven unless he has repented of those sins. The blood of Jesus, the gospel, must reach the heart and cleanse it. There must be sorrow for past sins, a hatred for sinning, and a quit sinning, then the body must be washed in pure water. The washing was in Paul's conversion; it is in the conversion of all those who have drawn near to God since Paul penned Heb. 10:22. "God be thanked, that ["that, whereas," R. V.] ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) What? When? Where? How? The Romans were made free, perfectly free, from sin; not like the Jew, not like any who lived before Pentecost. See, they did not obey a doctrine, but the form, or pattern, or figure, or counterpart, of a doctrine. This is strange, is it not? One cannot obey a doctrine; commands only can be obeyed. These commands, when obeyed, must represent the doctrine, picture it, be a figure or a type (the Greek "tupos" is the word) of the doctrine. These commands must be the ones delivered at some time before to be observed. With this true statement of surroundings, we are ready to ask some one that knows, some one inspired: What is the doctrine, and what is the figure or picture of that doctrine, that was obeyed? Paul answers: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? 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 be also 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.” (Rom. 6:1-7.) When did the Romans get free from sin? When they obeyed from the heart the figure of doctrine delivered unto them, also when they died to sin. Dying to sin and obeying the form of doctrine must, then, take place at the same time. When did they die to sin? They were buried by baptism into death. Of course they did not get into it before. Did they obey anything when they were baptized? Luke said: “And he commanded them to be baptized in the name of the Lord.” (Acts 10:48.) Jesus commanded it. By baptism, then, the death, burial, and resurrection of Jesus is represented or typified. Now what is the doctrine delivered? “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” (1 Cor. 15:3, 4.) Paul says in the same connection that this is the gospel. Now, the Romans were made free from sin when they obeyed from the heart that form of doctrine delivered unto them; in baptism they obeyed a command that represented, or pictured, or typified, the death, burial, and resurrection of Christ. We have the form, or baptism, that was delivered (Mark 16:15, 16); we have the doctrine that was delivered at the same time. Here is beauty. This is God's doings, and the joints and jams fit worthy of the master hand that put it together. Notice, Paul says: “Like as

Christ was raised,” “Even so we also should walk,” “Planted together in the likeness,” “Also in the likeness of his resurrection,” “Crucified with him,” “Buried with him by baptism.” Christ died, the Romans died; Christ was buried, the Romans were buried; Christ arose again, the Romans arose; but these, only as they obeyed the command of Jesus to be baptized, went through the figure, type, or form of the actual things done.

“Ah! but,” some will say, “I cannot see any sense in all that.” Well, what about that? Are you going to hell because you cannot see any sense in a thing? By the way, why are you walking by sight, anyhow? Why not walk by faith? Do you see any sense in the “form of doctrine?” There are many things in God's religion that men did not in the past see any” sense in. Cain did not see enough sense in God's way to do it, but turned off to his own way. There are some Cains now. Nothing but a burial in baptism carries out the figure as God ordained it; nothing but a rising in baptism represents the doctrine properly. “O pshaw,” cry a multitude of very religious people, “I can go to heaven without all that!” How? By faith? No. He who goes by faith follows clearly what Jesus commands. Walking by faith is nothing less than walking by God's word. If Cain failed to offer his sacrifice by faith because he did not offer the thing God ordained, then how is it when man leaves off God's baptism and offers something else? “O, I think something else will do!” insists old man Obstinacy. The man who says that does not serve God, but his own “I think.” If “I thought” faith or repentance or the Lord's Supper or anything else was not necessary, would that “I think” be enough to cancel man's obligation to observe it? I have learned one thing well: that is, God

does not allow man to trifle with his commands. I am satisfied that few men put stress enough on the perfect law of liberty. Let us press it as God's way of salvation.

IT IS THE PERFECT LAW OF LIBERTY BECAUSE IT MAKES
MEN PERFECT.

There is a wonderful beauty in the "law of the Spirit of life" (Rom. 8:2), which makes men free, and keeps them free, if they will observe it. A perfect man may not be what many think he should be. Noah was perfect, yet he got drunk. God says so. His perfection was in his perfect obedience. A perfect man is not a god or an angel; he is a perfect man, that is all. When man wants to do God's will, and tries at all times to do it, and searches the Scriptures for it, hates evil, loves truth, he is about as good as a man can be. 1 Cor. 2:6; 2 Cor. 13:11; Phil. 3:15; Col. 1:28; 4:28; 2 Tim. 3:17; James 3:2; and 1 Pet. 5:10 either command Christians to be perfect or speak of them as perfect, showing that man, by the perfect law of liberty, can be a perfect man.

J. M. BARNES.

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