


1918

Sermons and Sayings by Alfred Ellmore

Martha A. Ellmore

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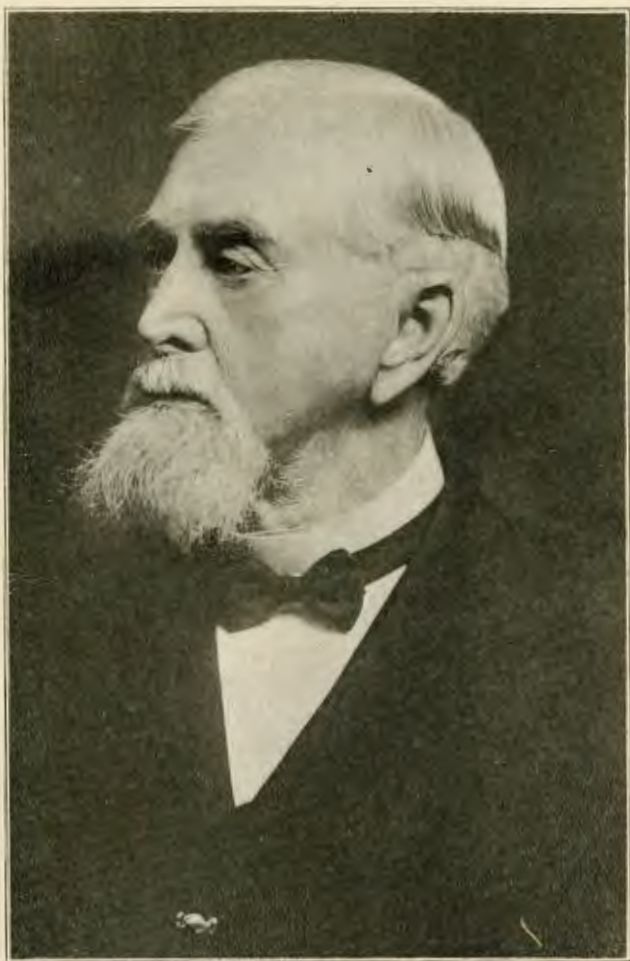
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ALFRED ELLMORE
IN HIS 80TH YEAR

Sermons AND Sayings

BY
ALFRED ELLMORE
AND
OTHERS

Missionary

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1918

F. L. ROWE, Publisher
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INTRODUCTION

As the reader looks upon the venerable face that forms the frontispiece of this book, he will be made to rejoice that God has spared this valuable man to reach the hearty age of eighty years.

I have known Brother Ellmore about thirty years. My father knew him and had been associated with him in earlier work. He has spent fifty years or more in the vineyard of his Master, and I doubt if there is a preacher among us today who has had more additions to the church through the preaching of the Gospel. But Brother Elmores did not limit his usefulness to the brush arbor, the school room or the meeting house, but during the past thirty years or more he used that wider and more enduring form—the printing press—in perpetuating the truth. As a contributor to our church papers he has wielded a facile pen with spicy and timely paragraphs. His poetry, too, has been enjoyed and admired far and near. His numerous books will live for a generation after he is laid to rest. His works will follow him.

It is fortunate that he has collected the material that makes up the contents of this present volume. His wide experience and his versatility would give him material for a dozen other volumes like this, but the reader will gain from perusing the writings of Brother Ellmore, in this book, a good knowledge of his valuable service during the full period of his ministry, and will feel that he is now entitled to enjoy the blessings of serene old age, free from care or responsibility, a

blessing to those he has served, an inspiration to the living and secure in the assurance of a reward beyond.

It was my privilege to publish Brother Ellmore's previous book, "Sermons, Reminiscences and Chimes," and the brethren showed their appreciation of that volume by their liberal patronage. I bespeak for the present volume the same cordial reception, and can promise the reader he will be repaid for the time spent in devouring the contents of this volume—both what Brother Ellmore has written and the special articles contributed by other brethren.

F. L. ROWE.

Matt. 16: - Christ's Church
Rev. - His Bride
Col. 1:18 - Ephes 1:22-23 - His Body
Churches of Christ Rom. 16: -

SERMONS

THE IMPORTANCE OF THE CHURCH

By N. L. CLARK.

The word "church" is used by most people in several different senses. The meeting-house, the public worship, the religious party, the local organization, the whole body of professed followers of Christ, the company of true disciples now living, with all such who have lived since Christ established his church, the entire body of the redeemed of every age—all these, and perhaps other things, are severally designated by the same word—"church." To discuss the correctness of these uses of the word would not be pertinent to my present undertaking.

I shall, however, use the word "church" in this discourse as it appears to be used in the following scriptures: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18.) "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.) "These things write I unto thee, hoping to come unto thee shortly: 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, the pillar and ground of the truth." (1 Tim. 3:14, 15.)

In the quotations just made, the word "church"

1 *Preach the word -* The First mission = souls
 2 second work = ^{man's} Temporal needs
 3

evidently designates that institution which was established by Christ in the world, over which he presides as Head and Lord, and which at any time is composed of those who have become members thereof by compliance with Christ's requirements to this end. In this sense I also use the word "church" in my subject.

The importance of the institution just defined, in comparison with all other organizations, is first seen in its nature. It is a spiritual institution; that is, it was designed to provide primarily for man's spiritual wants. Since all who believe man to possess a dual nature admit that the spirit is superior to the body, it follows that an institution that provides for man's spiritual needs is for that reason more important than one that provides merely for the outer, or fleshly nature.

meets all our needs too

Now, in contrast with the church, all political, fraternal and industrial organizations propose in some way to supply a man's temporal necessities. Justice and protection; food, raiment and shelter; medicines and nursing; burial and a tombstone, usually fill the measure of all their promises. Very few of them fulfill these promises to the letter. Certainly not one of such institutions proposes to reach and minister to the wants of a man's spirit. It follows from these considerations that the church is as much more important than political, fraternal and industrial organizations as the spirit is more valuable than the body.

Although the conclusion here reached is logically drawn from admitted premises, men often contend for the superiority of some of these institutions over the church. Some fraternal and semi-political bodies, through their public representatives, are often heard to boast that they are doing more for humanity than the church. Such claims may be true of certain re-

ligious bodies; and, while the neglect of duty by members of the church of God is deplorably common, yet all the benefits bestowed by these organizations must, in the end, amount to nothing compared to the salvation of one soul from eternal ruin through the influence of the church.

My second argument in support of the superiority of the church is based upon the fact that God is its author, whereas men are the acknowledged builders of the other institutions mentioned. Now, any work of God is for that reason superior to a work of man. Men have built churches also, but who will claim them equal to the church that God has built? Human wisdom and experience have often blessed the world in temporal matters; but for the eternal interests of men, they must look to the works of God.

The mission of the church furnishes another proof of its extraordinary importance. What was the church designed to be and do? To answer this question we appeal to the Bible. The answer thus obtained will show the importance of the church. In 2 Cor. 6:16, Paul says to the church at Corinth: "Ye are the temple of the living God." In Eph. 2:19-22, we read: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit."

These and other passages clearly teach that the church is the temple of God. A temple is a dwelling-place for a god. Heathen temples are erected to be the abodes of gods among their people. Jehovah once

origin of Author of

dwelt among men in a temple built by human hands. Standing, a few years ago, beside the great Mormon temple in Salt Lake City, Utah, I was told by a representative of that faith that God dwells in that temple. At once there came to my mind the words of Paul on Mars Hill: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17: 24.)

Yet God has a temple in the world as He has always had. But that temple, which is the church, is a "spiritual house," composed of "living stones," "built together for an habitation of God through the spirit."

What other institution can claim so worthy a guest? In what other body does God's spirit dwell? The answer is apparent and accepted by all.

It is also the mission of the church to be the support of the truth. (1 Tim. 3:15.) Christ promised the Holy Spirit to guide the apostles into all truth. (John 16: 13.) This spirit is here called the "Spirit of Truth." Now, God is the source of all truth, since He is its author. It follows that the church in which the spirit dwells should uphold and support the truth. When a church ceases to do this, it thereby forfeits all right to claim that it is the church of Christ. Error in faith or practice can have no rightful place in the body of Christ. No other institution in time was ever given so noble and important a mission.

Again, the church is composed of persons who are saved from their old sins. "The Lord added to the church daily such as should be saved." (Acts 2:47.) The membership of no other body in the world may justly claim so much. Members of other institutions claim official positions, special honors at the hands of men, badges of distinction, etc., but neither these in-

If He is head = He has the
mouth piece of Body - speak
only as He speaks in matters

THE IMPORTANCE OF THE CHURCH

9
of Faith & Practice

stitutions nor their authorized heads have any power to give salvation from sin. In fact, salvation is in no way connected with membership in such bodies.

The vast importance of the church of Christ in comparison with all other bodies is also shown in its cost. Christ purchased the church with his own blood. (See Acts 20:28; Eph. 5:25.) One of the most common ways of determining the value of anything is to consider its cost. It cost our forefathers a great deal to establish our government, and much blood and money have been expended in efforts to preserve it. The average human organization has cost very little. But how shall finite minds calculate the cost of the church for which Jesus died? Yet men who claim to be followers of Christ frequently tell us that the church has nothing to do with saving a man. According to definition, Christ's church is Christ's "called-out" body. He is its Head, its only Head. Nor is he the head of any other body. Since Christ is the savior of the (his) body (Eph. 5:23), it follows that only members of Christ's church are saved by him. This, of course, does not refer to infants and other irresponsible classes, who are redeemed unconditionally by the death and resurrection of Christ.

Furthermore, we learn from Heb. 12:23, that the names of the church of the firstborn are written in heaven. Rev. 20:15 teaches that all will finally be lost except those whose names are written in the Lamb's book of life. Unless God has in heaven two different records of His people, we must conclude that only members of Christ's church will finally be saved. The word "church" is evidently here used to include all who in Old Testament times were obedient to the laws of God. (See Rev. 17:8.)

The perishability of all human achievements is one

Cost of

Plants We planted not - rooted up

of their most marked characteristics. Man builds nothing that lasts. A mound of earth or pyramid of stone is the most durable of human works. These are such because of their simplicity of construction and their close imitation of the works of God. No social, political or religious institution devised by man can last more than a few centuries without undergoing important changes in its fundamental principles. Such is not true of God's works, and the church of Jesus Christ is such a work. When every plant that the heavenly Father has not planted shall have been rooted up, the church that Jesus built shall exult forever in the possession of that glory for which she is being prepared.

What other institution in time has so glorious a future? Even the family, that other divine institution, prepared for man's happiness in this world, shall lose its sweetest ties when we cross to "the other side"; but the church, purchased with the blood of our Redeemer, shall, in the paradise above, sing alleluias of praise to God and to the Lamb forevermore.

From the considerations herein adduced, I conclude that the most important institution ever established in the world is the church of Jesus Christ, that membership in it is the highest privilege ever accorded to sinful men, and that to give his life to its extension in the hearts and lives of his fellowmen, is the greatest service to God and humanity it is possible for any man to render.

In view of what has been said, it follows that members of the church of Christ should be very jealous of its interests. Among these interests none is more important than the purity of the principles and practices that distinguish this church from every human imitation. These principles and practices, inaugurated in

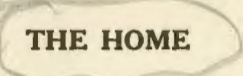
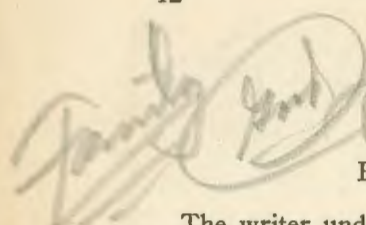
and for the church by Christ in the beginning, constitute it a fit abode of the Holy Spirit and the only complete depository of spiritual truth in the world. Everything done under the direction of the spirit in Jerusalem, Corinth and elsewhere that pertained to the organization, government, work and worship of the church was made thereby a permanent part of the divine appointments for God's people till the end of time. Unless this is true, we are either guided still by new revelations of what we should do, or we are left to grope in the darkness of spiritual ignorance and uncertainty.

Let us, therefore, with truest devotion, seek to obtain from the words of the Lord all possible knowledge of everything that in any way pertains to the church of God; and, to the best of our ability, with tongue and pen, plead its cause before others, while with heart and hand we give to it through life's few fleeting years the best service of which we are capable.

Imitations in all things -

{ money - clothings - foods -
 machinery - individuals -
 churches imitate Christ's

{ Beware of all Guarantees on
 Imitations too

**THE HOME**

By BEN J. ELSTON.

The writer undertakes partially to present, for the consideration of such as may thoughtfully read, a most difficult, delicate, but immeasurably important subject.

An ideal home exists, if at all, not in fact or history, but in the bare conception. One could hardly claim to grasp the full intention of the divine mind when the family was formed; but revelation and experience unite to say that marvelous wisdom and goodness were there. We assuredly know enough to keep us busy; and, if rightly busy, therefore happy. And if the obedient are truly happy, the Creator is vindicated; and, because his motive is unimpeachable, the proper gratitude and honor due from his moral creation are assured.

Home is incomplete without its husband, wife and children. But the homes of this world widely differ in the many features that compose them. Positive obligation, from which the honorable never shirk, sometimes compels the home to be constructed along lines which, ideally, are undesirable. Thus, those who remain unmated, the deserted, real widows, widowers and orphans must, in some way, have suitable homes. Sometimes that void in the home which only offspring can fill remains because nature seems so to have decreed. Death's irresistible invasions trample to ruins our cherished ideals. So, in a strange blending of tears and toils, transgressions and triumphs, the "few and evil" days of our earthly pilgrimage are passed.

For, among the saddest things, it should be noted that there has not been, in all time, one really perfect home.

As soon, indeed, as Adam and Eve were, home was; and it began in perfection. But how soon the frightful fall! They only, of all couples, appear to have had the possible privilege of an absolute felicity in return for an absolute obedience. Only guessing fancy may now attempt to trace the joys and perfections preceding that first fatal deal with the devil. Since, alas! our knowledge is not so limited. The first child of Eve's multiplied sorrow was a murderer. The second, his victim, occasioned the first funeral the distracted, fallen parents had to attend. Until today the tragic tale of human grief and woe cries in vain for adequate recital. Lust, obtaining our consent, has led us on. Conceiving, she has brought forth sin. Full-grown sin has given birth to her brood of death. From sin's universal blight not even the purest home has been exempt. Possibly in and for this world the most innocent have suffered most. Let us thank the good Father that it is not always to be so.

How fortunate that man's powers are finite! For, while the pair could render themselves wretched by thwarting the holy purposes of their Creator, they were unable to destroy his love. So the proper framing of the home, where man's highest happiness was to be attained, and life's best lessons to be learned, has received due attention from the benevolent Father of us all. Those who heed these instructions are guaranteed the best that man can enjoy "in this present world."

Let us try to look a little into this pattern home. First of all, it must be regulated. This must be as God says, "for there is no power but of God." The place where God puts power (authority) must be re-

spected. Far be it from this pen to frame excuse for such as do not conscientiously keep their designated places. Where responsibility is assigned, control must be assumed; for, with joy or grief, account must be given. "With diligence" must be the motto of one "that ruleth." And small is the hope that one will ever "rule well" who has not first learned what it is implicitly to obey. Even our Savior, "though he was a Son, yet learned obedience by the things which he suffered."

Since man was formed before woman, and made the responsible head of the family (subject to manifest limitations), only this order can now, or ever, please God. Whether we know why the plan is thus, matters little; whether we uncomplainingly submit to the plan, matters much. To accept it is faith; to reject it is doubt—even treason. Faith can not save him who has it not. God's model husband and father is honorable, and He demands that the honor be shown. Blame has ever been the convenient weapon for the assaults of ignorance and rebellion. Man does not obey God, because it does not please him to do so; woman, for the same reason, forsakes her place; children do as they please, and all seek to satisfy themselves by subtly (even openly) attaching blame to their superiors in authority.

A field marshal, removed a little from the raging conflict, sees the struggle in all its parts with calmer eye than can the inferior who knows only how the strife proceeds in the position to which he was assigned. The one who planned all is responsible for all, while the other accounts but for a part. Though "worth ten thousand" privates, as was said of David, the chief commander is often censured because not himself physically fighting. So, too, the husband,

planning and directing all, somewhat apart from the exhausting strain of the daily household grind, but who should and does have accurate reports of all things needing his attention there, can more impartially decide the ten thousand matters that must be settled by someone whose word is final. And when he is doing his utmost to perform his heaven-assigned duty in love, it works irreparable injury to hear words spoken only to annoy, reflect and condemn. God, not the husband, fixed the bounds of the latter's authority. The wife and children should be "in subjection with all gravity" to him.

Here let us consider more particularly the place of the wife and mother, the other household ruler. If she and God have made her husband her head, and placed the whole family under him as chief, she is not less certainly the second ruler, a queen chosen and appointed by both her husband and God. Her duties are most exacting, and she perhaps rarely enjoys the generous aid, the hearty praise and loving sympathy she deserves and longs for. One can hardly be too severe in censuring the thoughtless, unfeeling husband, who engages in continual condemnation of his wife. He probably fails to reflect that to himself is due the greater blame. For she did not, nor could, choose him for her mate until he had first proposed himself to her as such. If he failed, for any reason, to choose wisely, let him becomingly now take his proper punishment. Unmanly insinuation, reproachful words and ill-tempered displays only further proclaim failure, and are wholly inexcusable. This is not saying a wife should disregard her husband's will. It doubly argues, and is preparatory to saying, that substantial agreement should be reached concerning all the essentials of matrimonial team work before enter-

ing into even an engagement to wed. Here, the writer holds, the most sacred honor is involved.

To be more particular, I mean that contracting parties should not only adequately inform themselves in a general way, but, as far as possible, freely discuss all questions relating to their proposed life together. To begin, after marriage, to show discontent, and pursue unannounced but predetermined courses which involve inharmonies and unconcealed alienation, resembles more closely the actions of irresponsible children, than such as essay to solve life's gravest problem. When mates can not be found, nor manufactured to order, who can reasonably agree as to what they believe God desires in the management of the home, it seems that, with Paul, it may be safely said to be "good by reason of the distress that is upon us," not to marry.

This is prepared principally for Christians—"those who are within." "Those who are without God judgeth." Remembering, then, that we can please God and be saved only by being conscientious and, if possible, consistent Christians; and that all are obligated to be Christians, what is involved in a young man's proposal of marriage? He is trusting a woman to love him, bear and love their children, rule the household, be soberminded, chaste, a worker at home, kind, in subjection to him, to give no occasion to the adversary for reviling, let the word of God be not blasphemed, to grow to be reverent in demeanor, a teacher of that which is good, to be of a meek and quiet spirit, modest in dress, full of good works, faithful in all things, etc. (Read 1 Tim. 2: 9-15; 3: 11; 5: 14; Tit. 2: 3-5; 1 Pet. 3: 1-7, etc). She should know, before marriage, what God demands, and that her husband has a right to expect her to strive with perfect sincerity to fulfill their

Lord's expectations. Possibilities, beyond imagination's flight, affecting all the future, concerning happiness, usefulness, influence, are now condensed into a contemplated ceremony! Can he (the more responsible), or either, think too soberly or profoundly? Can they fail to seek guidance of Heaven and counsel of the dearest and most interested of earth? Here is often not so much a "leap in the dark" as a leap in unseemly plight from the darkness of ignorance out into a light where, all too certainly, we see, and feel, and lament.

But before a woman can reasonably so obligate herself she must know that her conscience will remain inviolate. She must respect, no less, the proposer's conscience. Neither may safely attempt to bind unduly the conscience of the other. Faith shipwrecks when "a good conscience" is ignored. So conscience, which is "the judgment exercised on questions of right and wrong," must be adjusted first. The following questions go to the core of the matter: Can she conscientiously, heartily, engage in the training of their children as he, with equal sincerity, wishes it to be done? And is she fully persuaded that he wishes just what God wills? If so, head and heart are satisfied; and she has been so created that her highest possible happiness and usefulness will be reached by taking her place at the side of one whom she could sanely love because he first loved her.

I wish it might be wholly amiss to say that woman may be overworked. A good sister said: "I sometimes think my husband wanted me because he thought I'd make a good work animal." If God has strongly obligated the wife to complete subjection, he has made that obligation light and welcome where the equally strong duties of the husband are fully performed (Read Eph. 5: 22-33). Even his life, if necessary,

must contribute to the success of her mission. And to win by pretensions, that were only for the purpose, the life that can later be allowed to drag its painful way along the weary years until relieved by exhaustion, is detestable beyond expression. God indeed exacts a heavy toll of woman. But shall man, while professing tenderest love, unfeelingly add to her unavoidable burdens? With a life that proves his words he ought to be able to say to her:

“Beneath the autumn bough:
‘You are fairer to me now,
With the silver on your brow!’”

And of her: “She hath done what she could.” An important lesson might be learned from the queen bee. She is provided for, while she does what lies only in the power of her own body to do. It may well be doubted whether woman has, ordinarily, as a laborer, outside her mission as a childbearer and trainer, and keeper of an orderly and hospitable home, added to the common stock of human wellbeing. Material prosperity will often be found to be balanced against eternal loss. Men would do well to see if, in their homes, right, privilege, opportunity and duty are not driven out by a drudgery that makes impossible the highest and most important things. Brethren, let us think more of the unfair burdens on the shoulders of women and girls, and ourselves lift a little of the load.

The seriousness of man’s mission is only more apparent, not more real when, at the proper time, children appear in life’s great play. For the object of marriage is the production of fruit, whether man or Christ be the husband (Rom. 7:4). And if due heed should be paid to questions of selection, care and training, in

the propagation of mere animals, how infinitely more important in the human species! Life's problem is sufficiently difficult without needlessly increasing its bewildering complexity. Rather than worry about wedding wealth, beauty or social standing, we would better think of good bodies, intellects, dispositions, morals, environment and sound faith in God. For if one fails to "lay hold on the life which is life indeed," all is finally a calamitous failure. Doubtless (though untraceable) all now living are affected by all ancestry, even to the first pair, and it were idle to fancy that all may be accomplished by expert selection. But there is much greater reason to hope for the best results where we know the family history to be good for a few generations, than where vice in any form has weakened by its deadly presence. And assurance is increasingly assured in this matter as we add to the number of generations. Perhaps it may be safely said that, before the gravest trusts are committed to men, where world-importance attaches to their word, and where, further, they can not be watched to know that they deal faithfully, such men are known to have descended from parents and grandparents in whose families deceit and treachery were conspicuously absent. None therefore can estimate the eternal consequences of a single choice. "Great God, on what a slender thread hang eternal things!"

But a merciful Providence has provided that, if sensible selection has been ignored, there is yet opportunity, by faith and our best efforts, to greatly overcome past errors. But hope and carelessness can no longer abide together. No earnest, awakened soul will cease to strive, however untrue another may prove. The staggering task of training is now to be performed with credit or dishonor. All questions of what "might

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have been" must be waived. God, so to speak, says: "Take these children and nurse them for me, and I will give thee thy wages" (See Ex. 2: 9). There's no beginning too soon. The first step from the marriage altar should be to the altar of prayer. And the strife of life should be to the end that "prayers be not hindered." Daily read, ponder and devoutly believe God's word. Here, as in all man's history, only faith can save. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths." "Keep thy heart above all that thou guardest; for out of it are the issues of life." "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." "He that soweth righteousness hath a sure reward." "Commit thy works unto Jehovah, and thy purposes shall be established."

When God said, "Train up a child in the way he should go, and even when he is old he will not depart from it," he said and meant the truth. "Foolishness is bound up in the heart of the child; but the rod of correction shall drive it far from him." No individual is precisely like any other, so God could give no simple, iron-clad rule, equally applicable to all. There is no universal panacea. Each child easily merits special attention, and the reward for skilled, faithful effort is great beyond computation. Do not think of children, or even of yourselves, so much as "your own"; but of yourselves as responsible, accountable creatures, servants, blood bought children of God; and of children as those for whom he holds you accountable. They are to be nurtured "in the chastening and admonition of the Lord," and not to be used as the experiments of our folly. Paul peremptorily says, "This is right," when he tells children to obey their parents. This re-

quires training, not mere telling; and let it be boldly said that fitness for this training comes only by consecrated preparation, prayer, study, energy and faith. They who do not know that children are not mere "scrap," or to be the helpless victims of idle and vicious experiment, are to be pitied.

Can one conceive wherein the Devil could be meaner than he shows himself in filling the heart of an innocent child with all possible varieties of rebellion before reason can come to the rescue? And when reason tardily arrives, as must needs be the case with the neglected child, it is disheartened to find itself "bound hand and foot" with all manner of evil habits of mind and body. It is certainly to frustrate Satan at this point that parents are so solemnly admonished. And can the utter folly of trying to reason with immature minds be plainer than here? Shall Satan shame us? Were he to wait until reason ripens, until the mind knows the present and everlasting consequences of sin, he could not accomplish even a tithe of the ruin he does. The lesson of trust is an easy one for the child. Indeed it must trust. And parents should so control the whole situation that practically no error could ever arise on account of such trust. That is God's method: correct teaching and manners, on the parents' part; implicit learning and obedience, in children. This done and the Devil is about out of business, so far as humanity is concerned. But here is where observation shows earth's great weakness; here the failure of Christian parents. Man does not understand the situation as does God. He will not do and teach as well as he knows; nor enforce, as well as he might, what he teaches.

Jesus appealed to the motive of fear when he said: "Be not afraid of them that kill the body, and after

that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12: 4, 5). And it is certain that the essentials of implicit obedience are, and of right ought to be, learned before the child itself can wisely choose. Respect, almost more precious to parents than any thing else, if once weakened or lost, is difficult, and often impossible to regain. Parents are granted authority to train because they are supposed to know, while the child is supposed not to know, what is best. "Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also." Shall less care be given the child? "Chasten thy son, seeing there is hope; and set not thy heart on causing him to die." Firm, proper means to enforce behavior never caused the death of anyone. "Stripes that wound cleanse away evil; and strokes reach the innermost parts." "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." Do not say, I love my child too well for that, for "He that spareth his rod hateth his son; but he that loveth him chasteneth him diligently." Parents are not better than God; and, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby." "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother."

"A generation that curse their father, and bless not their mother," is rising. Be admonished that, "Every word of God is tried: He is a shield unto them that

take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Train the child out of its determination to have its way. Have it cheerfully abandon its will. If not cheerfully, no less certainly. Keep it convinced by tender tone and word and act that it is loved; that its good is your supreme desire; but that (sick or well, in or out of company), it must obey, and that without delay, or disputing, or ugly temper. As it is able, reason with it about proper things, explain every proper thing as well as you can; but never once when it is under orders to do something. Make the most of your earliest opportunities to fill its mind with proper thoughts of God, right, wrong, conscience, duty. Fill its life with reverence, not terror. Show it that you believe God. Let it hear his name daily in thanksgiving and prayer, at home. Teach it the very words of God. Lead it into the very habit of reading the word for itself. Take it where it can see and hear the correct worship of God every Lord's day. In its earlier years permit it to hear, uncensored, no other. Parents cannot ordinarily afford the risk in a child's tender years, of trusting its moral and religious training to any other teacher. Here is where the need that parents qualify themselves becomes again most apparent. And as the father goes to wrest from the world by manly effort an honorable maintainance for all, the mother stays to feed, and watch, and train, and rule.

Let loving harmony be prominent in the parental life and require it in the children. No one in the family will likely monopolize all the good or the bad. It is unlikely that the home can ever succeed well as an ever-public place. Hospitality's interruptions are to be heartily welcomed. But aside from the extraordinary, "Let thy foot be seldom in thy neighbor's house, lest he

be weary of thee, and hate thee." When God would raise up a family in whom "all the nations of the earth shall be blessed," he called the head of the family away from kindred and father's house; and knew him "to the end that he may command his children, and his household after him, that they may keep the way of Jehovah." Many have profited by the lesson and its force is not yet spent. But not only must families not invade too freely and uselessly the homes of others; they must tactfully protect themselves from excessive visiting. Make unwelcome, and exclude, if need so require, such as should not be there. Your obligation is to your children, now that you have brought them into being. "The children ought not to lay up for the parents, but the parents for the children." Certainly we need to provide material necessities; but these will be added if we always "seek first his kingdom and his righteousness." David, from youth to old age, and from shepherd boy to king—an experience rarely equalled—could say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." I take it that those who make reasonable effort to follow the honorable avenues of business, trusting God, will have his guarantee that they will be led in just the way that God sees to be the best for them. Praise him for his unfailing favors, doing "all things without murmurings and questionings."

There will be temptations enough for all, and our weaknesses are appalling. Children do not get very far before successful appeal can be made to that ripening reason and educated conscience. Let a holy calm possess us when at all possible. "He that is soon angry will deal foolishly." "Death and life are in the power of the tongue." But deprive not indignation of its rightful place. Even "the face of the Lord is upon

them that do evil." Parents are not to be despised when they clearly show displeasure at persistent rebellion in children. It is right. Let not relatives, neighbors or older children dissuade you from your duty to duly punish. The last child must be accounted for not less surely than the first; and is as precious, but not more so. Let all seek to cultivate the judicial mind. Convince yourself that all you should control are safe. Old or young, parent or child, "There is grievous correction for him that forsaketh the way." 'Twas under our God that "every transgression and disobedience received a just recompense of reward. How shall we escape, if we neglect?"

Children, requite your parents. "Walk with wise men and thou shalt be wise." "A wise son maketh a glad father." "The father of a fool hath no joy." "Rise up, and call her blessed" who bore you. Make good, if you have erred. "By mercy and truth iniquity is atoned for; and by the fear of Jehovah men depart from evil." "He that refuseth correction despiseth his own soul." If parents had no more than given you being, they deserve your honor. "The glory of children are their fathers," if it is as it should be.

Finally, for all cannot be written, let this home be all that consecrated, sympathetic effort can make it, all striving to clearly see and conscientiously fill their places, and in this "sweet home" God will be able to fit us for the one home upon which no shadow shall ever fall. Amen.

1 Poverty of Christ + Riches of Saints
2 all are yours - car -
26 100% m.b. 10. 25-30
3
4

SERMONS

THE TRUE RICHES

By G. H. P. SHOWALTER.

"If ye therefore have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:12.)

To be rich, is to have abundance. To be plentifully supplied with any one thing is to be rich in that particular commodity. As Abram went forth from Egypt, it was said of him that he was very rich in cattle, in silver, and gold. Of all these, he possessed a plentiful supply. He had large flocks and herds, and no small quantity of gold and silver. We see about us today, rich men. Some are rich in cattle, some are rich in lands, some are rich in gold and silver, some are rich in coal and iron, some are rich in railroad stock, some in mining stock, some in oil stock, government bonds and in the various other ways in which worldly possessions may be represented. No one is said to be rich when his possessions are small and his holdings meager. To be rich in the material things of life, one must possess plenty. Also to be rich in faith and in all other spiritual treasures that may be ours here, it is essential that our supply of these be replete. A weak, wavering faith is not that richness of faith such as is well pleasing to God, and which brings the highest earthly joys.

The Saviour implies, in the language of the text, a very vital relationship between the right use of material things and the acquisition of the "true riches" or spiritual treasures. To use properly the former is one essential condition in order to secure the latter.

To possess the worldly treasures and use them in ways that dishonor God, becomes an insurmountable obstacle in the way of securing the true riches. Moreover, the word "true" as here used, signifies real, lasting, enduring, permanent, and brings forward at once the idea that the mammon of this world is neither permanent nor abiding, and that its actual value is not in reality what many have supposed. It should be wisely used, and in this way become a means of bringing us into the possession of values more precious by far, than silver and gold.

The Wealth of Faith.—James assures us that God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." (James 2: 5.) Here the poor in worldly resources are rich in faith. Now this richness of faith, whatever else it may mean, implies abundance of faith. Faith may be little or much, strong or weak. Faith in God is of one kind, doubtless, but it may vary as to quantity, or strength. So we find in the New Testament such expressions as "little faith," "strong faith," "weak faith." There are those who possess faith but not to the saving of the soul. The difficulty is not with the nature or kind of faith possessed, but with the quantity, or strength of it. In the days of the public ministry of Christ, we read of certain persons who believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: "for," says the historian, "they loved the praise of men, more than the praise of God." (John 12:42, 43.) The faith of these "chief rulers" of Israel was all right as far as it went, but it was not sufficient to cause them to break strong ties and part with cherished associations. They believed in God and feared men. They looked to God through the distortions

occasioned by an inordinate esteem for the thoughts and feelings and approbation of men. The riches of their fear of men were far in excess of their supply of faith in God.

The inspired James gives us a most significant example of a faith that avails not by reason of its weakness or deficiency. "The devils also believe and tremble" (Chapter 2, verse 19). These devils had faith enough to terrify them, but not enough to save them. Such a meager supply of this lofty and divine persuasion tends but to make its possessors the more wretched. But there are many unhappy souls in this condition. He who does not possess that richness of faith that prompts him to whole-hearted obedience to God is "wretched and miserable and poor and blind and naked." The church of the Laodiceans (Rev. 3:17) had said: "I am rich, and increased with goods and have need of nothing." They doubtless had worldly possessions that gave them a high commercial rating, but their standard of computation was material and not spiritual, of earth and not of heaven, of men not of God. They were like the deluded Greeks of whom Paul wrote, "measuring themselves by themselves, and comparing themselves among themselves," and Paul declared they "are not wise." Felix and Agrippa, proud sovereigns who heard the matchless Paul set forth the glorious gospel of truth, were of this class. They had just enough faith to add to their discomfort in sober moments and to intensify their misery, if, at times, they contemplated the world beyond and the judgment to come. The author of the Hebrew letter in the eleventh chapter gives us a splendid exhibit of names that in the sight of God became illustrious through faith. Beginning with righteous Abel, we are led down through the ages and are permitted

to get a glimpse of some of the worthy deeds of these distinguished men and women, whose faith in God was so intense that no earthly influence could avail to deter them from their unflinching zeal and unswerving devotion to God, whom they had resolved to serve and obey while they were permitted to live. There is something altogether inspiring and illuminating in the contemplation of the fortitude produced by faith and exercised by this army of determined and happy souls who peculiarly merited and became the special recipients of the divine favor. As Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and even in the hour of his extremity believed that God was able abundantly to perform what he had promised, even to the raising of Isaac from the dead, if need be, so we find David declaring that he would rather be doorkeeper in the house of God than to dwell in the tents of wickedness. The apostles and prophets of the New Testament followed creditably the way of faith marked out by the ancient worthies.

We hear Paul declare: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:8, 9.) So greatly does Paul esteem the value of faith.

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

“That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief and pain
Will lean upon its God.”

In the plentitude of God's grace and his infinite mercy, may he incline the hearts of all the true Israel of God into a deeper appreciation of the priceless value of a living, active, ardent, working, conquering faith.

The Wealth of Liberality.—There need be no surprise that we meet anomalies in our search for values that are safe, sure, certain, imperishable, and that promise most real pleasure for time and the eternity beyond the grave. Is it possible that the very act of giving itself is a virtue that represents a most precious, intrinsic value? The miser looks upon this as altogether foolish. He who is bent on hoarding up the material things of earth can not see the actual profit in liberality. But a greater philosopher than all the money kings of earth long ago concluded that “the liberal soul shall be made fat.” (Prov. 11:25.) Paul wrote to the saints at Corinth concerning the churches in Macedonia, and informed them that, “in a great trial of affliction the abundance of their joy and their deep poverty, abounded unto the riches of their liberality.” (2 Cor. 8:2.) The Greek sage, who, according to Herodotus, reminded Croesus, the rich king of Lydia, that worthy deeds were of more actual value than all the vast accumulations of gold in the vaults of the king's treasures, brought to the attention of the astonished ruler a sublime truth that should be more widely urged and more generally cherished. The churches of Macedonia accounted worthy of favorable mention by the great apostle were not composed

of individuals living in affluence and faring sumptuously every day. Of such persons we might reasonably expect munificence. But the Macedonians were in "deep poverty." Yet their poverty was not deep enough to deter them from the grace of giving even to the extent of liberality, and a degree of liberality so marked as to be designated of Paul "richness."

Today the cause of Christ languishes because professed Christians and professed "loyal Christians," too, are not disposed to give of their means, or, giving, do not exhibit that "richness of liberality" that is precious in heaven's sight. Meeting houses for church work could be built, gospel tracts and leaflets printed and distributed by the million, gospel preachers sent out and supported in every city and village throughout the land, and a very marked forward movement for the cause of Christ be the result, if the entire membership of the body of Christ could be made to realize fully the importance of prompt action in the matter of richness in liberality. I ask, is it right in the sight of God for a congregation of disciples worth a half million dollars, or a million dollars, to hold but one meeting a year, and that in their immediate neighborhood, while many millions of the race are in the thralldom of sin and spiritual darkness, without hope and without God? How would it do for such a congregation to support ten capable and godly ministers in as many large cities in our land in mission work, maintain an equal number of missionaries in foreign lands, subscribe for and pay for at least five hundred copies of a good gospel paper to be placed weekly in as many different homes, and, besides this, buy and distribute five million copies of gospel tracts every year? All this could be done at a cost of less than five per cent. of the value of their material possessions, and would

not, even in a mild way, be comparable to the "richness of liberality" to which Paul alluded in his message to the Philippians. The possessions of this world in the hands of the righteous should be an instrument or means by which to save souls and to lead its possessors at last to the eternal city of God. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." (Luke 14:33.) With the conversion of our heart, and soul, and life, to God, our property should also be included. We should go to God with all that we have, and all that we are. Moses, when about to lead Israel forth from bondage under the proud and cruel monarch of Egypt, said to that resentful ruler: "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind." (Ex. 10:25, 26.)

Are we servants of God in deed and in truth? Or is our profession empty and without avail? Do we sacrifice of our means to the Lord our God as becometh those who profess godliness? Are we rich in liberality toward God? This is a dangerous point at which many fall. A certain young man would fain follow the Savior. He was sober, industrious, honest, obeyed the law of the land, honored his parents, stood well in society and could make the proud boast that from youth he had kept the commandments of the decalogue. From the Savior he sought instruction as to what was required in order that he might enter into the life eternal. The young man was very rich in worldly goods, but not in liberality toward God. He was told by the Savior to sell all he had, and give to the poor, and follow the homeless Christ, and he would have treasure in heaven. This was too much. He looked at his wealth and the social standing it gave

him. He doubtless thought of his many admirers and friends, whose admiration and friendship he must lose in an exchange of wealth for poverty. There, too, were the pleasures, pastimes and opportunities for relaxation which wealth gives. All these must be forsaken if his riches were given up. He went away sorrowful, as many thousands of others have done, unwilling to forego the loss of all things, unwilling to make the necessary sacrifice in order to follow Christ. Jesus remarked this and said to his disciples: "How hardly shall they that have riches enter into the kingdom of God." (Luke 18:24.) There is just one way that the riches of this world may become to us a real blessing. Here it is: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

The Wealth of God's Word.—Every individual led by the spirit of God is led by the word of God. To be under the rule of the Holy Spirit is to be submissive to the law of the Spirit. (Romans 8:1, 2.) But no one can acceptably obey the requirements of a law with which he is not familiar. The Spirit's law is set forth in the writings of inspired men, and these must be studied attentively that through them the mind may be impregnated with thoughts of God. But there are those who know something of the word of God and yet give little heed to it. There are Christians whose knowledge of God's word is pitiably insufficient for growth in the divine life. We find Paul admonishing the Colossians in these words: "Let the word of

Christ dwell in you richly in all wisdom." (Col. 3:16.) This idea of the richness of the indwelling of the holy word of God in the hearts of men is one of those divine suggestions that should be received, considered and cherished by the people of God. What an exalted position does he occupy whose chief delight is in the word of God! There are those who are content to know little of God's word. They read it, but at widely separated intervals; they meditate upon it, but this meditation is in such broken doses that no genuine pleasure or spiritual uplift is thereby attainable. The psalmist David is conspicuous among Bible characters for his love of the word of God. With David, God's word was not something to be read casually and thrust aside. It was the delight of his heart to spend all "leisure moments" in meditation on the word of God. "Thy word have I hid in my heart that I might not wander from thee." (Ps. 119:11.) Again, he declares: "Mine eyes anticipated the night-watches that I might meditate on thy word." (Ps. 119:48.) How different with most men—Christian men, too—and in this enlightened world in which we live. Their study by day and their anxiety by night—their thought through the day and their meditation by night—is to acquire a wealth that is of the earth, that is uncertain and that they can not expect to rise with them in the resurrection. Thoughtful reader, if you would acquire a wealth that can not be taken from you, that is the source of a constantly increasing pleasure, that insures happiness in this life and a more abundant happiness in the life to come, then lay hold on the word of God, and from its inexhaustible treasures partake; it is offered you without money and without price, yet its value is inestimable.

I have considered some terms in which the real or

true wealth may be computed—faith, liberality and a knowledge of God's word. We should be rich in these if we satisfy the requirements of God. Besides these, there is hope, mercy, love, peace, poverty of spirit, purity of heart, courage, patience, self-control, godliness, righteousness, brotherly kindness—all these are but units by which we may measure the true or certain riches. "Treasures in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." (Luke 12:33.) And blessed by the man of God, these priceless treasures are in the reach of all. A few favored ones may have an advantage in securing earthly riches; it is not so in reference to the things eternal. All may be possessors of the true riches.

It is of interest for us to note that God has never dealt penuriously with us. In all he does for us, he exhibits a liberality. We read of his "abundant grace," "abundant mercy," "rich assurance," "abundant entrance" into the everlasting kingdom. We read that he is replete and infinite in all his divine attitude, "rich in glory," "rich in mercy," "rich in wisdom," "rich in knowledge," "rich in goodness," etc. How poorly would we fare if God had bestowed only a little grace, if he had shown us only a little mercy. And, instead of the "riches of the full assurance," suppose he had given us room for doubt, for anxious surmisings and dark forebodings? But God is liberal toward us above all that we could ask or think, and we must be liberal toward God. He is rich toward us, and we should be rich toward him. His caution to us is of the very loftiest character: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves

do not break through nor steal: for where your treasure is, there will your heart be also."

Soon life's evening will come and we must cross the dark river. What will be our destiny on the farther side? Beyond its turbid tide rise in superlative brightness the Elysian fields, beckoning us to come. Beyond its dark waters also is the gloomy abode of doomed spirits, banished eternally from God. Friendly alien, will you come and journey with us toward the better land? God has loved you, and, in the richness of his wisdom, provided a means for your salvation. Christ, too, has loved you with an unutterable love, and died that you might be saved. All the good and pure of earth anxiously desire that you obey the Lord. The Lord has invited you, and the Spirit, and the bride, the church, repeat the invitation of love—"Come." All things are now ready. Heaven is propitious, and the angels wait to bear the joyful news to the Father's throne. Will this be the happy and glorious day when the hierarchs of the upper world will lift their voices in choruses of rapturous praise because you have turned from sin to serve the living and true God?

1 First of the Gentiles here

THE CONVERSION OF CORNELIUS

God is no respecter of persons here

THE CONVERSION OF CORNELIUS

By D. F. DRAPER.

The Book of Acts is a most wonderful book. The many cases of conversion recorded in this book makes it forever unique in its character. Cornelius being the first Gentile convert, we desire to look into his case specially and see if his conversion materially differs from any other case of conversion. If it does, why should it? If it does not, we should classify it with other cases of conversion.

we ought not be
We understand from the following scriptures that *either*
God is no respecter of persons: Acts 10:34, Romans 2:11, Romans 3:22, Romans 10:12, Colossians 3:25, 1 Peter 1:17. *just*
But before we launch into this subject, *Rich +*
let us look at a few other quotations and see if we *prop.*
can not get the clear import of the scriptures. Read *valies*
Matthew 28:19-20; also Mark 16:15-16; also Romans 1:16; also 2 Corinthians 4:7; and Matthew 10:20; Luke 24:45-51, inclusive. We understand that the apostles were to evangelize the world, but they were to wait until they were prepared from on high. This heavenly preparation, this baptism of the Holy Spirit, was the enabling act that fully prepared them for making known the gospel of Jesus Christ to the denizens of earth. Paul says in Romans 1:16, that the gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. This had been faithfully performed. The gospel had been preached to the Jew for nine or ten years before the Gentiles were privileged to hear it. Paul again says, Acts 13:46, speaking to the obdurate, stubborn,

first

either just Rich + prop. valies

hard-hearted Jews, who refused God's message, would not hear it: "Seeing you put it away from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentile."

There are a few things that we are going to call your special attention to so that this case of conversion will be clear to the most obtuse. There are so many religionists that get balled up on this case of conversion, and disregarding the very key that unlocks the whole case, so that even a child might understand it, that we are going to specialize much and generalize very little.

The things which were necessary for his conversion we must not confuse with the things done for him, because he was the first Gentile convert. If the gospel of Jesus Christ is the power of God to save believers, then we should not look for the supernatural, miracles and other things that accompanied these cases of conversion.

The First Miracle.—Cornelius was praying in his house. An angel of God appeared unto him, directing him unto Peter, who was then a distance of forty-five miles away at Joppa. Cornelius was, perhaps, an Italian by birth, but was also a commanding officer in the Roman army. The angel directs that Peter should be sent for. Why this? Why send this distance over rough roads and the dangerous route for this apostle? It is apparent, when we reflect that Paul afterwards wrote that the gospel was the power of God, that the preaching of this gospel had been committed into the hands of men (*earthen vessels*) and it was not possible that this angel coming to Cornelius could tell him words whereby he and his house should be saved. Another thing we must not overlook in the study of this case: That this angel was a *heavenly visitant*,

and the preaching of the gospel to the world, the publishing of this message to every creature, had been delegated *to men*, and it was not possible that this angel could at this time become an earthen vessel (a man) and make known the terms of salvation.

While Jesus was on earth speaking to the apostles He said: "Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." (John 16:7.) "But you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Also read Luke 24: 45, where He opened their understanding that they might understand the scriptures, and said unto them: "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."

I have made these quotations in order that we might locate the beginning.

Also in Acts 11:15, Luke calls this the beginning. Now, if it was a beginning, what was it the beginning of? Evidently the reign of Jesus Christ upon earth. Luke definitely says that these things, the suffering, the resurrection from the dead, should be preached in His name among all nations beginning at Jerusalem. This is a prophetic utterance. It was evidently fulfilled when Peter, on that memorable Pentecost, preached the first gospel sermon that the world had ever heard. The gospel may have been preached in promise, prophecy, preparation, but now for the first time it

was preached in power, "with the Holy Spirit sent down from heaven."

Second Miracle.—Peter was at the little seacoast town, Joppa, about midday. He went upon the top of the house to pray. In this prayer he was entranced. There was a sheet, as it were, let down from heaven. In this were all manner of animals, birds, creeping things of earth. Being hungry, a voice from heaven commanded him to arise, kill and eat. Peter was a Jew—abstained from unclean animals. He refused to eat. In this enrapt hour he was commanded to get down, go with the men, nothing doubting. This he obeyed.

Who were these messengers? Why are they calling for this Hebrew? These are men from Cæsarea (Cæsar's town). These are Gentiles calling for this Hebrew. Why do this? Why did not this angel that appeared unto Cornelius four days before—why didn't he speak peace to this man's troubled soul? Why didn't he forgive his sins? Why didn't he regenerate him? Why didn't he give him new birth? This was a thousand years before such Ashdod language had gotten into the vocabulary of people who ought to speak as the oracles of God. This could not have been done. The gospel of Jesus Christ was committed to the hands of *men*. The conditions of pardon, remission of sins, were never given into the hands of angels. Paul says in Corinthians 1:21: "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."

Preach what? Preach the gospel. Tell of His perfect life, His ignominious death, His triumphant resurrection, His ascension and His coronation at the right hand of God. I have heard many preachers on the

conversion of Cornelius, and I must say that nine out of ten get their wires crossed, balled-up, and in this dilemma salve their consciences with scriptural expression. "Great is the mystery of godliness."

This man to whom the apostle Peter was sent was a "devout man," a "God-fearing man," an "alms-giving man," a "praying man," and yet he was not a Christian. In proof of these statements read Acts 10:6; also Acts 10:22; also Acts 10:32. From this case we may deduce the following: That a man may be devout, God-fearing, alms-giving and praying and yet not be a Christian. Why was he not a Christian? someone may ask. For the reason that he had never obeyed Jesus Christ. Men do not get to be Christians by visions, dreams, feelings, hallucinations of mind.

That great commission must be preached by *men*—its terms must stand out clear, bold and definite. People in order to enjoy the remissions of sins and the blessings of heaven *must* comply with its demands.

Third Miracle.—When the angel had departed from Cornelius, calling two of his household servants and a devout soldier, he sent them to Joppa to bring Peter to Cæsarea. Finding Peter in the trance from which he awoke, God commanded him to go with them doubting nothing. Peter, fortifying himself from the attacks of those of his own nation, took with him six Hebrew brethren. They arrived at Cæsarea. Cornelius runs out to meet him, falls down at his feet, worshipping him, but Peter commanded him that he should do no such things, for he, himself, was also a man. They went into the house with doubtings, misgivings and possibly misapprehension. Then Cornelius, after calling in his kin and near friends, says: "We are all here to hear all things commanded thee

of God." Peter opens his mouth and realizes, seemingly, for the first time, the full meaning of that great commission which says: "Preach the gospel to every creature." Although he had preached this about ten years ago on the first Pentecost after the resurrection of Christ, yet it seemed that he could not grasp the truth of the situation—that the people that had been outcasts were to have gospel privileges and be fellow-heirs to the same.

Peter's early education, his habit of life, the prejudice and his long pent-up wrath against the Gentiles was soon to end. Racial prejudice—it existed in its strongest form. (Read Acts 10:28.) Here Peter says, "You know how that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation, but God has showed me that I should not call any man common or unclean." This had to be overcome. When was Peter shown this? In the vision on the housetop at Joppa. Did the Jews, as a nation, know that Gentiles should have gospel privileges? They did not. Did the Gentile, as a nation, at this time believe they were to be accepted upon equal footing with the Jew? Such an idea was remote from them. Even the prophecies of the old scriptures that pointed to this time had not received close attention, and the import of such statements was not at this time considered.

Peter began to preach the gospel the first time in hundreds of years that a mixed multitude had gathered together in worshipful capacity. The Holy Spirit falls on all that hear the word, both Jews and Gentiles. Here is heaven's attest—here was heaven's sanction of what was being done. These three miracles, I most emphatically repeat, were to show that the Gentiles were accepted and that this man Cornelius was the

first to accept it. It was God's will to make of these two people, different by race and religion, one new man, blotting out all national, racial, social distinctions, blending and binding the two into one body, and banish forever religious inequality. This was simply what was declared by these miracles.

These things that we have thus far enumerated are only the surroundings, the environs, the things that entered into getting ready for the gospel to be preached. There are certain elements that enter into every case of conversion, and we will now proceed to enumerate these things.

First.—The gospel must be preached. This is Jehovah's means and method of saving men. There is no other way revealed. Peter did this on Pentecost and on every other occasion after that. He does the same thing here in the presence of these Hebrews, who came with him from Joppa, and also the kinsmen and near friends of Cornelius. He preached the word of God unto them.

Second.—Paul says that faith comes by hearing and hearing by the word of God. This people heard. It is essential that the gospel be preached that people hear it. "Faith comes by hearing." If you will note carefully, verse 34 tells us that Peter preached unto them. The preceding verse tells us that they heard. The forty-third verse tells us that they believed. This brings them down to the proposition of either accepting or rejecting what had been preached.

Third.—These folks also repented of their sins. This is essential. This is vital. It is the turning point. Just here I will say that faith and repentance are connected together as cause and effect. Faith is always the cause, repentance is always an effect. If effect comes first, then repentance comes first. Just how any

man of ordinary intelligence can lay down his reason, his revelation and screw his conscience up to that point that he believes that repentance precedes faith is something impossible for me to understand.

Man is away from God. He must come back. His rebellion must cease. He must surrender, and unconditionally so. Repentance always precedes remission of sins. Jesus says: "Unless ye repent you shall all likewise perish." Then, Peter's rehearsal of this matter in Acts-11:18 says: "God hath granted repentance to the Gentiles." This man Cornelius was a Gentile, and as God had granted repentance to the Gentiles, it logically follows that this man repented.

Fourth.—The confession of Christ is also necessary, and we may say that no case of conversion given in the New Testament, where each and every essential element entering into the conversion, is expressed in so many words. Often someone is implied. Sometimes more than one is implied. Peter commanded that these people do whatever was necessary to acceptance of the Lord. Peter himself once made the statement that "Thou art the Christ, the Son of the living God." He would also know that confession is the first public acknowledgment of Christ: "And if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God has raised Him from the dead, thou shalt be saved." (Rom 10:9, 10.) Whether this be formal or not, it is necessary.

Fifth.—*Baptism*: By this I mean an immersion in water. These people had been baptized with the Holy Spirit, but these, by the directions of Peter, had to be baptized into the name of the Father, into the name of the Son, and into the name of the Holy Spirit. Peter says: "Who can forbid water that these should be baptized who have received the Holy Spirit as well as

{ apostles to Baptizing them
 } + in the name of Father - Son
 } + H.S. trust with it !!!

we," showing clearly the import of the baptism of the commission, and that if we today were to receive Holy Spirit baptism it would not lessen or lighten our obligation to the Lord to receive gospel baptism. But someone says: "I have been baptized with the Holy Spirit and why should I be baptized in water?" For the simple reason that the people are commanded to be "buried with him," "born of water," "planted," "washed," "raised"—all of these things are done in immersion. This brings to these people salvation, the object, the aim, the end, the design of every soul. Repelled by sin and attracted by Christ, its import is always the same, and it is tersely expressed in the quotation: "He that believeth and is baptized shall be saved." Saved here is used in the sense of pardon, forgiven, redeemed, and has no reference to the eternal salvation that we receive at the end of a life spent in the service of God. Add to your faith the Christian graces as recorded in 2 Pet. 1:5-8; also Rev. 2:10.

But I am asked the question often, have miracles ceased? There is but one answer to this question—*miracles have ceased*. And that since the days of the apostles the word of God is that perfect law by which people are converted: "The law of the Lord is perfect, converting the soul." Miracles never constituted any part of the gospel, although the three miracles that we have been studying in this lesson, not one of them was necessary to the conversion of any person. For we reason this way: If they were necessary to conversion then, they are necessary to conversion now. Then I am asked the question, why these miracles? The first one at the household of Cornelius was necessary that the right party be sent for. The second one at Joppa, while Peter was in the trance on the housetop, was to show to him as the preacher that he had a

{ none of these necessary
now or in acts 2: or 8.
46 Ethics SERMONS = name one !!!

perfect right and that it was God's will that this middle wall at the partition be broken down, and the third one that accompanied the preaching of the gospel at the household of Cornelius in Cæsarea was convincing both to Jew and Gentile that there was no mistake made. That He gave the like gift to the Gentiles that He had given to the Jews at Pentecost.

I am asked many times, do we receive the Holy Ghost today in our conversion? Are we acted upon by any extraneous or outside force at all, in conversion? This may be answered in the negative. The hearing of the words of the Lord Jesus Christ is necessary. "The entrance of Thy word giveth light." The believing of the gospel message is the second requirement. The understanding of the Lord's message is the third requisite. The obeying of this message is the fourth and last requirement at our hands. (See Rom. 6:17; Heb. 5:8, 9; 1 Pet. 1:22.)

Now for a little resumé. Let us see what we have gathered in the study of this Gentile conversion: That the miracle of the angel appearing to Cornelius, we will say miracle No. 1, no spritual impression or enlightenment other than directions where to find this preacher of the gospel, who would tell him words by which he and his guests should be saved. Miracle No. 2, at Joppa, prepared the preacher to go to this Gentile people with the gospel, yet the miracle only served the purpose of getting the preacher to his audience, and miracle No. 3, at Cæsarea, was a grand consummation of God's love for all mankind in that it convinced the doubting, bigoted Jew that there were to be children of Abraham by a faith connection rather than blood, and the Gentile, who had been without God, without hope in the world, should come into the privileges and blessings vouchsafed to the inhabitants

Why =
2 reasons
= for his
+ Jesus too

for Peter
for Jews

of earth through the merits of Jesus Christ's blood shed upon the cross. Grand consummation!

Cornelius was required to do what every other person of today is required to do, and when the opportunity brought about by these miracles was offered him he entered into the service of the Lord. This case of conversion, when properly understood, is one of the most beautiful, and should be studied with the greatest care that we may not get confused and perplexed in its division.

May God's blessings rest upon all who earnestly and honestly seek to know and do His will.

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5 sermons here - 11 weeks each
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REAL NEW TESTAMENT MISSIONARY WORK

By DON CARLOS JANES.

This title precludes guesswork and calls for a presentation of the sober facts of New Testament history which readily fall under a half dozen heads which we should consider with that seriousness, diligence and desire which the very nature of the subject, its high place in the mind of God and in the practices of the apostolic church, and our present-day neglect of it all call for.

The Field.—The great Teacher said: "The field is the world." A simple declaration, the force of which should not be overlooked. The world to which Christ came was old, populous and cursed with sin. The domain of civilized man was a strip about fifteen hundred miles wide, extending from China, Japan and India, westward to the Atlantic ocean, embracing about four and a half million square miles. The area of the Roman Empire was about two million square miles, which were occupied by about one hundred million people, living in between four and five thousand cities, besides other places. These sons of Adam were very much of "a mixed multitude," with differences of color and culture, race and religion, mental and moral traits, environment and occupation. In the absence of a system of public schools, the masses everywhere were illiterate, though it should be understood that that age was graced by mighty men in more lines than one, as the laws, arts, etc., attest. All peoples were religious, though religion was for the most part not personal but national, and formal rather than from the heart. "The

How many

Location

Word of the

world into which Christianity came

Ev- teach - whom or field -
useful result - + rewards

slightest mistake in a word or gesture rendered the entire proceedings ineffective" (Newman), and the same rite was repeated as high as fifty times because of slight defects. The deification and worship of the emperors degraded the people. The army was cruel; slavery and beggary were common, and literature was often of a low order. McGlothlin says: "There was boundless sexual immorality of most revolting character, divorce, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling and drunkenness were common." The gladiatorial shows, races and theaters were idolatrous and debasing. Corruption "festered in all ranks" of the Romans; there were licentious creeds and a multitude of effete superstitions. The presence of Pharisees, Sadducees, Essenees, Samaritans, Epicureans and Stoics indicate the existence of religious sects and philosophical parties.

It was a world of three principal nationalities—the cultured, trading, colonizing Greeks; the warring, conquering, organizing Romans, and the monotheistic Hebrews, each at the crucifixion being able to read Pilate's superscription in their own tongue. "The City of God was built at the confluence of three civilizations" (Conybeare and Howson). The Hebrews furnished the first fields for evangelization, a people already indoctrinated with the idea of one true and living God. From them came the first missionaries and the first converts. The Greeks had developed a language which constituted "the most perfect instrument for the embodiment and conveyance of thought that had ever been known and is still unsurpassed," a fit repository of all the oracles of God, both old and new, which was widely known, enabling Greek-speaking Christians to teach without learning a new lan-

Evangel

See the new T. Church was
 a missionary Church & why =
 They considered the fact all belonged to God

guage. The Roman Empire (since 31 B. C.) bound the east and west together; brought all races under law; suppressed robbery; built good roads; and kept both land and sea open for travel, helping the very religion it opposed, and "was regarded by early Christians as providential preparation for the coming of Christ." "When the fulness of the time came, God sent forth his Son." Jesus found, and the early Christians worked in, a world of intense dissatisfaction and need. "Souls that had not become insensible were tormented with remorse." Vice prevailed and there was deep gloom. A specimen epitaph reads: "Farewell, farewell, O most sweet, forever and eternally farewell."

acts. 2: 43-46

acts. 4: 32 = all souls

The Work.—Real New Testament missionary work consists of the obedience which was rendered in apostolic times to the words of Jesus: "Go ye into all the world and preach the gospel to the whole creation," and it flourished with great vigor in that vastly needy world which has just been described. "The whole wide world for Jesus" is a laudable ambition and it sings well, but it is not the thing to be expected under this head. Those great ambassadors of God, Peter and Paul, knew that God does not wish "that any should perish" and that he "would have all men to be saved," but neither of them understood that all would be saved, for James, of Jerusalem, remarked that "Symeon hath rehearsed how God first visited the Gentiles to take out of them a people for his name," and with Paul it was "that I may by all means save some" and not by some means save all. If we attempt to convert all as we go we will never go far nor shall we reproduce the church of the first century. Theirs was the work of evangelizing all and saving as many as possible, and at that it was work surely enough. The

few saved

Don't try to save all as you go = start the work in as many places as you can care for + get on!!

They work not easy here either

world up-side-down tho.

territory was vast, travel was slow and printing was unknown. The Jews were wedded to their system and the Gentiles were joined to their idols and "the pleasures of sin" appealed to humanity then much as they do now. To cover the field—"the world"—with the new and unpopular doctrine that a private and poor citizen of a subjugated race who had been executed as a criminal was again alive and that men should be made over in order to conform to his teachings with the speed and success with which that generation executed the will of Heaven, reaching all classes from the runaway slave and the poor to kings, governors, and "they of Cæsar's household," uprooting old faiths, overturning the gods, regenerating the hearts and changing the course of human history and the eternal destiny of uncounted multitudes of men and women, making the gospel universally known in thirty years was to accomplish a work so grand, so glorious, so triumphant that to the end of the last day of this dispensation it is likely to stand forth as an example of sincere obedience at once a demonstration of God's wisdom and power and a splendid recommendation of the faith, zeal and courage of those true heroes and heroines.

The Workers.—Those early triumphs were not brought about by "preachers" alone. Truly there were preachers in those days, men who could hold the attention of multitudes, some of whom—if they were here now—would draw hearers from the "River to the ends of the earth," but even great preachers could no more do the work then than they can now. It was not the work of any one class. Real New Testament missionary work did not contradict itself by calling men and women into the service of the King and then tying their hands and prohibiting them from serving. Though no effort was made by them to give a complete

why they did more than?
They followed Jesus & saw better things
than we see today.

What Part of the Church is
missionary & Pillar of Truth.
= Just Preachers?!!!

1 (70 went out & all Preached too
 2 { Heb. ^{5:12} why they ought to be
 (Lack of study) ^{SERMONS} Teachers why

list of the workers, a very respectable register could be compiled in which we would read the names of Zebedee's "sons of thunder," James and John; Barnabas, the "son of exhortation;" the eloquent Apollos; the stalwart Simon Peter; Andrew and Philip who each brought a brother to Jesus; and there would be Stachys, Apelles, Timothy, Titus, Silas, Clement and many more "whose names are in the book of life." Nor would it be a golden galaxy of men only for we would find there Priscilla who taught the Alexandrian orator; Tryphena and Tryphosa who labored "in the Lord;" the beloved sister, Persis, "who labored much in the Lord;" Mary "who bestowed much labor on" the saints at Rome; with Euodia and Syntyche "who labored* * *in the gospel" with Paul; and still others. In fact, all were to be teachers (Heb. 5:12) Churches were born of missionary activity and manifested the characteristic by sending the message on. The faith of Rome was "proclaimed throughout the whole world;" from the Thessalonians the word of the Lord was "sounded forth" in Macedonia, in Greece, and elsewhere; and the church at Philippi early took up missionary work and persisted in it. The remarkable accomplishments of those days were not brought about by a few.

"Not only apostles and evangelists and teachers, but merchants, and miners, and sailors, and soldiers, and craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in private and public life, to extend the gospel message. * * * Garrisons along the borders of the Empire* * * became outposts of Christian civilization* * * centres from which Christianity spread outside the civilized world, and these isolated spots * * * became oases of the faith. Women as well as men were active agents.

many workers too

they were not!

fisher as of

= all

*some rather be
 find than of men*

{ Wheat that won't produce more = worthless
 yet many christians are fruitless here
 in converting others to God - being seed
 of the Kingdom here

{ Many as Lot provide for heard
{ trust for family !!! - till too late

REAL NEW TESTAMENT MISSIONARY WORK 53

* * * Then as in no period since every individual Christian was a missionary, and it was to this individualistic evangelism that the marvelous extension of that time was due" (Mc Lean).

The Agency.—"The church of the living God," designed by the Supreme Architect, composed of redeemed sinners, purchased by the blood of the only begotten Son, set up by the specially prepared missionaries, and animated by the Holy Spirit, a peculiar institution taking form first in Jerusalem, Syria, about the sixth of June A. D. 34—was the agency by which this admirable work was done. It was no social club, though sociability and mutual concern were strong features. While it was charitable and benevolent, it was not merely a charitable institution. It had higher business, which is saying much. Beloved, it was no commonplace affair, but a glorious, precious, efficacious institution born of Heaven and charged with the serious, solemn, laborious and vastly important responsibility of conveying to "all men everywhere" the good news of redemption through the blood of Christ, salvation by the unmerited favor of the Lord God Almighty.

That the church was a body of people "called out" and that its prime purpose was to minister to man's spiritual needs are two facts that should not be forgotten. If we needed to describe the primitive church in one word, perhaps we could find no other word more suitable than "missionary." It was truly and sincerely and thoroughly and persistently and intensely missionary as the good history of those days testifies. Paul says: It is "the pillar and ground of the truth," and McLean well declares: "The church is a missionary society," and "Every convert who unites with this church for work and worship should understand that he is joining a missionary society." He should under-

Church only here too -

zeal here

divine too !!

If done in societies = you may do
 that to glorify God - but will the
 world look on it & glorify God on the
Church ^{the} Society? -

SERMONS

not
 human
 in origin

stand also that herein is embodied the wisdom of God; that nothing else can take the place of the church and that God has hedged us in to this divine institution on every hand and that we can not work through humanly devised missionary societies without becoming to some extent apostate and at variance with the practices of the first Christians. "The church of right is, and ought to be, a great missionary society. Her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man" (A. Campbell). Since the whole earth is her field there is no "field" for another and her early history shows, if it shows anything at all, that there is no need for another. They accomplished more then without societies than is accomplished now with them. No effort is made here to state which is the greater sin, the organizing of modern missionary enterprises by some, or the great neglect of scriptural mission work by others, but let it be known and remembered that the church is constituted essentially a missionary institution. It is made that way. Mission work inheres in the true church like heat inheres in fire and as cold is always found in ice. With missionary work absent, no church can pose as a model or claim to be fully and completely apostolic.

no need
 for more

Both
 singular
 = Beware
 of Both.

This or
 none

The Methods.—Like a mountain of snow, the primitive church stands forth before our gaze worthy of the high praise we attempt in our weakness to bestow upon this piece of the great Creator's handiwork, and there is perhaps nothing more interesting and more practical in a study of it than the methods pursued in accomplishing its marvelous results, and these may easily be considered under the what and the when, the where and the how with some additional thoughts about the support of the work.

How?

If it be inquired how they communicated intelligence,

1) True church missionary as heat
 is in fire & cold in ice - very nature of

the Scriptures inform us that they testified, exhorted, taught, preached, proclaimed, spoke, reasoned, expounded, showed, persuaded, discoursed, admonished, ministered, made known, besought, sounded forth, furthered, and wrote the message.

How Taught?

But what was the message? What did they preach and proclaim, teach and testify? It was the word, the word of God, of the Lord, of faith, of the cross, of this salvation, of the truth of the gospel, the words of our Lord Jesus Christ. Again it was the gospel, the gospel of God, of peace, of Christ, of your salvation, of the grace of God, of the glory of the blessed God. Otherwise it is styled: Christ, the Christ, Christ crucified; Jesus, Jesus as Christ, that Jesus was the Christ, Jesus Christ and him crucified, the Lord Jesus, Christ Jesus as Lord and ourselves as your servants. It was the faith, the faith of the gospel; the way of God, the Son of God, Jesus Christ, the unsearchable riches of Christ. In longer expressions we have: the things pertaining to the kingdom of God; "righteousness, self-control, and the judgment to come;" "the kingdom of God and * * * the things concerning the Lord Jesus Christ." Truly there are sermons in these headings. The effect of their work can in part be accounted for by the way they delivered themselves as expressed in "straightway," "daily," "fully," "boldly," "night and day with tears," "in season, out of season," "with many other words," "ceased not," "neither at any time were we found using words of flattery, * * * nor a cloak of covetousness, * * * nor seeking glory from men, neither from you nor from others. * * * But we were gentle in the midst of you, * * * being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls." At Corinth, the great apostle labored "in

What

manner of Preaching

zeal of all here too

weakness, and in fear, and in much trembling," and at Paphos, in exceedingly strong language he withstood the sorcerer and convinced the proconsul who was "astonished at the teaching of the Lord."

where
Place

Their orders involved "the whole creation." *any where*
Wherever man was found was a scriptural place to teach him, and the wisdom of God was made known "in the temple and at home;" in a chariot on the public road; in the synagogues over and over again; by the riverside at Philippi; in Paul's lodging in the market place, from house to house, in jail, on the castle stairs, before the Sanhedrin—the supreme council of the Jews, before Felix the provincial governor and Festus his successor; and before King Herod Agrippa II., and the great Cæsar himself if permitted. In the house of Captain Cornelius, in the home of Titus Justus near the synagogue, and in the school of Tyrannus, the message from heaven was made known. On ship board and in his rented house at Rome, Paul carried his religion with him. This representative of Jesus Christ once "stood in the midst of the Areopagus," which was the supreme court of Athens with a fame that extended far beyond the bounds of that classic country, and so spake—is believed—as to convert a member of the court named Dionysius. A strenuous campaign was carried on and they worked with men as individuals, and in groups, and in assemblies—religious and otherwise.

work shop + etc.

On Pentecost a miracle gathered a crowd. The healing of the lame man by Peter was the occasion of another crowd and another address. Through persecution, opportunity often came to bear testimony where otherwise access might not have been easily obtained or possible at all. For awhile they went to the temple every day and preached. "A great perse-

cution against the church which was in Jerusalem" scattered them all (except the apostles) and they "went about preaching the word." Philip evangelized the city of Samaria, converted Queen Candace's treasurer, and operated in all the cities from Azotus to Caesarea, where he made his home. Paul's trip to Damascus by divine intervention resulted in transforming the arch opposer of Christianity into a most vigorous and successful proclaimer of the faith he once destroyed. He went regularly to the synagogues in various cities in beginning his work, where he found people already prepared to some extent for Christianity in that they believed in one God and looked for a Messiah. It would seem that the apostles had open orders to leave Jerusalem after the descent of the Holy Spirit, but they tarried some time. In the ninth of Acts, Peter, passing "throughout all parts," healed a palsied man at Lydda, "and all that dwelt in Lydda and Sharon saw him, and they turned to the Lord." The death of Tabitha gave brethren at Joppa an occasion to send for Peter, and when he had "raised her up" and the report went throughout the city, "many believed on the Lord." The conversion of Cornelius and his family is a familiar story which carries the new religion to the Gentiles. The other apostles seem not yet to have gotten outside of Judea on their world-wide commission. Indeed, we read of them still being at Jerusalem in the fifteenth of Acts (about A. D. 50). In the meantime, brethren of the dispersion after Stephen's death went as far as Phoenicia, Cyprus and the Syrian Antioch, working among the Jews only. Some of them from Cyprus came to Antioch and "spake unto the Greeks also" with good success. The Jerusalem church, hearing of this, sent that good man, Barnabas, down to Antioch and "much people were

{ will we criticize Peter here for not wanting to go to the Jews (after give the commission) = why will we not go to all as God has said?!!

{ Took a miracle to get the Jews to go to the Gentiles - what about our going to all?!!

{ Purpose of Church today = get a
big membership + then sit back
58 + take it easy = as the
SERMONS rich man did

added to the Lord." He went over to Tarsus and brought Saul back with him and "for a whole year they were gathered together with the church and taught much people." This seems to approach or resemble the "protracted meeting" in modern times.

meetings
of today

= "rose"
is in

A missionary enterprise of great proportions is launched when from Antioch (which now becomes a great radiating center), "Barnabas and Saul" are "sent forth by the Holy Spirit." The outcome of this is those great journeys of Paul and Barnabas, Paul and Silas, and the work of Barnabas and Mark, resulting in the planting of churches at Ephesus, Derbe, Lystra, Iconium, Antioch, Philippi, Thessalonica, Beroea, Corinth and Athens, and we know not how many others.

In a search for their methods we find the heralds of the cross repeatedly speaking in the Jewish meeting house at Antioch of Pisidia, and turning to the Gentiles "when the Jews * * * were filled with jealousy, and contradicted * * * and blasphemed." When persecution prevented further evangelistic efforts at that time, "they shook off the dust of their feet against them" and proceeded to Iconium. Here the synagogue was again used with good results, there being an ingathering of both Greeks and Hebrews, but some of the unconverted Jews raised ill-feeling against the workers, who, "long time, therefore, * * * tarried there, speaking boldly in the Lord" till they heard of the plan to accord them shameful treatment and a stoning, when they fled to "Lystra and Derbe and the region round about." At Lystra, the pendulum of public sentiment first reached the extreme of paying divine honors to the preachers, and then of stoning the chief speaker at the instigation of overzealous Jews from Antioch and Iconium. Upon his resuscitation,

method

Paul went back inside the city and spent the night, going the next day to Derbe, where many converts were made. Another step in methods is that the workers now go right back through these same cities confirming the disciples and appointing elders in every city. With the trip over, they gather at the home church and report.

On another trip Paul and Silas were "forbidden to speak the word in Asia" and when "they essayed to go into Bithynia," "the Spirit of Jesus suffered them not." Then comes the notable vision of the standing, beseeching European, saying: "Come over into Macedonia and help us," with a prompt response to the call. In a riverside prayer meeting of women, the first convert was made. We are familiar with the saving of the jailer in connection with a complaint against the workers because Paul had expelled a spirit of divination from a certain maid of that city. The brethren "sent away Paul and Silas" from Thessalonica when the jealous Jews and "certain vile fellows of the rabble" gathered a crowd and "set the city on an uproar." As usual, the missionaries, upon arriving at Berea, begin operations in the synagogue, but are interrupted by Jews who followed them, when the brethren send Paul away and soon he reaches Athens and sends back for his helpers. While he waits, he works, teaching both in the synagogue and in the market place and also in the Areopagus. This shows us the simplicity of methods in those times. They simply did the work in an easy, natural, simple way without frills and useless appendages. In this limited space it is impossible to point out all that is revealed of the details of their work, but let it be remarked that being charged with a great and serious responsibility, those people set out with much earnestness

Copy to us

Your zeal & earnestness will always find work & do it too

Church all we need for all
ages too — nothing we can do in
any ⁶⁰ society we can not thro. the Church

SERMONS

and a commendable zeal and did it simply as saved men and women, who, so far as we are informed, belonged to no religious organization except the Lord's church, in which they had ample scope to exercise all the talents they possessed, and the prince of missionaries, in speaking of his Father and ours, says: "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever."

for all
ages

The financial side of the question is an interesting one, which can only have very brief consideration here, but a reading of Acts and the epistles with a note book for all passages relating to support will be a wholesome exercise. For awhile there was a voluntary common fund. Sometimes the missionaries abode in the homes of converts, and Paul wrote Onesimus to prepare him a lodging. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel," expresses the support question in a condensed form, especially as it relates to "the brethren." They who sow spiritual things have a right to reap from the same field carnal things. "Let him that is taught in the word communicate to him that teacheth in all good things." Paul "did not use this right" at Corinth, his reward being "that I may make the gospel without charge." "These hands have ministered to my necessities, and to them that were with me.

* * * I gave you an example, that so laboring ye ought to help the weak." Paul made a trip to Philippi, a church was started, and when he went on to Thessalonica, the infant congregation sent at least twice to his support and again they sent to him at Corinth. He thanked God for their "fellowship from the first day until now," a period of perhaps twelve or thirteen years, in which they had taken thought for him and had fellowship, though for a part of the time they

supported the
how?!

"lacked opportunity," and at the end of this period when the epistle we have was written to them, he abounded and was full, "having received of Epaphroditus the things that came from you, * * * a sacrifice acceptable, well pleasing to God." Here, in a nutshell, we have real New Testament missionary work. The workers visit a new place, convert a woman of character, make their home with her; one of them goes on to other fields, the church fellowships him, and after a decade is still sacrificing, and in the absence of a postal system it sends to his assistance by one of the members, a plan which worked then and will still work where the brethren are disposed to work it, but neither this nor any other plan works of itself. In passing, let it be remarked that Paul also knew what it was to hunger and thirst, to be naked and cold, but he never resigned.

our duty

Before we leave the subject, let us look at the "field reports" for the "visible results" of this true and exemplary mission work. Here it is observable that a great amount of hostility and opposition was stirred up. Some were stoned; "Saul laid waste the church, * * * breathing threatening and slaughter against the disciples"; James was killed and Peter was seized; "Jews * * * were filled with jealousy, and contradicted * * * and blasphemed * * * and stirred up a persecution against Paul and Barnabas, and cast them out of their borders"; preachers were whipped and imprisoned, but the work went on, and in the operations "the number of the men came to be about five thousand." "Multitudes both of men and women" were added; "the number of the disciples multiplied in Jerusalem exceedingly"; and space does not permit as full an expression of these things as would otherwise be desirable. Idols were forsaken;

Persecution

2 Results

Can you find one Church who
Preached at home only + did

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SERMONS

not reach out to others also ?!!

thousands of dollars' worth of heathen books were voluntarily burned; the precious New Testament books were written; "a great company of the priests became obedient"; all classes were affected, and converts were made individually, by whole families and in larger numbers. In short, the work is comprehended in this fine statement from Paul: "The gospel which ye heard * * * was preached in all creation under heaven," and the results—"some believed the things which were spoken, and some disbelieved."

In one generation all creation under heaven had been evangelized and a new and unpopular religion, which called for the relinquishment of every sinful practice and taught "that through many tribulations we must enter into the kingdom of God," was established with the glorious and splendid results which have been but imperfectly outlined here.

"Their sound went out into all the earth,
And their words unto the ends of the world."

"I was found of them that sought me not;
I became manifest to them that asked not of me."

The chief work for which the church of God exists is missionary work. Christ Jesus died to save sinners and it has been said that "more than half of the Christian people alive today do nothing to help Christ accomplish his purpose." This subject, of vital importance, has been and still is greatly neglected. "It is time * * * to awake out of sleep," and if these lines shall increase missionary interest and activity, this contribution shall not have been made in vain. That such may be the result, that we may be happier here, and that heaven may be richer and more populous in consequence of this consideration, is the writer's desire.

All Preachers there when located
at a place — went out from there
and taught others too — (supported by
the —)

are
we P!!

If we must pray as it
is written - why not live
as written - both *spiritually*
morally & all - *!!!*

"IT IS WRITTEN"

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"IT IS WRITTEN."

By G. A. TROTT.

There is a conclusiveness and finality in this expression that carries with it an irresistible appeal to everyone whose heart's fondest desire may be voiced in the language of Heb. 10:7: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." It antagonizes and is antagonized by all who have a zeal for God that is mingled with and diluted by a determination to follow their own wills in part, no matter how small that part may be.

"It is written" gives an assurance that banishes incertitude, dispels every doubt, quells all fear, quenches every fiery dart of the wicked, and puts to flight every gainsayer. He who is intrenched behind that which is written is encompassed by a wall that is impregnable to every assault of skepticism, sophistry, philosophy or "science, falsely so called."

These words fell so often from the Savior's lips, and so frequently occurred in the writings of his apostles, that they may well be accepted as the slogan of everyone whose faith stands "not in the wisdom of men but in the power of God."

Absolutely there is nothing of worth to the spiritually-minded outside of that which is written. We know nothing of God, Christ, Holy Spirit or angelic hosts save what is written. Heaven and its glories and the blessedness of those who attain that blissful abode, can be viewed only through the medium of the written word, and God's hatred of sin and the awful doom of sinners can there alone be learned.

Would we escape the wrath to come? We must tread the path of faith, repentance, confession and baptism—as it is written. Would we so order our lives as to make our calling and election sure? We must walk as it is written.

There is no standard by which we may measure the acceptance of our service, worship, praise or prayers with God, except the rule he has given us—the things that are written. No individual and no church can hope to remain without spot or wrinkle unless a constant watch is kept over every word of doctrine, every method of work and every item of practice, to see that it goes not beyond “our rule.”

In Romans, fifteenth chapter, we have a notable instance of the constant insistence of the apostles on that which is written as our only mentor, model and test in serving God acceptably.

In the third verse, Paul says: “For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope.” The only hope, therefore, having a sure foundation is the hope based upon that which is written. Every other hope is a delusion and a snare. Let others, if they will, put their trust in dreams and visions, or follow the mirage of illusive feelings; but for my part, let me have the blessed assurance that comes only from learning and following the things that are written. If the things written aforetime were of such inestimable value, how infinitely more precious must those be which come to us as the direct message of the Savior of men? “For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken

by the Lord and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will?"

It is of this last and greater message that Paul speaks in the fifteenth verse of Romans 15, after having emphasized the value of the "things written aforetime": "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." This settles the fact, beyond all cavil, that no offering is sanctified by the Holy Spirit or acceptable to God unless made "as it is written."

This demolishes the argument of some who contend that if the thing we do is right, then it is right to do it in any way. If it is right to send out missionaries, we are right in devising any means we please to send them; if it is right to teach the Bible, any way we teach it is right. There was never a sophistry ever devised by the devil more potent for the destruction of souls or more contrary to the word of God. The way a thing is done may render it as abominable in God's sight as if the thing itself were devil worship. Let us see what is written along this line in Isa. 66:3: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

It was right to offer bullocks and lambs, incense

*own
ways
toward
God*

Good to
 and oblations, but the way of offering them was as important as the offering. Nadab and Abihu did a right thing in burning incense before the altar, but they did it in a wrong way and death was the penalty.

why say mental
 In conclusion, I wish to call attention to the greatest lesson ever delivered along the line of my subject by the greatest of all teachers—Jesus Christ. Turn with me to the fourth chapter of Matthew and view the most dramatic incident in the life of our Lord; when the mightiest champions of good and evil met in mental conflict, and note well that every answer of the Son of God is prefaced by the dynamic words, "it is written."
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I ask no better assurance of acceptance when I stand at the judgment seat of Christ than to be able to say for all that I taught or practiced on earth, "it is written." I am not willing to risk explaining by saying, "it seemed expedient," "it worked well," "it was done for the upbuilding of thy cause." For me there is just one reason that can satisfy my soul, and that is, "it is written."

When the tempter said to Jesus, "Command that these stones be made bread," back comes the reply, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Infinite trust in the word of God; that is what we all need more than any other thing. Let us live by every word that proceedeth out of the mouth of God and ask for nothing more. Let us discard everything that is not found in that word. Let no imagination of our own hearts deceive us into the belief that we can hasten God's work by means and devices that are not in the things that are written.

The second temptation of the devil shows that he is an apt scholar, for at the Savior's first reply he per-

ceived that nothing would pass current with the Son of God except that which was written in his Father's word, hence we hear him saying: "Cast thyself down; for *it is written*, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou shouldst dash thy foot against a stone." If asked to define a perversion of scripture, I suppose nine out of ten would say that it consists in changing either the words or application of the text so as to mislead one as to the meaning, which, while true as far as it goes, ignores the subtlest as well as the commonest form of perversion, of which the foregoing quotation is a notable example. Satan not only quoted the scripture correctly, but undoubtedly applied it to the identical one of whom it was written, and the answer of the Savior gives the infallible test by which every such perversion may be exposed. Note well his reply: "It is *written again*; thou shalt not tempt the Lord thy God." How often have just such perversions deceived the hearts of the simple? The doctrine of salvation by faith alone is one of many instances in point, for it is written, "He that believeth on the Son hath everlasting life," and "we are all the children of God by faith." How clearly the sophistry of such is revealed when we apply the acid test of the Lord's reply, "It is written again." Ah, yes, it is written again: "He that believeth and is baptized shall be saved," and again, "For as many of you as have been baptized into Christ have put on Christ."

The application of this rule, which the Lord demonstrated for us in the great hour of his temptation, would enable us to avoid many of the most carefully concealed pitfalls which the devil has prepared for deluding unwary souls to their own destruction. It is written, "How shall they preach except they be

sent?" But it is also written how they were sent. It is written, "Go, teach all nations," and it is written again just how the teaching was done. Let us ever follow in the footsteps of our Lord, putting all of our reliance upon that which is written, giving precept or example for all that we teach or practice, and we may then look forward without fear to the time when we must answer to the Judge of the whole earth for our every word and act.

That which is written will never fail us, can never mislead us, for it is the brightness of the Shechinah in the sanctuary of the soul—the likeness and glory of God in the church of our Lord and Savior, Jesus Christ.

1 Purest & best object of
love today

2 What He did for us

WHY LOVE JESUS?

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3 He did & still does love
us too —

WHY LOVE JESUS?

By JOHN R. FREEMAN,

Principal of Gunter Bible College, Gunter, Texas.

Love, like all other of our acts and sentiments, is attributable to a cause. While the exercise of love is in some measure subject to the will, yet there must be a cause more fundamental. We must see in the object something worthy, otherwise we can not love. Our love for an individual varies directly with the number and degree of perfection of what to us are admirable characteristics. Among such characteristics are none more worthy than is the highest degree of unselfish devotion to the most undeserving. The person, then, whom we most love is the one who disregards his selfish interests and suffers in our behalf regardless of, or even in spite of, our unworthiness.

The author of our being is not ignorant of, nor does he disregard our nature. When he demands our love, he sets forth himself as a being worthy of love. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Moreover, God, desiring to restore man from his fallen state, selected as his medium his own son, whom he desires that we love. And it is not without reason that we love Jesus. He is the purest and noblest character known to man. He most willingly denied himself and suffered the greatest affliction for us, worthy of the severest punishment. That he should leave heaven and come to this world is more

than human. In the former relation was exceeding great joy. He shared the Father's glory: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He enjoyed the Father's love. "Thou lovedest me before the foundation of the world." There were no disappointments, no sickness or pain or death. In exchange for what, then, did he give this most blessed abode? Was it for a palace rich in gold and precious stones; a kingdom with great expanse of territory and with loving, obedient subjects; a society of the elite of earth? All could be but trifles in comparison with what he already enjoyed. But it was not for these distinctions that he consented to come. His palace was a humble cottage; his territory was very narrow and his subjects scarcely to be found; his associates were "the filth of the world, the offscouring of all things." "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger." "And Jesus saith unto him, The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He was in the world, and the world was made by him, and the world knew him not. He came to his own and his own received him not." "And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." My friend, that includes you and me.

The suffering Jesus 711

He was not only poor, but also despised. In him was fulfilled the prophecy, "And when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a man of sorrows and acquainted with grief: and we hid, as it were, our faces from him; he was despised and we esteemed him not." His low birth and obscure life brought upon him the hatred of the Jews. They interpreted the prophecies to the effect that the Messiah should sit on David's throne in Jerusalem, and that he should enjoy the greatest possible earthly glory. Now that their hopes were not realized in him, they greatly rejoiced in multiplying his sorrows. Despite his great kindness and perfect purity, they earnestly sought his death. But our beloved Savior esteemed honor dearer than life. In the prime of manhood, therefore, he, under false accusation, submitted without resistance to the most cruel and disgraceful death that wicked men could devise. His endurance we may consider under three headings.

Disregarding the fact that for thirty-three years he was subject to the physical sufferings common to man, and passing hurriedly the comparatively slight injuries inflicted upon him by those who scourged him, smote him with their hands and with the reed, we come to a consideration of his intense suffering upon the cross. For six long hours, to him evidently very long hours, his entire weight was sustained by the nails driven through his hands and his feet. Feverish from his continued suffering in every sinew and bone, he said, "I thirst." But no water was given. As by faith we behold him, his tired muscles relax; his aching head falls heavy upon his breast; his heart ceases to beat, and his body grows cold in the lonely and sad embrace of death.

6 hours

But there is a second and a far more difficult endurance. He was subjected to the greatest shame that could be devised. During his ministry he had chosen twelve, whom he called apostles, and to whom he intrusted the proclamation of his gospel. These men should surely be among his closest friends. But one of the twelve shamefully sold his master. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him." The multitude came upon him as if he were a thief. "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." When in answer to the question of the high priest, Jesus had acknowledged his divinity, "The high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is it that smote thee?" He was then taken to Pontius Pilate, the governor, for trial. "Now at that feast the

governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? For he knew that for envy they had delivered him. * * * The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. * * * Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him and put his own raiment on him, and led him away to crucify him." To the Jews, crucifixion was the most shameful death known. "Cursed is everyone that hangeth on a tree." But this was not enough. In order the more fully to disgrace the innocent one, "There were two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth."

A third feature of his endurance elicits still greater admiration. Imagine the sorrow of his heart, the anguish of his soul, as the time for his most severe test approached. "Then cometh Jesus with them to a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, If this cup may not pass from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." After Judas had betrayed him into the hands of the enemies, all the disciples forsook

him and fled. Rejected by his people, betrayed by a companion, and forsaken by his most faithful followers, he in loneliness and sorrow suffers without complaint. This loneliness grows more and more intense until, surrounded by his enemies, he comes very near unto death. Although it is only three in the afternoon, the sun refuses to shine, and all is wrapped in darkness. The last of his friends, his only refuge, Jehovah himself, apparently turns from the scene. In agony and despair, our Savior cries, "My God, my God, why hast thou forsaken me?"

Jesus thus died. But the grave could not contain him. On the third day he arose; forty days later he returned to heaven; and still ten days later he sent the Holy Spirit to guide his apostles in proclaiming his gospel for the salvation of men. And, strange to say, salvation was offered first to those very Jews who had so recently put him to death; and about three thousand of them were saved the first time the gospel was preached.

How can anyone indifferently regard him who has borne so great injustice? For his endurance, we admire him; for his purity, we love him. And still our love is increased by a consideration of his unselfish motive. "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." While men are preaching this gospel, Jesus is evidently fulfilling his promise: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." In him, then, is found

that most lovable characteristic—*the greatest degree of unselfish devotion to the most undeserving.*

My friend, my brother, my sister, there can be no reason why we should not love him. I pray that we may ever exemplify the truthfulness of his statement: "If ye love me, ye will keep my commandments."

THE TARES

By FRANK ELLMORE.

In Matt. 13 we have recorded the parable of the tares. "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit then appeared the tares also. And the servants of the householder came and said unto him, Sir didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, an enemy hath done this. And the servants say unto him, Wilt thou then, that we go and gather them up? But he saith Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest, and in the time of the harvest, I will say to the reaperes, Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn." (Matt. 13:24-31.)

This earthly story sets forth some thrilling truths. Jesus taught in parables to fulfill prophecy (Ps. 78:2), and to take away from dishonest hearers, "even that which they had"—their opportunity to hear. We kindle the wrath of God when we refuse to learn any divine truth. This householder went out in the broad light of day to sow the clean seed. But this good man had an enemy. All really good men have enemies. When you find a positive man, a man of conviction and faith, a man who contends for the truth and opposes sin, you will find a man who makes enemies. Those that trifle with God will hate him, because he rebukes their sins and lukewarmness, and little, dried-

up, envious souls will hate him because of his influence among men. This enemy went out under cover of darkness and sowed tares (darnell) among the wheat, and went away. Evil doers still love darkness. (Jno.3: 19.) Many conspiracies against the truth, and against good men are hatched up in secret. This darnell was a plant which yielded a poisonous seed, and when eaten caused convulsions and death. But let us learn the great lesson of this parable.

It has been used thus: "As wheat does not turn into darnell, and as darnell does not become wheat, so the children of God do not fall away to Satan, neither do the sons of the Devil ever become sons of the kingdom." In reply we note that Jesus drew no such lesson from this parable and in Rom. 9:25, 26 Paul quotes the prophet Hosea thus: "I will call that my people which was *not* my people, and her beloved which was not beloved and it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God. It has also been used thus. "As the wheat and the tares were to grow together until the harvest, so we must not put away the wicked—they must be retained in the church lest we offend their sympathizers and thus we root up the wheat with the tares." But when Jesus explained the parable he gave it no such meaning. If this had been its meaning, he would have said so. Furthermore, he says the field is the world—not the church. And then the reapers represent the angels, not the elders of the church, and this shows it is not a lesson on dealing with sinners in the church. Finally, such an idea comes in violent conflict with 1 Cor. 5: 13. Put away the wicked man from among yourselves. Let us fear to wrest the scriptures, lest we be destroyed. The righteous must dwell with the wicked

in the world; if they were to undertake to destroy the wicked, as they were commanded to do under the Law (Deut. 7:1-6) it would result in rooting up the wheat. In this lesson, he that sows the good seed is the Son of Man. And he sows openly and in the light. There are no secrets in the Bible and the children of God do not need to resort to shrewd schemes and secret plots to defeat their enemies. Some of the tricks of the super-loyal have been rank hypocrisy and would disgrace a designing politician. And the field is the world. "Go into all the world says the Master, and preach the gospel to the whole creation." We rejoice that it is thus. God loves the world—not "merely a few who were saved before they were born," and Christ died for all, and God commands all to repent. Jesus invites all who are tired of sin, what a wonderful thought! The old and infirm and sick and friendless may come. The outcast and the fallen may come. Those who sigh under the heavy burdens of life may come. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

And the good seed, these are the sons of the kingdom. They have received the seed of the kingdom, which is the word of God (Luke 8: 11) into their hearts, and have become sons of the kingdom. Men glory in earthly citizenship, and give their lives to perpetuate earthly kingdoms. And yet all these must come to an end; much more should we glory in being citizens of a Heavenly Kingdom, which will stand forever. (Heb. 12: 28.) Millions are dying for earthly kingdoms. What are we doing for the kingdom of heaven? "And the tares are sons of the evil one." Only two classes here; we may be in one, or we must be in the other. The tares have received the word of Satan into their

hearts, and what an admixture of polluted seeds he is sowing! He persuades one to be an atheist, another a skeptic, another a Christian (?) Scientist, another a universalist, another a spiritualist, etc. Little does he care what a man believes, if he does not believe the gospel. Ye are of your father, the devil and the lusts of your father, it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father thereof. (Jno. 8: 44.) Do the sons of the evil one realize the kind of a character they are serving? And why serve the arch-enemy of mankind who will lead them into eternal misery, when they may serve the sinless Son of God who will give them a mansion in the Father's house? "And the enemy that sowed them is the devil." Christ and the devil are enemies, and for this reason no man can serve them both. Those who try it deceive themselves most of all, and in the great conflict going on between them, Christ will triumph. (Rev. 20: 1-11.) Satan appears now to triumph, but his doom is certain. To be on the winning side, we must become sons of the Kingdom, for Jesus will reign till he has abolished all rule and authority and power. (1 Cor. 15: 24.)

"And the harvest is the end of the world." Not until the end of the world shall the saints receive the fulness of their reward. The righteous often must suffer here and often the wicked prosper, but not so when the end comes. Through many tribulations, we must enter into the kingdom of God. (Acts 14: 22.)

If the harvest time were here and now, it would be easy to induce men to become disciples. If Christ were to offer great rewards here the church would be popular. A few acres of land, a few hundred dollars, or a big

automobile, would induce multitudes to seek the kingdom of heaven. Even 25 cents in cash, would bring out throngs of the "afflicted" to the worship of God. Men are not willing to walk by faith and wait till Jesus comes for the fulness of the heavenly reward. But the harvest time will come. The humble son of Amoz looking down the ages saw that glad day and said, "And the ransomed of Jehovah shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy and sorrow and sighing shall flee away. (Isa. 51:11.)

And the reapers are angels. We need not be surprised to learn this for they are all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation. (Heb. 1:14). It seems from Luke 16:22 that they transport the soul at death and here we learn that they are coming back at the end of the world, when we shall receive the glorified bodies. (1 Cor. 15:43). What a scene when hosts of descending angels shall meet millions of ascending saints! Now we are ready for some great lessons. First: The church was never lost and never will be lost from the earth. The two classes are to dwell in the world until the time of the end. This fact alone stamps Mormonism as a delusion. The righteous will be here when Jesus comes. In spite of centuries of war and famine and pestilence, in spite of Judaism, paganism and infidelity, in spite of the lust of the flesh, the lust of the eye and the vain glory of life, in spite of all the powers of hell, the walls of Zion shall stand and when the Son of Man cometh he shall find faith on the earth.

Second: There is to be a complete and eternal separation of these two classes. God permits them to dwell together here. "He maketh his sun to rise on the evil and the good and sends rain upon the just and the un-

just." Together they pursue the various vocations of life. They work in the same shop, the same factory, the same field. But this must end. What heart has not felt the pain of earthly separation. How heavy the load when the faithful preacher must leave his home to go away to preach the word! How sad is many a mother's heart now, since her son has gone to the field of battle! And how unspeakably sad our hearts as we stand at the open grave of one we so much loved here! What then will that day of eternal separation bring forth? Here is a husband and wife. For fifty years they have shared the joys and sorrows of life. But she is a Christian and he is not. When the last day comes, and he meets her before the throne, he hears the Judge say to her "Come," but the sad word "Depart" comes to him. He sees her pass through the gates into the city, and he is turned away with weeping millions. Here is a prodigal son who sees his father and mother there. He remembers their words of entreaty for him, their prayers in his behalf, he remembers the gospel sermons he has heard, the songs of invitation, and he sees them enter the city and he is turned away. This is no fanciful picture. Jesus says, "There shall be the weeping and the gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves cast forth without. Here human speech fails, for the mind is overwhelmed. Their doom is the furnace of fire, where there is weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Though millions of miles away the sun floods the earth with his glory. How great then must be the glory of the redeemed. Weeping may tarry for the night, but joy cometh in the morning. (Ps. 30:5.)

THE RELIGION THAT SAVES

By JOHN T. HINDS.

The word *religion* is found five times in the New Testament and the word *religious* only once. These few passages give us all God's word says directly on the question. The word, according to standard authorities, means a system of faith and worship, in which human beings render obedience and devotion to a supreme power. In this broad application it may refer to a false god as well as the true God, and may be applied to pagans and Mohammedans as well as Christians. As there are many pagan and heathen gods, but one true God; so there are many false religions, but only one true religion.

As there are false religions, one may be religious and not saved; but he cannot be saved without being religious. Honesty affects not the case; for the god one worships may be a myth and the evidence he accepts as false as Satan himself. Unless heathenism is as good as Christianity and falsehood as good as the truth one may be religious and not saved. Since false religions exist, we should seek the true. As only the true can save, we should reject all others. In the language of David we should say: "Through thy precepts I get understanding: therefore I hate every false way." (Ps. 119:104.)

In trying to find and understand the religion that saves, we should carefully examine and eliminate those that do not save. In doing this it is not necessary to examine each special kind in detail, but only the general classes; for, if the general class is false, the special

kinds in that class would necessarily be false. There are three general statements about religion in the New Testament—the Jews' religion, vain religion and pure religion.

I. THE JEWS' RELIGION.

Let it first be noted that a thing may be legal and acceptable at one time and illegal and unacceptable at another. There are several reasons why this is so. The thing might pass away by legal enactment. It might cease by virtue of natural or prescribed limitations. It may have accomplished its purpose. Or, something better may have taken its place. Any one or all of these reasons would be enough to make null and void that which before was perfectly proper and right. From this it is evident that a system of religion may not save for two reasons: One is, it may be a system of falsehoods in part or in whole; the other is, it may be illegal because of having been abolished.

1. The Jews' religion vs. the Christian religion.

Concerning the Jews' religion Paul, who at one time was one of its ardent defenders, had this to say: "For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." (Gal. 1:13, 14.) In this brief statement he uses the expression twice in direct contrast with the church of God. He could not advance in the Jews' religion at the same time he was making havoc of the church if they were the same thing. The church and the Christian religion must be the same system; therefore, the Jews' religion and the Christian religion must be separate and distinct systems.

This shows that the New Testament church cannot be a revised copy of the Jewish system. It is a new system, a new covenant. It further shows that the Christian religion did not begin in the days of Moses for the reason that it was a new covenant while the Jewish religion was the old. For the same reason it did not begin in the days of Abraham or at any time preceding the giving of the old covenant. All efforts to locate the Christian religion back in the old covenant is of necessity a perversion of the truth.

In Paul's defense before King Agrippa he refers to his manner of life among his own countrymen and says, "that after the straitest sect of our religion I lived a Pharisee" (Acts 26:5)—another proof that the Jews' religion and the Christian religion are entirely different.

2. Purpose of the Jews' religion.

Since the Jews' religion was from God and must have been acceptable for a time, we may well ask, Why not acceptable now? The reply is, because it has accomplished its purpose. But what, we may ask again, was that purpose? Paul spoke definitely on that point when he said: "So then the law has become our tutor to bring us unto Christ that we might be justified by faith." (Gal. 3:24.) The law then was only a leader to bring the Jews to Christ their Messiah, and not a system to last permanently.

3. Why did the Jews' religion cease?

To this question two replies are appropriate: First, it accomplished its design and ceased because there was no further need for it. Second, it could not take away sins, and must therefore give place to a religion that could. Paul said of it: "For the law having a shadow of the good things to come, and not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them

that draw nigh. Else would they not have ceased to be offered?" (Heb. 10:1, 2.) He also said, "it is impossible that the blood of bulls and goats should take away sins." In showing the necessity for a new law Paul thus spake of the Mosaic law: "Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law." (Gal. 3:21). He then said of the Jews, "We are no longer under a tutor," which is the same as saying no longer under the law. If the question is raised about the salvation of those who died in faithfulness to the law, sufficient answer is found in Heb. 9:15, "that a death having taken place for the redemption of the transgressions that were under the first covenant." As the death of Christ had to occur for the redemption of transgressions under the first covenant, then the covenant itself could not take away sins. Those obedient to the Jewish law were finally saved by the death of Christ. This fully shows that the Jewish religion could not save and was therefore rightly abrogated.

4. When did the Jews' religion cease?

That the legal abrogation of the Jewish law occurred at the death of Christ is so certain that argument is unnecessary. The reader is referred to the following passages that will furnish all the proof needed by honest minds: Heb. 9:16-18; Rom. 7:4; Eph. 2:14-16; Col. 2:13-15.

5. Jewish sectarianism.

When the Jews came out of Egypt and a religious system was inaugurated, they were one people, had one priesthood, one tabernacle and one system of worship. This continued till the death of Solomon after which the kingdom was divided. A rival system of religion was inaugurated for the ten revolting tribes

by their king, Jeroboam, which is described in 1 Kings, the twelfth chapter. This system was a good counterfeit, being similar to the Mosaic system but containing enough perversions to make it false.

Some time later, but before Christ came, the Jews were divided into sects. The Pharisees, Sadducees, Essenes and Herodians being the prominent ones. These parties, while holding to the Mosaic system in general, held peculiar doctrinal views and had their religious contentions much after the fashion of modern denominationalism. This accounts for Paul's statement that he was a Pharisee and belonged to the "straitest sect of our religion." In fact, when Christianity was founded, it was considered by many as another Jewish sect. Tertullus accused Paul before the Roman governor, Felix, of being a "ringleader of the sect of the Nazarenes." (Acts 24:5). In his reply Paul said he served God "after the way which they call a sect." (V. 14.) This statement shows that, while its enemies called Christianity a sect, it was not a sect. It was the new covenant. For this reason it was not a Jewish sect. The Jews were one people until, without divine warrant, they divided themselves into sectarian parties. Thus the Savior found them when he came to establish his own religion.

II. VAIN RELIGION.

James says: "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (James 1:26.) This passage certainly condemns vain religion but does not tell us what it is. We can find what it is by learning the use of the word vain as found elsewhere in the Scriptures.

Concerning the resurrection Paul thus reasons: "But

if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ, whom he raised not up, if so be that the dead are not raised." (1 Cor. 15: 13-15.) As vain preaching, according to this argument, is preaching a falsehood, vain faith is believing a falsehood. Then vain religion must be a false religion—a system of faith and worship based upon falsehood instead of the truth, or containing enough falsehood to keep it from saving those who accept it. All false religions are therefore vain religions. Anything is vain that fails to accomplish the purpose in view. The purpose of any religion is ultimately to save. If it fails in this, it is vain regardless of any and all other claims in its favor. It may contain a certain amount of moral excellence, but that cannot make up for its failure to save any more than good medicine in a mixture can destroy the effect of the deadly poison. The danger lurks in the falsehood. Moreover, if a religion lacks divine sanction, it is vain just as obedience to a law lacking legal sanction cannot justify. Jesus 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 who is in heaven." (Matt. 7:21.) No scriptural example has been found where worshipping God by opinion has been acceptable.

The following classes of vain religion are mentioned in the Bible:

1. Pure heathenism.

It is not necessary here to point out the special kinds of idolatry and paganism. In the point before us they are all the same; there is no salvation in any of them. They reject the Bible, Jesus Christ and God himself.

Since "in none other is there salvation" than in Jesus Christ, because "neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.) Then all heathen religions must be rejected. They lack the saving element—the very thing that is vital to religion.

All heathen religions are directly condemned by the Bible. Paul told the Athenians that they were "very religious." (Rev. Ver.) He "observed the objects" of their worship and saw an altar to "an unknown god." This god they were ignorant of, he explained, was the only true God. (See Acts 17:22-31.) All idolatry was condemned in the general statement "that they are no gods, that are made by hands." (Acts 19:26.)

2. A mixture of Judaism and heathenism.

This is found among the Samaritans, a race of people that came from mixed marriages. They attempted to worship God and false gods at the same time. See 2 Kings 17:27-32. This religion would fail to save for two reasons: First, heathenism is false; and second, the Jews' religion, with which idolatry was mixed to make the Samaritan system, was abolished at the death of Christ.

3. The doctrines of men.

Many religions are based on the commandments of men. They may use some scripture and advocate some truth but the mixture of human precepts is fatal to the systems just as idolatry was fatal to the Samaritan religion in spite of the fact that it contained some of the Mosaic law. All such mixtures are condemned by the New Testament. This fact is fatal to modern sectarianism. The scribes and Pharisees demanded of Jesus to know why his disciples transgressed "the tradition of the elders." His reply was: "Why do you also transgress the commandment of God by your tradition?"

Then he said: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 2, 3, 9.) Paul tells Titus to reprove sharply certain vain talkers and deceivers "that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men." (Titus 1:13, 14.) In Col. 2:20-23, Paul condemns "will-worship." This expression means self-devised worship.

Any self-devised act of worship is vain even though we may be worshiping Christ. The first recorded case of worship—that of Cain and Abel—shows the danger of substituting men's ways for God's ways. Abel offered his sacrifice by faith and it was accepted. Cain's was rejected; hence it must have been by opinion, or his own devising. He offered it to the same God that Abel worshiped, but it was not acceptable. In like manner Nadab and Abihu, among the first priests in the tabernacle service, offered incense with strange fire "which God commanded them not" (Lev. 10: 1-10), and lost their lives for their pious disobedience.

Their honesty need not be questioned; they may have thought there was no harm in what they did. But honesty cannot justify disobedience when God has spoken. Cain may have thought what he did was just as good as what God required, but that did not make it so. It is likely he thought it was better or else he would have made his offering by faith also. This proves we do not act by faith when we substitute our wisdom for God's. Worship has always been a matter of divine revelation. Tampering with sacred things has never been successful.

III. THE CHRISTIAN RELIGION.

Since salvation comes through Christ, it follows necessarily that the Christian religion is the only one that

saves. To accept any other is to be deceived; to reject it is to be lost. Christ said: "I am the way, and the truth and the life; no one cometh unto the Father but by me." (John 14:6.) The Christian religion makes no compromise with any other system. In the most positive terms the apostles rejected all forms of heathenism, the precepts of men and Judaism. God said of Christ: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)

If Christ had not cared what kind of religion was established, he could easily have endorsed some then in existence. There were many kinds when he came. His own people were intensely religious. They were even divided into sectarian parties. Why create a new religion, if it makes no difference how people are religious as modern teachers tell us? It would have been far easier to have accepted one of the many then at hand. This Christ failed to do.

As sectarianism was growing rankly when he came and was by him condemned, we know that sectarianism is not acceptable. Paul condemned division in a local congregation. (1 Cor. 1:10.) If such division were then wrong, denominational division cannot be right now.

Worshipping God in the Jews' religion was acceptable till the death of Christ, when it was abolished. If worship once acceptable is not acceptable now because abolished by Christ, how could it be acceptable to worship in a system God never did authorize? How can we please God by being members of a church the Bible says nothing about? How can we obey him by doing something he never told us to do? How can we honor him by teaching the precepts of men and wearing human names? If God required the Jews to leave the law of Moses for the gospel of Christ, he surely requires people to leave doctrines and churches he never

gave. The conversions recorded in the New Testament are almost exclusively of religious people. If the religion you practice has been abolished by divine law, or is of heathen or human origin, change to the gospel of Christ. That is the only course that will save.

James tells us that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." (Jam. 1:27.) To live a religious life according to this is something to do, not something to get.

But we cannot live a religious life till we first become religious. We cannot live as Christians till we become Christians. No one can live as a member of any institution till he becomes a member.

We become Christians when we become members of the church which is the body of Christ. Then as members we can live a religious life in the only system of religion that saves—the Christian religion. We will be members of the church of God, the church of Christ, which is the only church the New Testament authorizes. We can live by the word of God which is the only creed any one should accept. We will thus obey Christ, the only Savior, who as a mediator stands between God and man. We will thus live as saints, die the death of the righteous and ultimately reach heaven, the final home of the saved.

THEME: WHAT THINK YE OF CHRIST?

By ALFRED ELLMORE.

This is the most important question ever propounded by mortal tongue, provided Christ is divine. But if he is only man, he is the worst deceiver the world ever saw.

From what the world has seen and heard and know of Christ, there have been three estimates put upon him. (1) He is a good man but he is only man. (2) He is an impostor. (3) He is the promised Son of Eve, he is the son of Abraham, he was both human and divine, he is perfect and he is the Son of God. In his humanity, he was absolutely perfect, he never uttered a bad word, he never did a bad act, he broke no law, and therefore he was supernatural. But he was above man and he was more than man. If he were only man, he could not have healed the sick, opened the eyes of those born blind, cured the leper, and raised the dead. And the fact that he did these things gives the Christian joy and the wicked man trouble. Sometimes the skeptic ventures to denounce the Bible and says it is all a hoax. Then why be concerned about the Bible? Why not cast it all aside? Ah, there is the sting, the bare possibility that Jesus is divine gives him deep solicitude. But if it could be proven to his satisfaction that Jesus was an impostor, he would cease to be concerned.

But let us compare the Bible with modern religious beliefs, and note the difference. If a Mormon apostle come around preaching Mormonism, or a follower of Mrs. Eddy advocate Christian Science(?) or a follower of Alexander Dowie preach their modern cults,

1 must have a living & Risen Lord
2 } other Religions flourish after the
death of the founder!!!

above
man
hey

I

^{Power of word here}
The word of Christ - as a mighty stream - carries great logs & etc.

2 other religions ^{are only eddies & waves from} ^{SERMONS} (that hold any truth at all) Christ!!!

will they stir the people? Perhaps a few will attend once, out of curiosity, but they have little power to move the masses. And why is this? They are dead issues, from dead books, and have little influence over the people. But let an able man in the Bible stand up and declare the whole counsel—sin and righteousness, life and death, heaven and hell—and the people are interested, they take sides, they will indorse or oppose, they must decide. And our blessed Master made no compromises with sinners; he advocated no middle ground. He set forth the right or the wrong, in every discourse.

John set to introduce Him

Now, in order to get at the matter fairly, we should begin at his birth. At the time of his advent the world, especially the Jews, were looking for the great Prophet, and many would have a keen insight into prophecy, and be ready to discuss the merits of his claim. Well, he was born of the right parents, he was born at the right time, he was born in the right country and these gave him the right start. But he was born of low estate, his people were poor, and had little influence, he grew to manhood in obscurity, he had no rich friends, no money, and no political influence, and all these were unfavorable to gaining popularity. And besides all these things he learned and worked at the carpenter's trade, a calling not calculated to bring him notoriety, but it was very honorable in him. In a quiet way he worked in the shop, and when he was thirty years old,—all at once, without an education, without wealth, he turned the door upon its hinges and walked out to begin the reformation and salvation of the world! If he had been only man, would he have succeeded in the great work? And his very first act is to walk out to the river where his cousin John was baptizing, and was baptized by John. And was that act a nonessential

- 1 Did He ever fail in any thing?
- 2 Did He ever show egotism?
- 3 Where in is His fault as a Savior divine?!

- 1 Believe Him for His works sake -
 2 { whence His learning in the Bible and in
 other things so young & ~~then~~ - or even now? }

to him? He went down into the river a poor man, and he came up the Messiah, and was recognized as such by his Father in heaven. His baptism was the dividing line between his human and his divine work. So it is with our work.

And now we are to look upon his beginning. Right there, in his poverty, and before the great men of the world, he began his marvelous work. In open day, in the city, and before the multitudes he healed the sick, cast out demons, opened the eyes of those who were born blind, fed the multitudes, calmed the waters in the sea, he walked upon the deep, he cleansed the temple, upsetting the tables of the money changers, and drove out those who sold doves, etc. When he was but twelve years old, he met the learned doctors in Jerusalem, and confounded them. Those great men were astonished at his understanding and answers, and well they might have been, to hear a child of twelve years discussing those deep matters of the law. But as he began his public life in accuracy in the scriptures so he continued, he was never defeated in argument, he was never found in the wrong, and he never made a mistake.

And when he grew to be a man, his pure life and his perfect teaching were a source of wonder to some and of trouble for others. His enemies could easily manage every other power, but what could they do with the humble Nazarene? It seemed the scribes and Pharisees would not let him alone, and, all the worse for them, his teaching would not let them alone. In order to further establish his claim we will state three propositions, and argue them at some length. And I will not detain the reader to listen to much from the law of Moses, nor from human history, but will come at once to a few of Christ's own words and works.

1 } We know He was promised
} "look we for another" ?!!

1
I ✓
Proposition 1. By what he says.

He said: "I am the way, the truth and the life, and no man can come to the Father but by me." Now while arguing these propositions let us agree that he is only man. Well, could a man, any man, the greatest man make such a statement, and be regarded honest? The way means the only way. The truth means the only truth. And the life means the only life. And no man can come to the Father but by me—then he is the only way. The only way where? To the Father.

2
3
He places himself directly between the Father and the world, and hedges up all other ways. (2) Come unto me all you that are weary and are heavy laden and I will give you rest. Notice, he does not say: My Father will give you rest, nor that we will give you rest, but I will give you rest! What rest? If it were only rest from worldly toils, he could not have freed all the weary from these, but he explains: You shall find rest unto your souls. If he were only man could he had given rest unto all the weary souls? (3) "If ye believe not that I am he ye shall die in your sins, and where I go ye cannot come."

This again narrows the matter of salvation to himself. Though we might believe in any other, it amounts to nothing, but believing that he is the Christ, negatively bridges death. If ye believe not that I am he, ye shall die in your sins, but believing that he is the Christ, ye shall not die in your sins, hence eternal life.

✓ (4) Destroy this temple and in three days I will raise it up. Upon the ground that Jesus was only man, no remark more extravagant and unreasonable could have been made. To destroy his body, would be putting him to death. Could a dead man raise himself to life? If Jesus had not come forth from the grave, the above statement would soon have been scattered to the

four winds, but after he had risen, the people could get the full meaning.

II Proposition 2. By what he did. X

In introducing our divine Master upon our second proposition it is with very great interest that we have a person of such high standing and of such character to lead out in the work. He comes forth with a clean record, to begin the public acts in man's salvation. And it is worthy of mention that he did not first bring a recommendation, to which were assigned the names of a few public men. And in turn, he was not waited upon by a committee of men whose professions began anywhere, and reached nowhere. But he simply stepped forth from his humble environments and began to proclaim his wonderful theme, the salvation of man, all men. He did not demand a fine "church," in which to deliver his "sermons." Nor to be led in the "music" by a trained choir, using a band of instruments to induce sinners to attend. And nothing is said about a salary of so much per week.

The first demonstration attended with miracles was at the marriage feast of Cana of Galilee; Jesus and his mother were present. They had no wine and Jesus said fill the six water pots with water, to the brim, and he saith unto them: Draw out now and bear unto the governor of the feast, and the governor said: Ye have kept the good wine until the last. Now this miracle was wrought in public. People saw the water poured into the vessels, and they saw the wine drawn forth. There was no chance for deception. ✓

We read in the 5th of Mark that a ruler of the synagogue, Jairus, had a daughter lying at the point of death and he fell at Jesus' feet and besought him to come and heal her, but before they arrived at the ruler's house the daughter died. And he came and took her

2 ✓ by the hand and said: Damsel, I say unto thee arise, and she arose and walked!

No chance for deception here, for many weeping friends were at this house.

3 ✓ Luke 9:12: As the day began to wear away the twelve came and said unto him: Send the multitudes away. That they may go to the village and buy provisions, for they were in a desert place. But he said unto them: Give ye them to eat. And they say we have no more than five loaves and two fishes. And there were about five thousand men. And he said to the disciples: Make them sit down in companies of about fifty, and he took the loaves and fishes and gave thanks, and brake and gave to the disciples, and they divided among the multitude, and they were all filled, and twelve baskets of fragments were taken up. One basket held the food before they ate and five thousand men were filled, and twelve baskets were taken up. Now did this multitude eat to satiety, and did not know it? Or did they only think they had eaten?

4 A blind man begged of Jesus to cure him, Jesus spat upon the ground, made clay and annointed his eyes, and told him to go to the pool of Siloam and wash; he did so and came seeing. Now, did the water effect the cure? or was it the clay? Or the ointment made of the combination? If another had gone through the same process without a divine command, he would have returned a blind man. It was Christ who cured him.

5 But one of the greatest miracles performed by this "poor carpenter" was in the case of Lazarus. There lived in the community a poor, humble little family, composed of three persons, two sisters and a brother, viz: Mary, Martha and Lazarus. With these humble people Jesus often made his home. Upon one occasion when Jesus was not present, Lazarus died. Word was

sent to Jesus but he delayed his visit. When he arrived the funeral was over, but friends were visiting the sisters. And O! the gushing tears which fell at his approach. Jesus wept. "O, had you been here my brother had not died." "Thy brother shall rise." "I know he shall rise at the resurrection." "But I am the resurrection and the life, he that believeth in me, though he die yet shall he live."

They accompanied him to the grave, Lazarus had been dead four days, and their sorrows were heightened by his being offensive. Jesus commanded and the stone was removed, and he offered a short prayer, and in a loud voice said, "Lazarus, come forth," and in the presence of a multitude he came forth and remained in that community.

Now does any honest man say that this could have been a deception? No, not one honest man of that multitude could have denied it. And if such case could occur today, the civilized world would hear it in twenty-four hours. And was Jesus only man? Could a poor man accomplish such a miracle? Not a fair minded man on earth thinks so. So much then for this poor man, who was "the carpenter." The above are but a few of the many miracles performed by the Savior, but these are sufficient to prove his divinity, for if these prove it not, a thousand more of the same kind would be of no force in his defense.

We come now to the third proposition: *His influence left upon the world.*

We will now form a chain of evidence, beginning at his resurrection and reaching down through the long centuries until today.

1. He himself arose from the dead. People, in general knew of the circumstances which led to his tragic death. All knew that he died upon the cross. Then he

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was certainly dead. And no circumstance is better authenticated than that he arose from the dead.

1 ✓ 2. Many saints who slept arose. Notice how minutely this is reported. After Jesus rose, many of the saints which slept arose, but they came out of their graves. What came out of their graves? The identical things which had been put into their graves—their bodies. But they went into the holy city and appeared to many. This then was no private affair.

✓ 3. Twelve men who hitherto were ignorant men, arose in the great assembly on Pentecost and spake in his name, seventeen different languages. Notice, they thus spake in his name. And was Christ only man, then he was dead. Did the apostles do these things in the name of a dead man?

2 ✓ 4. These twelve ignorant men baptized 3,000 people in the name of Christ. And these were baptized in the name of a man, and in the name of a dead man?

may job
5. In about thirty-one years these twelve men, and a few helpers preached the gospel to the then inhabited world. These were poor men, men of one language, and could they have spoken to the people of all languages, climbed mountains, traversed scorching valleys, and done this work in thirty-one years?

3
Calendar
here too
6. On the 25th day of December the people of the civilized world have a general homecoming, a general feasting, a hand shaking; they are released from care, and visit and rejoice. Now what caused this national stir, this wonderful commotion? They tell us this is Christ's birthday—Christmas—though this is clearly a mistake. Could a man, even the greatest on earth, have caused such a commotion?

7. A congregation assembles upon the bank of a stream, the water in the stream is cold, the wind is severe, the people sing and pray; a strong man leads a

feeble woman down into the water, and there, in the name of Christ he immerses her. Now when did this unmeaning ceremony begin? One hundred years ago? One thousand years? Follow history back to the time of Christ, and you find its beginning.

8. Christians meet upon the first day of the week and celebrate a feast composed of bread and wine. And what does this mean? When did it begin? Follow the chain and it will take you back to the day of Christ, and not a day farther. Could a man—and a dead man—ever gain such prestige?

9. The only law of God when Christ was here was the Old Testament, containing the law of Moses, and this Christ abrogated completely, setting it aside. But after this he established a new law in his own name and today it is of general observance.

Now, if Christ rose from the dead, he is divine; but if he did not rise from the dead, he was only man, and if he is only man he is dead. Could a man only, and a dead man, have such influence with Deity that he would allow him to set aside Moses and the prophets and establish a new law, and a different law, and a law in his own name? And since the resurrection of Christ we no more meet on the seventh day, the sabbath, but upon the first day of the week, which is known as the Lord's day, or Christ's day.

10. Chronology agrees that this world has stood about six thousand years. Prior to the birth of Christ time was reckoned through patriarchs or prophets, generation after generation, but since Christ began his work we have a new reckoning. We do not say upon our manuscript the year six thousand, nor four thousand, but we do say, giving date, the year of our Lord, and now upon every instrument of writing, every deed,

mortgage, note, plain letter of hand, the year of our Lord, 1917. And though we draw up a note calling for one thousand dollars, it is not worth a penny without the date. And every skeptic who ignores Christ is bound to say on his document: "The year of our Lord."

But enough. Are not the evidences in this brief sermon conclusive? So I think. Then come, weary pilgrim, brother, sister, friend, neighbor and citizen. O, come and join in this blessed army. Here is peace, joy and rest of heart in this world and everlasting bliss in the world to come.

MURMURINGS

By ALFRED ELLMORE.

My Dear Brethren and Sisters:

We come now to consider the dark side of a very grave subject, and since man is the creature about whom we shall inquire, let us go back to his beginning and learn something of his primeval state, rank and talents. We learn from his earliest history that when created he was perfect. In his physical organization there was nothing superfluous and nothing was lacking; he could see and hear and walk and talk. In his mental capacity he was evenly balanced, and, being taught by a perfect Teacher, it seems that he should never have gone astray; but never having had experience, and coming in contact with a false teacher, he heard a falsehood, he believed a falsehood, and he fell, and, having forfeited his right to his perfect home, he must be turned out into a world of sin.

Now his creator had no further use for him in that condition, and, since he could not reinstate and redeem himself, what must be done? His creator was the only one who could redeem and save him. And what was the line of procedure chosen by him? We can think of several plans which he might have adopted: First, to let man continue in sin, run his course, reproduce himself through his offspring, and die and so have continued his course forever. But would there have been glory to God or happiness for man in this state? Second, blotted man out and created another being. But what kind of a being? He must have been exactly like the first being or different,

and since the first Adam was perfect, in what particular could he have changed him from the first? If he create another precisely like the first, might he not have also fallen? And to have created a weaker vessel, the conclusion would have been, surely he will fall. But to have created a greater and stronger and wiser being, the question would have risen, Why did he not create such a being at the first? But, third, there was yet enough of pure material in Adam to be worth saving.

Now, since Adam had sinned with his eyes open, but the woman had been deceived in the transgression, God gave to her the honor of reproducing the Redeemer—the seed of the woman should bruise the serpent's head. But what earthly creature would have thought that it would require four thousand years of training under God and inspired men to bring the world into subjection sufficient to receive his church? But here was the opportunity to put man on trial; here he spent his time and talents, looking for something permanent. And under these two great powers, the Lord and Satan, men developed into two great armies and here upon this ground were the elements of fire and sword and hunger and thirst brought to bear. For four thousand years terrible battles were fought, victories were lost and gained, until the Master came, fulfilled, and took away the fleshly institution presided over by Moses and the prophets, and in his own dear name he gave the world, the whole world, the system of love, the only perfect system ever inaugurated, banished the evil of war, and gave the reign of universal peace; but, alas, it did not so remain. Man had so imbibed the spirit of hate, which he caught from the adversary, that a large percentage of Adam's posterity have gone into ruin. But still the blessed

Master reigns, and will continue to reign, until he overthrows and subdues the world of sin. And what a blessing that the Lord furnishes material to start with again, which at its beginning is sinless—the infant—and, after arriving at accountability, should he go astray, the Master has furnished the remedy for the remission of sins and sufficient grace to conduct him to glory.

And right here we shall bring to bear all the forces of our combined powers against this destructive sin, which has destroyed millions of people and sent them to their graves without hope, viz., murmuring. And I think very few people have been properly warned and taught upon the commission of this grievous sin. One of the easiest sins to commit is that of grumbling, faultfinding and murmuring. In fact, the custom of evil speaking has become so common that it is indulged in before tender children and often before neighbors, and sometimes before strangers.

Now, murmuring is a sin particularly of the tongue, and since the sin of murmuring one against another has been so often and so severely rebuked, it would seem that, especially among Christians, it should be put away. Says the apostle James: "If any stumble not in word, the same is a perfect man, able to bridle the whole body also. Now, if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships which are so great, and are driven by rough winds, are turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member and boasteth great things. Behold how much wood is kindled by how small a fire! And the tongue is a fire; the world of iniquity among our members is the tongue, which defileth the whole body

and setteth on fire the wheel of nature and is set on fire of hell. For every kind of beasts and birds, of creeping things, and things in the air, is tamed and hath been tamed by mankind, but the tongue can no man tame; it is a restless evil; it is full of deadly poison. Therewith bless we the Lord and Father, and therewith curse we men who are made after the likeness of God. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish." (James 3:2.) Wherefore the scripture saith God resisteth the proud, but giveth grace to the humble. Be subject, therefore, unto God but resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Humble yourselves in the sight of the Lord and he will exalt you. Know ye not that the friendship with the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God.

But sometimes in making efforts to correct evils, though the preacher uses the mildest terms, he is liable to offend some; but we would better offend man a thousand times with the truth than to offend God once knowingly with error.

Again, do all things without murmurings and disputings that ye may become blameless and harmless children of God without blemish. Notice: "Do all things without murmurings"—all things. For committing the sin of fornication three and twenty thousand fell in one day. Now, these things happened unto them by way of example and they were written for our admonition. Now, the sins of grumbling, fault-

finding and of evil speaking are the sins chiefly of men, one against another, while murmurings are sins against God, manifested in opposing his laws and objecting to his command, his providence, his ordinances, etc., and I think the foregoing warnings, which are mainly suggestive, are sufficient to introduce to God's people the danger of engaging in this deadly sin, and we will at once lay before our readers the sin in its worst form and show the shortest and severest punishment ever meted out to man for this form of rebellion against God.

Numbers, sixteenth chapter: Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab and On, the son of Peleth, sons of Reuben, took men and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown, and they assembled themselves together against Aaron and said unto them: Ye take too much upon you, seeing all the congregation are holy, every one of them, and Jehovah is among them; wherefore then lift ye up yourselves above the assembly of Jehovah.

And when Moses heard it he fell upon his face and he spake unto Korah and unto all his company, saying: In the morning Jehovah will show who are his and who is holy and will cause him to come near unto him, even him whom he shall choose will he cause to come near unto him. This do: take your censers, Korah, and all his company, and put fire in them and put incense upon them before Jehovah tomorrow, and it shall be that the man whom Jehovah doth choose, he shall be holy. Ye take too much upon you, ye sons of Levi. And Moses said unto Korah: Hear now ye sons of Levi; seemeth it but a small thing unto

you that the God of Isreal hath separated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of Jehovah, and to stand before the congregation to minister unto them, and that he hath brought thee near, and all thy brethren, the sons of Levi, with thee? and seek ye the priesthood also? Therefore thou and all thy company are gathered together against Jehovah and Aaron, what is he that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab, and they said we will not come up; is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover, thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: Wilt thou put out the eyes of these men? We will not come up. And Moses was very wroth, and said unto Jehovah, respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before Jehovah, thou, and they, and Aaron, tomorrow; and take ye every man his censer, and put incense upon them, and bring ye before Jehovah every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer, and they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. And Korah assembled all the congregation against them unto the door of the tent of meeting: and the glory of Jehovah appeared unto all the congregation. And Jehovah spake unto Moses and unto Aaron, saying, separate yourselves from among this congregation that I may consume them in a mo-

ment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And Jehovah spake unto Moses, saying, Speak unto the congregation, saying get you up from about the tabernacle of Korah, Dathan and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him, and he spake unto the congregation, saying, depart, I pray you, from the tent of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they got them from the tabernacle of Korah, Dathan and Abiram, on every side: and Dathan and Abiram came out and stood at the door of their tents, and their wives, and their sons, and their little ones. And Moses said, hereby ye shall know that Jehovah hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then Jehovah hath not sent me. But if Jehovah make a new thing, and the ground open its mouth and swallow them up with all that appertain unto them, and they go down alive into sheol, then ye shall understand that these men have despised Jehovah.

And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they and all that appertained to them went down alive into sheol, and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them, for they said, lest the earth swallow us up. And fire came forth from Jehovah, and devoured the

two hundred and fifty men that offered the incense. And Jehovah spake unto Moses, saying, Speak unto Eleazar, the son of Aaron, the priest, that he take up the censers out of the burning, and scatter thou the fire yonder for they are holy, even the censers of these sinners against their own lives, and let them be made beaten plates for a covering of the altar: for they offered them before Jehovah; therefore they are holy, and they shall be a sign unto the children of Israel. And Eleazar, the priest, took the brazen censers which they that were burnt had offered; and they beat them out for a covering of the altar, to be a memorial unto the children of Israel, to the end that no stranger, that is not of the seed of Aaron, come near to burn incense before Jehovah: that he be not as Korah, and as his company: as Jehovah spake unto him by Moses. But on the morrow all the congregation of the children of Israel murmured against Moses, and against Aaron, saying, ye have killed the people of Jehovah. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of the meeting: and, behold, the cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron came to the front of the tent of meeting. And Jehovah spake unto Moses, saying, get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from Jehovah; the plague is begun. And Aaron took as Moses spake and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and

made atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now, they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.

For two reasons I have copied freely in this case from the Bible; first, I wanted the readers to get the full force of the sin of rebellion against God; second, to see the vengeance of God upon those who bring innovations into the divine assembly. Many congregations have been rent asunder by those determined to have their way instead of the Lord's way. And I suppose the reason why a like destruction did not follow is that we are living in the day of mercy. But we may be sure that sin is sin, and must sooner or later be meted out to the transgressor.

Dear brethren, the time is short and our reward is certain. Let us do more and pray more. How great our reward if we are faithful to the end.

2 Lessons here

1 in general here
2 degree of Apostasy + steps
THE PRODIGAL SON. of return
+ result

By ALFRED ELLMORE.

(Luke 15:11.)

① We come now to consider the finest piece of sacred imagery ever written. It is the parable of all parables. It is the story which catches the eye, causes the ear to hearken, and softens the hearts of all who read it. What parents, even though they yet have their flock of little ones at their altar, upon the reading of this touching narrative will not stop to sympathize with a father and mother who have a wayward son or daughter? And what prodigal, though gone down into the depth of vice, will not be touched with the filial love of this father?

I have several commentaries written by learned men upon this touching story, all of which give instructions to the reader, but most of them are too voluminous for the busy man. In this, the day of enlightening, authors should enlighten and do it in the plainest manner, using the simplest language. And knowing my style the reader will expect me to observe the same rule.

② The foundation of this parable is laid in the actions of the scribes and Pharisees, upon the one hand, and that of the publicans and sinners, upon the other. Their objection here to Christ was that he received sinners and that he ate with them! The scribes and Pharisees are seen in the elder brother, the publicans and sinners are represented by the younger son. The younger had voluntarily left home and led a life of

sin, while the elder had remained at home and kept himself free from vice. The publicans were collectors of the Roman tribute, and those of them who were Jews were thoroughly despised by their brethren, and by their traditional law were excluded from the temple privileges. The sinners, so-called, were a large class of persons, who, through immorality of life and insubordination to tradition and other sins, had forfeited their religious standing, and, being excommunicated by the Pharisees, they were held to be without hope. And these were ready to receive the kindly teaching of the Master. The scribes were the professional writers of the scriptures, and traditions of the elders, while the Pharisees were the most popular religious sect of that day and who carried out these traditions to the very letter.

These murmured and indignantly frowned upon the work of the Savior, and here he vindicated himself by giving to his objectors the parable of the lost sheep. He says: In case you had an hundred sheep and one would go astray, what would you do? Why, you would leave the ninety and nine in the fold and go in search of the one that was lost. You would do this in case of the one lost sheep, but you object to me going in search of a multitude of the lost of my Father's children? And by your traditions you have excommunicated these publicans and sinners from the temple and claim still that you are Abraham's children and also children of God. And according to your own decision you do not need nor want my teaching; then why object to me trying to save the lost? It is said, the common people heard him gladly.

But another lesson he drives home to their depraved hearts. "What woman of you having ten pieces of silver but having lost one doth not light a candle and

Search are more precious than the silver she looked for

who this says

3
4
2

all will

Easy to get men to hunt for a lost child but not for man's souls

find
sweep diligently until she finds it, and is so overjoyed upon finding it that she calls in her neighbors and saith to them: "Rejoice with me for I have found the piece which I had lost?" Likewise I say unto you, there is more joy in heaven over one sinner who repents than over ninety and nine just persons who need no repentance.

yes 2
1 In considering this subject there are two great underlying principles which should be kept in view, viz., the mercy and forbearance of God in receiving this lost son, and the depths of sin into which man falls and yet he may, through repentance, be received back into favor. Dear fallen brother, remember these things; don't despair; come home to the Father's house and come now.

As to the lost money, it was lost in the house. You say not hopelessly lost, and the territory to be searched was small. A part of those Jews were temple worshippers, but they were "lost in the house." O, my soul, may not this be the case with many Christians? Though still holding fellowship with the church they are careless and prayerless.

who
But we will notice the ground of the accusation which the scribes and Pharisees brought against Christ: "He receives sinners and eateth with them." Marvelous, indeed, was this charge. Whom did Christ come to save? He says: I came not to call the righteous, but sinners to repentance. And since those self-righteous Pharisees would not hear Christ, why not allow him to go out and call sinners? To illustrate:

2
In a certain city there were many people who were homeless and sick, and because they were unable to pay for treatment, the physicians paid to them but little attention. Finally, a wealthy physician said: I have great sympathy with these suffering ones; I will

poor doctored free - others object
 must often come to poverty
 to come to self

build a sanitarium, in which I will treat the poor, gratis, and soon many were seen coming to this house of mercy, some being carried upon beds, some hauled upon ambulances, while others hobbled upon canes and crutches, and the doctor cured all who took the treatment. Then came the accusation from the rich: I would not go there to be treated. Just see the various classes of poor and dirty and ragged and sick coming to this home to be treated? But hear the parable:

A certain man had two sons. And the younger of them said to his father: Father, give me the portion of goods that falleth to me, and he divided unto them his living. And not many days after the younger son gathered all together and took his journey into a far country and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen, and he sent him into his fields to feed swine. And he would fain have filled himself with the husks the swine did eat, and no man gave unto him. And when he came to himself he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and I will say unto him: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off his father saw him and had compassion and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants: Bring forth the best robe and put it on him and put a ring on his hand and shoes on his feet. And

all have gone away but some
 not quite so far as he

bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again, he was lost and is found.

It is seen that the father does not even suggest that the boy shall leave home. But some strange infatuation has come over him. It may be that he has been reading some impure literature, which held out the inducement that with a liberal portion which he might get from his father he could soon amass a fortune. Or, he may have been associating with some wayward boys, who made him believe that his father's ruling was too strict, and that to go forth into the broad field he could have more freedom. At any rate he makes a square demand: Father, give me the portion of goods that falleth to me. How presumptuous! The father might live to a great age and would need all his estate. The boy may have been no profit, had hardly paid expenses. But being actuated by parental love, the father divided his living. And here is the first mistake of the father. He should have said to this confident son: No, my son, you go forth and try your hand, and, if you succeed, I will help you, and if you fail here will be a start for you. Many rich men's sons have met wreck and ruin by being furnished means they knew not how to use.

And the son gathered all together and took his journey into a far country. This does not mean distance in miles and leagues, but distance from home and friends, from parental love and care. There may have been a saloon in the next town, or a dancing party in some near village. But there he wasted his living. While this young man had good clothes and plenty of money he was invited to parties and social gatherings; but lo, when his clothes were well worn, and his money was gone, he was passed by; he was not then wanted

*World friendly
when p. 116*

in the fantastic whirl. He wasted his substance with riotous living. He might have taken a social glass, and he might have taken games at pinnocle, high-jinks, whist and other games for pastime—"there is no harm in these, you know." And then he might have gone to the theater once or twice per week.

But when his money was gone his friends fled, and, being reduced to penury, he must look for a job. But what banker or merchant would employ him? And what wealthy farmer, who had a family of cultured boys and chaste daughters, would take him into his family? And the only employment he found was that of feeding swine, the lowest calling an old Jew could give; but his employer did not offer him food and lodging. And one day he came to himself: In my father's house the hired servants have bread and to spare, but I, a son, must perish with hunger. The young man came to himself, and right there was the beginning of better days. Better that we all come to ourselves occasionally and consider our surroundings. In order that he might have some fleeting pleasures he was heaping upon his father a living death. Dear boys, there are some things worse than death. A loving father and mother have a promising boy; he is obedient, he is intelligent; disease falls upon him, he suffers a few days and dies, and when consigning him to the tomb their hearts are almost breaking, but this bitter experience will subside and they are relieved of this heartache. Not so in case of a prodigal son or a wayward daughter. But this boy went away from home a son, but now he would be glad to return as a servant. His evil desires took him away; a broken heart brought him back. He devoured his living with harlots—a sure road to ruin. Now he is ashamed of his conduct and tired of his associations. He now thinks

✓ Good

✓ Sad
Death

Father rejects him?!!

of the blessed associations at home, especially of the treatment of a loving mother. Mother never tires of administering comforts to her children. But this boy, once the cherub of a faithful and loving mother, now a dweller among swine, and he brought it all upon himself. During this season of sin he had no use for a Bible nor a preacher. Now all is restored except his sinful conduct, and, though forgiven, the facts remain. Let us be careful not to commit the sin.

✓ *clothes* ✓
But finally he resolves, "I will arise and go to my father"; that was the only thing he could do, but one thing was humiliating in the extreme: I left home in royal attire; must I return in filthy rags? Yes, this is your only suit. You must either go in this suit or go not at all. But, dear boy, do not despair; it is not your clothing which your father is interested in, but you. He prizes you more highly than all the gold of earth. Go trustingly and prove him immediately.

✓ *send* ✓
I will go to my father. This is noble. And what will you say to him? I will say, Father, I have sinned against heaven and in thy sight; make me as an hired servant. But here is seen the infinite love. Bring a robe, the best robe, and put it on him, and put a ring on his hand; the robe will make him comfortable and the ring will make him honorable. And bring hither the fatted calf and kill it, and let us eat and be merry. But what means all this commotion? O, my son, my lost son has returned; he was dead but he is alive; he is more than life to me. And not to me only; even the angels in heaven rejoice more over one lost sinner than over ninety and nine just persons who need no repentance.

And now, brother preacher, should we not be interested in the salvation of the lost? Ought we not to go to them, leave the saved, and go in search of the lost?

Seeing our need here too

Go into the streets and lanes of the city and bring in the lame and the blind and the poor? Are we willing to labor among them seven days in the week and 365 days in the year?

Of course, all see the bearing this parable has upon the back-slidden and apostate children of Abraham, the Jews, but do we see the only way this can benefit the world now? Read the prophecies in the Old Testament, read the work of John, and the four historians of the life of Christ, viz., Matthew, Mark, Luke and John. These will take you to the death, burial and resurrection of Christ, linger with him forty days, and hear him give the world-wide commission to the twelve apostles: All power in heaven and earth is given to me: Go preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; he who believes and is baptized shall be saved, but he that disbelieveth shall be damned. There are many prodigals now, but there is bread enough for all in the Father's house. Come home, dear boys.

DESIGN OF BAPTISM; OR, WHAT WE BAPTIZE PEOPLE FOR.

By ALFRED ELLMORE.

In the beginning God created the heavens and the earth and all things they contain, and the crowning thing known in earth is man. And man was made upright, perfect, but, having had no experience, he was tempted and fell. But God, being infinite in love and mercy, gave man another trial and provided for him a perfect redeemer. And is it not significant that it required four thousand years in the mind of God to prepare the world for a Redeemer and Savior? And in the preparation would we not expect a perfect personage and that he would offer a perfect plan?

But when the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Being born of the flesh, he partook of the nature of man, and during the first thirty years of his life he toiled, laboring with his hands, during which time we have no account of his preaching a discourse, nor of his working a miracle. And it will be well for us to glance at the life of him who came to be the Redeemer and our Savior of the whole world. See him sawing and nailing boards in that carpenter's shop, would we not have been surprised beyond measure to be assured that every soul of every nation who would be saved must be saved through the merits of this humble man? But God's ways are not man's ways.

For the preparation of his coming kingdom he called

eighty-three men as helpers, viz., John, the twelve apostles, and the seventy, all of whom labored with and for Jesus.

John—I do not say John the Baptist, for he did not receive the designation “Baptist” until after he began to baptize—was sent into the wilderness of Judea to preach and reclaim backslidden Jews, and his theme was the baptism of repentance for the remission of sins. Then went out unto him Jerusalem and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confessing their sins. And it is worthy of note that he was the very first preacher called, and the first work he did was to baptize people for the remission of sins.

Now, since there are many men who claim to be Baptist preachers, and many organizations claiming to be Baptist churches, suppose that one of these churches is conducting a series of meetings, and it is reported that in their midst is the greatest Baptist preacher the world ever knew, and they invited him to preach, and he preaches the same doctrine which he preached when he was here—“The Baptism of Repentance for the Remission of Sins”—what a panic, a stampede. They would say they had been imposed upon, and if the preacher in charge were highly cultured, he might say that the strange preacher was a Campbellite!

At the age of thirty, Christ laid aside the things of the world, and his very first act in this divine work was to go thirty miles to where his cousin John was baptizing, and demand baptism at his hands; but John would have hindered him: “I have need to be baptized of thee and comest thou to me?” But Jesus pressed his claim: “Suffer it to be so now.” And was not baptism essential to Christ? Would Christ have submitted to a non-essential rite? And what occurred as

John and Christ walked up out of the water? This was the first time the Eternal acknowledged Christ publicly to be his Son and the Holy Spirit descended upon him. Would the Eternal have added such supernatural display to a rite not necessary? Jesus walked down into the water of baptism a poor man and a tradesman, and he walked up out of the water the Messiah, and was so acknowledged by his Father in heaven. The water of baptism was the dividing line between his human work and his divine work, and so it is with ours.

Now, Jesus having been baptized, he was ready to begin the preparatory work of his kingdom, and he called about eighty-three preachers to his aid, viz., John, the twelve, and the seventy, and it took them three and one-half years preaching and working miracles, healing the sick, cleansing the lepers, opening the eyes of the blind and raising the dead, to prepare the Jews for the establishing of the kingdom, and at the expiration of this time the apostate Jews found sufficient cause to put Christ to death, and they condemned him and nailed him to the cross; he was buried, but, behold, the third morning he was alive. He remained with his disciples forty days, and by many infallible proofs he showed himself alive, and at the end of forty days he called his apostles around him and gave to them the great commission, saying: All power is given to me in heaven and on earth: Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved. (Mark 16.) Go, disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit and I am with you always, even to the end of the world. (Matt. 28.) These scriptures alone are sufficient to convince every

intelligent, unbiased mind of the utility of baptism. First, it is backed by all authority in heaven and upon earth; second, it is to be done in the name of the Father and of the Son and of the Holy Spirit; third, it is to continue unto the end of the world.

"But," says a man, "I do not believe that baptism is for the remission of sins." This is very unfortunate; that man will contradict the very words of the Holy Spirit. "But," he proceeds, "I say baptism is because of the remission of sins." Such an one is either greatly prejudiced or very ignorant of the laws of language. Please look at the following: Peter had just fastened upon them the crime of murder: Let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified both Lord and Jesus. First, now, when were they forgiven? Had they been forgiven and did not know it? Second, repentance and baptism are coupled with the conjunction "and"; therefore, repentance and baptism go to the same end; so, if they were baptized because they had been forgiven, they must repent because they had been forgiven. Third, now drop baptism out and it will read: Repent for the remission of your sins. Will you take that? Oh, yes; very well. Where repentance goes, baptism, being bound to repentance with the golden clasp "and" in the same tense and voice, must go to the same end. Fourth, now drop out the phrase, "For the remission of sins." Then it will read: Men and brethren, what must we do? Then Peter says, Repent and be baptized every one of you into the name of Jesus Christ. Would not everyone know what it was for? A moment before their hearts were burning with guilt and asked what they must do, and they were told to repent and be baptized. Of course, they would understand it was for salvation.

And the immediate action of the people shows that they so understood it, for, in answer to their question, What must we do? three thousand accepted and were baptized. And were these persons forgiven when in deep penitence they cried out, What must we do? Surely not. And were they forgiven a moment after they were baptized? The history shows there was not a mourner or seeker among those who were baptized; they all rejoiced.

Having so far succeeded, we will proceed with our investigation. We are now in the little book, Acts of the Apostles. This book is a summary of work done by the men who had been called by the Savior, baptized in the Holy Spirit, and sent out to preach the gospel. So we will examine a few cases under the direction of these inspired men. Of course, we will not expect to find mistakes and contradictions made by these infallible guides. The next case is in the eighth chapter of Acts. Here we have an Ethiopian, a man of great authority, who had been to Jerusalem to worship and was returning. Jesus proceeds to show him the way and sends an angel to Philip, the evangelist—not to the Ethiopian—Arise, Philip, and go toward the south. He went, met the great man riding in his chariot, reading the fifty-third chapter of Isaiah. Philip hears him and asks him if he understands what he is reading. No, but in speaking of a lamb, dumb before his shearers, he asks: Who is the prophet speaking about? He invites the preacher to ride with him. The preacher began with the same scripture and preached unto him Jesus. They came to a certain water. This stranger, seeing the water, asks: What hinders me to be baptized? But how did he learn that it was necessary for him to be baptized? There is nothing in the fifty-third chapter of Isaiah about bap-

tism, nor in the Old Testament. He, of course, learned it from the preacher. Philip answers: If thou believest with all thy heart, thou mayest; and he said, I believe that Jesus Christ is the Son of God. And they commanded the chariot to stand still and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing. Now, since the great man learned from the preacher the necessity of baptism, it is not out of order for us to inquire as to the faith or creed of the preacher. And was Philip a Quaker preacher? No, a Quaker preacher would not have baptized him at all; they don't believe in "water" baptism. Was he a Presbyterian preacher? No, they practice only sprinkling for baptism and he could not have even sprinkled him without calling a "session." Was Philip a Baptist preacher? Hardly; Baptists baptize into the Baptist church and there was no church there, and there being no Baptist church present he could not have been "voted into the church" nor could this stranger and alien have given a "Christian" experience! No, Philip was a genuine gospel preacher, working under the commission given from heaven: Preach the gospel; he who believes and is baptized shall be saved.

In the tenth chapter we have the case of Cornelius, the great and good Gentile, who was instructed by the angel to send to Joppa for Peter, who would tell him what to do, and when Peter had preached to him the gospel, the work was indorsed by the Holy Spirit calling on them. And Peter asks: Can any man forbid water that these should be baptized? And he commanded them to be baptized in the name of the Lord.

In the sixteenth chapter we find the case of the Philippian jailer. Paul and Silas had been called there by a vision, and, hearing of some women who held prayers upon the river's bank, the apostles attended and preached to them the gospel, and Lydia and her household were baptized. They go next into the city, and for their work of faith, and especially for the casting out of an evil spirit out of a young woman who had brought her masters much gain by soothsaying, the apostles were arrested and severely beaten and were thrust into prison and their feet were made fast in the stocks. And at midnight they prayed and sang praises and the Lord sent the power from heaven and released them; and the jailer came in and saw the doors open and every man's bands were loosed, took out his sword and would have killed himself but Paul prevented, and the jailer brought them out and said: What must I do to be saved? And they went into the house of the jailer and preached the word to him and to all who were in his house, and the jailer took them the same hour of the night and washed their stripes and was baptized, he and all his house; and when he had brought them into his house he set meat before them and rejoiced, believing in God with all his house.

Now, we have found that in every case of conversion under the labors of these inspired men that they preached the gospel and the converts were baptized, which shows conclusively that the apostles followed the instructions of the Master: "Preach the gospel; he that believeth and is baptized shall be saved."

In the twenty-second chapter of Acts we have the conversion of the great man, Saul of Tarsus. He was the greatest man of his day and the worst persecutor of Christ, consenting to the death of his disciples.

And this work of Christ being established in Damascus, Saul procures letters of authority to go to Damascus and bind Christians and take them to Jerusalem to punish them; and on the way there shined a light about him and a voice said: Saul, Saul, why persecutest thou me. And I answered: Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. Jesus sent him to Damascus, assuring him that there he should be told what to do. He is stricken blind, led to Damascus, and left there in the house of Judas, and Ananias was sent to Saul to tell him what to do. Well, did Ananias tell him to believe on Jesus? He had been a believer for three days. Did Ananias tell him to repent? He had been three days, neither eating nor drinking, weeping and praying. He had better repentance than most people. Did he tell him to pray on? No. But he must tell him something. Would a modern clergyman give the answer to a person in like condition? Ananias says: Why tarriest thou; arise and be baptized and wash away thy sins; and he arose and was baptized and straightway he preached Christ.

And after all the foregoing testimony is anyone still rejecting baptism and claiming he can be saved without it? Then, verily, he doesn't need baptism, but faith.

Now, since about all the denominations deny the validity of baptism and speak evil of it, we will ask them how they hold as to the validity of the rite. You can not get into one of their churches, except the Quaker church, without being baptized, as they hold the rite. Will the Baptists receive a person into their church without baptism? No. Will the Methodists take a man without obeying what they call baptism? No. Will the Presbyterians receive a person, even

an infant, without baptism? No. Then, why all this tirade against baptism? Why not be consistent?

Now, come and let us reason. One man says baptism is for the answer of seeking a good conscience. Very well, does a man want to go to heaven with a guilty conscience? Another says it is an ordinance into the church. And does he want to go to heaven out of the church? Peter says baptism saves us. Then, do we want to go to heaven without first being saved here? John the Baptist, Peter and Ananias say plainly it is for the remission of sins. Then let us be consistent, be honest, become obedient; let us be on the safe side. Be baptized, and get the good conscience, go into the church, obtain the remission of our sins and be saved.

Another says there has been too much preaching on baptism. Too much for whom? Look at the following: All the people of the world, and more than one-half of the professed Christians, have not been baptized. Surely there has not been too much preaching on baptism for these. And Jesus says: Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.

Healing of Naaman

LEPROSY AND SIN.

By ALFRED ELLMORE.

And she said unto her mistress: "Would that my lord were with the prophet that is in Samaria; then would he recover him of his leprosy." (2 Kings 5:3.)

The above are the worst diseases with which man was ever afflicted, one taking effect in the flesh, the other in the soul; and in many respects they are similar and they come of the same source—the transgression of the law. If a man were to observe strictly the laws of health and violate no law of nature and keep away from all who were afflicted with contagions of the flesh, it is safe to say he would seldom have such diseases. So with sin. If we commit none of the sins of the flesh and keep out of the associations of those who do, we should never suffer the effects of sin in the soul.

People of ancient times viewed leprosy as a disease inflicted by Providence to punish the victim for some sin or crime. But whether sent directly or whether it falls indirectly, we are sure it is the result of violated law.

There was no medical cure for leprosy; all that medicine could do was to alleviate for a time, but the victim must suffer it out and finally die. But God interceded for his people and gave them a ceremonial cleansing, which brings to us a very important lesson, which I will presently consider. God often works by means, some of which men think are unnecessary, until the end had in view is reached; so in the case of Naaman. Then they see the divine wisdom in the

transaction. This is fully verified in the case of the little Israelitish maid alluded to in this story. See this young, innocent child, torn from her friends and country, led captive by lawless men to a strange land, surrounded by all the terrors of a Syrian camp. But Jehovah was her friend and soon the wisdom of his providence begins to unfold.

But I will first describe the disease leprosy and then consider the cure. The disease began with a rising scab or a bright spot; then he must be taken to the priest for examination. If the sore proved not to be leprosy, he might return to his people. But he must undergo a second examination; indeed, it required some days to determine whether, in fact, it was genuine leprosy. Now, here follows sundry ordinances connected with the cure, and the failing to observe them precisely as directed, the punishment was severe. Read Leviticus, thirteenth and fourteenth chapters entire. If the disease were allowed to continue, it might spread over the entire person and great portions of the skin would slough. It was also loathsome and the stench was almost unendurable, and at a certain stage the person must be separated from the congregation and put among others who were similarly affected. And was not this terrible, extreme and nauseating?

Now, as we proceed, let us consider sin. Before sin has been committed, there is no law to separate the innocent from the congregation of the righteous. Nothing but sin separates men from men, nor men from God. In a worldly sense, Christians may associate with sinners for business, but when a man has committed sins that separates him from God until he is forgiven! The sinner must go to our High Priest, confess his sins, be washed in his blood and made free,

and without the shedding of blood there could be no remission. So we will now introduce the ceremonial law for cleansing, and, of course, the reader, after examining the case, will look far away to the forgiveness of sins under Christ.

Then shall the priest command to take for him who is to be cleansed two living clean birds and cedar wood and scarlet and hyssop, and the priest shall command to kill one of the birds in an earthen vessel over running water. As for the living bird, he shall take it and the cedar wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean and shall let go the living bird into the open field. Now, this was God's law for the cleansing of leprosy, and can we not see in this the foreshadowing of the slain Christ and the sinner alive by faith—the blood of the slain Christ, the stream of water and the sinner dipped into the death of Christ and made free?

Now, Naaman, captain of the host of the king of Syria, was a great man with his masters and honorable because by him Jehovah had given victory unto Syria; he was also a mighty man of valor, but he was a leper, and the Syrians had gone out in bands and had brought away out of the land of Israel a little maiden, and she waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria; then would he recover him of his leprosy. And one went in and told his lord, saying: Thus and thus said the maiden that is of the land of Israel. And the king of Syria said: Go to, and I will send a letter unto the king of Israel. And

he departed and took with him ten talents of silver and six thousand pieces of gold and ten changes of raiment. And he brought the letter to the king of Israel, saying: And now when this letter is come unto thee, behold I have sent Naaman, my servant, to thee that thou mayest recover him of his leprosy. And it came to pass when the king of Israel had read the letter that he rent his clothes and said: "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy? See how he seeketh a quarrel against me."

And it was so, when Elisha, the man of God, heard that the king of Israel had rent his clothes that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me and he shall know that there is a prophet in Israel. All things went well until this mistake was made—Naaman went to the king instead of the prophet, as the little maid had said. And the king knew nothing of the case and said: Am I God, to kill and make alive? See how he seeketh a quarrel against me? But when Elisha, the prophet, heard of the mistake, he said: Tell him to come to me. So Naaman came with his horses and his chariots, and stood at the door of the house of Elisha. But here the great man met with a wonderful letting down. Naaman expected the prophet would come out to him and strike his hand over the place, and call upon Jehovah, his God, and wave his hand over the place and recover the leper. Surely he will do me, a great man, a great warrior and a man of valor, some honor; but lo! the pophet did not even go out to him but sent a messenger to him. I suppose the prophet had not been accustomed to doing menial service to great men, and, instead of doing some high honor, the message sent to him was: Go and wash in Jordan seven times

and you shall be clean. But, like many smart men of our day, instead of obeying the command, he began to reason upon it. Is there virtue in water, simple water, to take away leprosy? And if water will affect a cure, may I not wash in Abanah and Pharpar?

The rivers of Damascus are better than all the waters of Israel. May I not wash in them and be clean? So he turned and went away in a rage! Another man's dignity insulted. But there was one wise man in the company, who reasoned as follows: If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, wash and be clean? Then Naaman began to reason: If I return home uncured I must suffer on and finally die. There is no cure for leprosy among my people. Then my people will lose confidence in God's prophet, and the little maid who was so confident will be disappointed; and now his faith grew strong.

But since there are many religious guides now who change the laws of God, let us consider what this man might have done, adopting a like law. Let them call the prophet and some wise men of Israel and erect an altar upon the bank of the river, and let them engage in a season of prayer for God to effect a cure for the great man. Yes, let them pray loud and long and vehement, especially since we all know there is no virtue in water to cure and we know there is great efficacy in prayer, and we know God has often been imperturbed by the righteous and has heard and answered their prayers. But it would have been a long season of prayer before the man would have been cured. Why? Because God had not given such orders and he does not allow men to change his law.

But leprosy was loathing. Think of a person having a disease for which there was no cure. He could

not go into public business; he could not attend the worship; he could not visit his people. Where could he go? What could he do? He was simply a wanderer. But leprosy was painful; he was suffering every hour in the day and every hour in the night. But leprosy was also contagious. There was great danger in associating with the public; they might come in contact with it and not know it. And when it reached a certain stage he must be put out from among the people. And could he have no associations? Yes, there was one class with whom he could associate. And who were they? They were persons who were suffering from like afflictions, and there could be no real enjoyment with such persons. What a dreadful life! And let me lift up a note of warning: We may not have the disease of leprosy, but we may have any one of many other contagions which give pain in life and sorrow in death. Young woman, young man, let me urge you to not violate the laws of health; eat regularly, but not too much; sleep enough, bathe often and keep your body clean. If people would observe strictly the law of hygiene and absent themselves from contagious diseases, they would seldom be sick. Man is a finely constructed machine; treat it well.

But let me draw for the reader the analogy between leprosy and sin. Leprosy, taking effect in the flesh, we are more likely to observe its effects than we are the effects of sin. But in many respects they are similar. They affect persons young and old. A boy, reared in an impious family, may commit sins early in life, and, being affected with either one, unfits him for respectable society and for enjoyment in life. And what thoughtful father and mother would be willing to allow their pure child to visit and stay over night in the home where lived a leper? And here is a young

lady who has perfect health and an unblemished character, and she is at proper age for marriage, and here is a young man of character and wealth, who offers her his hand but he is a leper! Would her parents be willing to give their pure daughter in marriage to this diseased young man? Then, think of such a union where the disease is sin! Christian parents, you can not allow such an unequal blending.

Before laying down the pen, I wish to say a few words upon the subject of sin. Because of its prevalence, of its deadly effect and the difficulty of getting men to take the cure, I feel that Christians should use every lawful means in their power to prevent and cure the destructive contagion, for a contagion it surely is. But in considering the following great blessings offered to man, it seems that there ought not, should not be sinfulness in our world: First, when man transgressed and fell, his creator offered him a perfect remedy for all sins of the flesh; second, that Redeemer came to this world and for thirty-three years he set before man a perfect example; third, he furnished man a perfect law in which every righteous act was commended and every wicked act was condemned; fourth, he has prepared a beautiful home for everyone who, through the means will prepare for the place, and that home will be happifying and eternal; and does it not seem that these blessings should be sufficient to induce every child of Adam to prepare for the place? But that evil and mysterious seedsower was here first, or before man, and he has filled the earth with briars and thistles and thorns, and against these we shall have to battle until we pass over the dark river. And because of the evil seedsowers, who are servants of the Wicked One, we find the tares growing in the family and in the church and in the hearts of the people.

Now, since sin is so destructive, it might be best to define it and let the people know what it is. John says (1 John 3:4): Sin is the transgression of the law. In the revision it says: Sin is lawlessness. From this it is clear that perhaps one-fourth of the people now living are not sinners. And who are they? They are the people who have not yet transgressed the law of God, viz., infants. Such have not transgressed any law, and, therefore, have not sinned. If the infant die before the transgression of God's law, it dies without sin, and in the resurrection it will get the glorious body and then be prepared for that blissful state. We should take special care of our children, both soul and body, until they are old enough to understand and obey the gospel. If parents, all parents, would train their children from birth, in the family, there would be few sinners in the world. Of course, parents are not permitted to say who shall and who shall not marry, except those of their own household; but there is no question that very many persons are unprepared to take the responsibility of rearing a family. And how dreadful the results where a pure, faithful young woman marries a drunkard! Could she lift the curtain and see results in her own household a few years in the future, she would surely decline the offer. We have heard the young lady say of a dissolute young man: "I will marry him and reform him." But dear sister, this is hazardous. Only a few confirmed drunkards ever reform. A safer way is to ask the young man to reform first, and, if he will not agree to this, reject him. If he will not reform for your sake, and his own and for the respectable people in general, you can not afford to risk reforming him alone. I do not like to picture the dark side, but I have seen too many squalid dens of poverty, too many heart-

broken wives and hungry children, to plead ignorance of the fact that there are many homes of destitution and sorrow.

Now, I wish to say a few things upon the work of preachers, and these things not in the line of criticism, but rather in the way of encouragement; not in censure, but in the way of warning. And even now in advance I have little hope of getting the ears of those of the clergyman type. The man who cares more for salary than for souls is already out of our reach, but the men whose attention I would solicit are those big-hearted men, men who love the truth better than fables, who will stand for the truth, the whole truth, and nothing but the truth, first and last and all the time. And the one point which I wish to press upon us all is, when it is needed we must give both sides of the question. Many think they tell the truth when they tell but half the truth, and when looking into the Old Testament and seeing the fearful results where man has withheld a part of the message, I fear for such in the final day.

1. For they that lead this people cause them to err, and they that are led of them are destroyed. (Isa. 9:16.)

2. God sent Saul to destroy the Amalekites—kill men and women and children, and destroy the cattle and the sheep; but Saul thought it would please God if he would save the best of the sheep and cattle for sacrifice; but God that day took from him his kingship. (1 Sam. 15:3.)

3. For a slight change in the administration and for not giving God the glory, at the bringing forth of water from the rock, Moses lost his inheritance into the promised land. (Num. 20:11.)

4. For offering strange fire upon the altar which

God had not commanded them, Nadab and Abihu lost their lives. (Lev. 10:2.)

5. The Savior says: If the blind lead the blind both shall fall into the ditch.

6. Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word of my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest them not warning, nor speakest to warn the wicked from his way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. (Zek. 3:18.)

But there are many false ways now in the world and we see them and hear them and know them, and do we point out to them the right way? It is a fearful thing to withhold the truth from dying men.

Then, dear brethren, let us be faithful. The time is short. Some preachers could do three times the amount of preaching they do. Some brethren could give twice the amount they give into the Lord's treasury. We could give more clothing to the poor, and nearly all could do more praying. Let us haste.

* * *

If the reader should want one, or all, of my books, Address A. Ellmore, Gunter, Texas.

1 Why Preach the Gospel

2 Purpose of miracles here

THE POWER OF THE GOSPEL.

By ALFRED ELLMORE.

(Rom. 1:16.)

In presenting this very important subject to our readers I wish to be analytical, concise and scriptural, for, since there are volumes issuing from the press and delivered through the pulpit to the people purporting to be the gospel, which fall far short of the good news offered by Zion's King, I wish to be so plain and comprehensive that the wayfarer need not err therein.

The word gospel means Good News. The system of salvation revealed in the New Testament for all mankind. A further definition of the word declares that the gospel is the death, burial and the resurrection of Christ; and still further it may mean the written word of the New Testament. And, looking at the subject from a divine standpoint, it would seem strange that any intelligent man should pen the phrase: "I am not ashamed of the gospel of Christ!" Indeed! The system, the divine system, the only system which offers to the whole race of Adam remission of sins, the resurrection from the grave, and the crown of eternal life. Why say he was not ashamed of such revelation? If the question as to the divinity of Christ had been raised, since he was born of poor parents, reared in obscurity and put to death by a mob, and since his resurrection had been proven to but few, the rich might say they would be ashamed to accept salvation in his name; but Paul knew Christ had been

ashamed of it?

How of
all?
it?

Gospel is only they that offer
Remission of sins

*Miracles never to convert
folk = to attest of Divine
authority of word etc*

raised and, therefore, he was divine. And since this gospel brought salvation to the wise and to the unwise, Paul was not ashamed to preach it. But it is coming to pass in late years that some people in order to be convinced that the word of God is divine must have the evidence of miracles to convince them. Let us see:

1. Miraculous power was given to the apostles through the baptism of the Holy Spirit, not to convert men but to bring confidence to the people that the apostles were divinely inspired.

2. The apostles, by the laying on of hands, could confer "gifts" of the spirit upon others, by which they could exercise divine power.

3. In every case where miraculous power was used the preacher stepped down between the miracle and the sinners and preached to the people the gospel, that the gospel might become the power unto salvation and not the miracle.

4. For seventy-five years the Mormon imposition has been claiming power to work miracles, but they have signally failed; they have always failed; they have universally failed; the sick man did not rise up and go out to work, the lame man did not throw away his crutches, the pretender did not drink deadly poison, did not speak in different languages, he did not take up serpents, he did not raise the dead.

5. Mrs. Eddy and others have formulated a theory, which they are pleased to call "Christian Science," by which, I believe, they work miracles; but it is so erroneous and so foolish that it is hardly worth denouncing. They call it "Christian science." Two grave mistakes here: First, they denounce Christ, the Author of Christianity, and then call their cult Christian; second, Christian science, but it bears no resemblance to true science.

yes
no

Christian Science

error

- 4 *Mr. [unclear]*
 - 1 *Christ & Science*
 - 2 *Mormons*
 - 3 *Palinurus folk*
- Antichristians
sworld Branches
Lust [unclear]*

Purpose of miracles here

miracles only opened door for Gospel

6. Suppose the brightest subject of Jo Smith or Mrs. Eddy were to claim he could work miracles and the people put him to the test. They demand that he shall go to the cemetery on some bright day at noon, and there, in the presence of the multitude, ask them to name a man who had died within five years, so that the people will recognize his features and his voice, and he walks up to the grave and calls in a loud voice, "John, come forth," and the man would roll back the greensward and come forth and accompany his friends to their home and continue to live in the community, but the miraculous man would turn and walk away and say not one word! Would that convert anyone, and if so, to what? The people might say that a notable miracle had been wrought, but what does it mean? What is lacking? Let this miraculous man now preach his gospel, and, if some would believe his story, let him tell the people what to do to be saved. But miracles have been withdrawn. We walk no more by sight, but we stand by faith. (1 Cor. 13:8.)

Preach it then to all

{ no miracle here - only my testimony

But there are others, and their name is legion, who claim they were converted by a direct impact of the Holy Spirit; that he came in answer to prayer, spake peace to their souls, and now they are saved, and they have the evidence within; they feel they have been saved. But salvation is a matter too important to be entrusted to theories vague, contradictory and unscriptural. See the following:

1. The Savior has not asked sinners to pray for the Holy Spirit to come into their hearts and save them.
2. He has not promised to meet alien sinners at the altar of prayer and save them there.
3. If this is the Lord's way of saving people, and he is no respecter of persons, how is it that when a

no

1 - speaks peace to their souls
2 - saved in trenches + out some where at midnight + etc. ?!! -

1 Not by praying - & mourning & etc.
 2 } If we Pervert the Gospel - it will
 not save = God's promise not behind it
 142 *& leads us to do wrong things in the*
 SERMONS *wrong road to*

group of mourners are crying and weeping and praying for forgiveness, that he will save a few of them tonight, a few more tomorrow night, a few in a week, and many of them never?

errors

4. Often at the close of a great revival the converts are divided into several different folds, and, instead of becoming of one heart and one soul, perfectly joined together and all speak the same things, lol they are so estranged that they will hardly extend to each other common courtesies to say nothing of divine fellowship.

why not

5. If this is the divine way to save men, why send men and means to the heathen? Can we not as well pray to God in behalf of the heathen at home as to go to foreign lands and intercede for them there? And can not God send the power direct there as well? This would be a shorter, surer, and much less expensive plan.

6. Last, and worst, the above frustrates God's perfect plan of salvation and offers a different plan in its stead. Let us now begin at the throne and pick up God's perfect chain and follow on until we find man completely furnished unto every good work. He began by offering to man a perfect Redeemer, and, in order for his chain to reach from the throne to the bottom of the grave, he must provide a subject who was both human and divine, and this required about thirty-three years. Christ lived and toiled thirty years as man, and three years being superior to man, then shed his blood, gave his life, was buried, burst the bars of death and arose. He was seen of his disciples forty days that they might have the evidence that he was the identical Christ who had been put to death. And finally he called the apostles around him and gave them the world-wide commission: "All power

God's chain here -

hath been given to 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 Spirit, teaching them to observe all things whatsoever I commanded you, and lo! I am with you alway, even unto the end of the world." (Matt. 28:20.) "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 disbelieveth shall be condemned." (Mark 16:16.)

The Savior having fulfilled his mission and ascended and sent down the Holy Spirit and baptized the apostles, they were empowered to preach the gospel in every language, and we shall now look to the apostles to carry on the work of saving the people, and if we read carefully the little book called Acts of Apostles, which contains the history of much of their work, we shall find they had a uniform plan, always beginning their work by preaching and concluding it by baptizing their converts for the remission of sins, and they rejoiced immediately; nor is there one case where the apostles called upon sinners to pray and be prayed for in order to be saved. And since we have upon one hand, the uniform law of pardon that sinners must hear the gospel, believe it and be baptized for the remission of their sins, and not one mention of any other way of being adopted, should we not hasten to adopt the Lord's perfect plan and drop the dangerous ways formulated by uninspired men?

Preachers are often asked if there is sufficient power in the Bible aside from miracles to induce men to believe to the saving of the soul. Let us see. We will consider the science of speech from the innate power of the twenty-six letters of the alphabet. Surely no one will claim there is miraculous power in letters,

Power not in Letters only

144 *way of little things*
SERMONS
millions of words from 26 letters only

simply. But here is a brother who claims there is power and great comfort given him in the reading of the New Testament. How many of the letters of the alphabet are in your book? All of them, I suppose. Of what great value is that little book? It is worth more than the world to me. Why, it is only ink and paper; you are very much mistaken. But are there not many books which have the same letters your book has, and they spell words exactly as they are spelled in your book? I do not claim that the power is in the letters, in the abstract, but in the combination. We know there is great power in the science of mathematics where the numbers are combined, and in music when concordant sounds are blended. A doctor may compound two doses of medicine. One dose may tend toward a cure, the other may kill. Much depends upon the formula.

Value of it & why!!

(1)

But that which makes my book of so much value is its divine combination. It tells me my origin, my duty and my destiny, of my duty to my Master, to my neighbor and to myself, and it informs me of a beautiful world just ahead and how to get there. And all this intelligence submitted to you through the medium of the twenty-six letters of the alphabet? Yes.

this authority too

Power

Up walks a gentleman and offers another small book and claims, since his book has just the same letters and spells the words exactly as they are spelled in other books, mine can not be a bad book. But one says before I invest, I would like to investigate a little. What are the leading topics in your book? Well, they are shoplifting, housebreaking and robbing, but it is a pretty little book and I am sure your children would be interested in the reading of it.

(2)

Having gone to some length giving the science of combinations, I trust I have sounded the alarm to

*{ no good had trying P!!!
see result of them like = opposite*

those who would change the law of the Infinite One. By changing one word a sentence may teach just the opposite. By changing baptizo for rantizo the action is changed and the act which Christ commanded is lost.

But our text declares that the gospel is the power of God unto salvation to every one who believes it; none is to be turned away who accepts it, and none received who rejects it. And are there none saved by the gospel except those who believe it? None. Children dying in infancy and persons of weak minds are not subjects of the gospel; all such will be saved but not by the gospel. They can not hear, receive nor obey; such are saved by the mercy of God; they need no baptism, no church and no Holy Spirit. They need good treatment in this world, and a new and glorious body, which they will receive at the resurrection, and all will be well with them.

But here is a man who claims he is unfortunate; he says he can not believe the gospel. Perhaps he ought to say, I do not believe it. Let us kindly catechise him. Do you want to believe this interesting story? Have you tried to believe it? Have you investigated its claims? Have you read carefully every word of the New Testament? And then did you read it again and then again? And have you examined the references to the prophecies in the Old Testament? Have you considered this precious gift offered to us, and what the loss will be if we lose it? This loss will be eternal and painful in the extreme.

But this is a great salvation; it is great because of its authorship; it was begun to be spoken by the Lord and confirmed by them who heard him. It is great because of its duration; it is eternal. It is great because it saves not in sin, but from sin; it is great in

neither
Both

effect, because it saves us from the associations of all the wicked; it saves from sorrow, sickness and death; it saves with the immortalized and glorified forever; it is too great for angels, can not reach the fallen angels; it saves man above angels. Adam's redeemed children will sing a song no angel ever sang—the song of redemption. It should be considered great because of the one opportunity; if we trifle this chance away another will never be extended to us. It is great because of its power; it saves today, now. It never disappoints; it saves to the uttermost all who will take the remedy. It never saves partly now and starts man down the dusty lane of life half saved, and in future, maybe in twenty years, slips upon him and gives him a "second blessing." But I think many have never received the first blessing; likely they were never baptized for the remission of their sins; better see them about the first blessing. *Destroys sin*

Now, before laying down the pen I feel it to be my duty to give, in small space, all the encouragement I am able. This gospel is always honorable, but never dishonorable. In taking hold of the good man, it never lowers or depresses him; if it be accepted by the unworthy, even the wicked man, it exalts him and gives him a place among the best. It takes the family of low morals and gives it a place in the best society; it will cause corn to grow where once there were race tracks; it will take out saloons and gambling shops, and put in their places mechanics and merchants. It will reform drunkards and put in their places men of worth and respectability instead of picture shows and loitering places; it will establish prayer meetings and places of divine worship and the preaching of the gospel. And, finally, it will prepare the people for the highest enjoyment in this life and

Transforms here

Redeemed by the blood of the cross

Lifts good

tore down evil

make them fit subjects for the association of the glorified in heaven.

Surely, then, no man, whether good or bad, should be ashamed of the gospel. Then let us make all laudable efforts to disseminate this most gracious and wonderful story. Preachers, as far as they have opportunity, and where they have none make them, to preach where the gospel has never been heard. Behold, now is the accepted time!

See it lift the Beggar
 + Dumb + blind + Purify the
 most vile life + heart
 + his speech -

It has cared for poor
 + orphans + etc - all
 ages -

It cast out Demons +
 raised Dead + etc -

It sustained folk in
 the face of death + etc
 + saves our souls

RECONCILIATION OF THE BRETHREN.

By ALFRED ELLMORE.

(Book First.)

In the compilation of this, the last sermon for this volume, which likely will be the last discourse I will ever prepare, I wish to dwell upon the theme suggested by the above heading. The Master says, "Blessed are the peacemakers," and surely there is great demand for such people now. And I enter upon the discussion of this theme without any personal grievance against any man in the world. If I have enemies—and I suppose I have plenty of them—they are enemies for the gospel's sake, and this I have no power to prevent.

I wish this discourse to apply wherever needed, to our own brethren, and to our religious neighbors, and to our neighbors who are members of no church. My great object in writing this sermon is to plead for peace upon the terms of peace. I entreat for reconciliation and restoration. I would plead for those now at variance, and, as far as possible, to prevent others starting into the downward way. And I would be glad that none would impugn my motive in undertaking a work so important. I mean good, and only good, and humbly beg that each one will read this discourse through carefully. And before treating a single point at which the members of the body are at variance, I wish to bring forth a few scriptures to refresh our minds with the importance of keeping this divine unity, and also the danger of impeding it by throwing obstructions in the way thereof.

In the seventeenth chapter of John, Jesus prays for his disciples: "As thou didst send me into the world, even so sent I them into the world. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even 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 didst send me." (John 17:20, 21.)

"Now I beseech you, brethren, mark them that are causing divisions and offenses contrary to the doctrine which ye have learned, and turn away from them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by their smooth and fair speeches they beguile the hearts of the innocent." (Rom. 16:17.)

"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 perfected together in the same mind and in the same judgment." (1 Cor. 1:10.)

"I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word; be urgent in season, out of season; reprove, rebuke; exhort with all long-suffering and teaching. For the time will come when they will not endure the sound teaching, but having itching ears will heap to themselves teachers after their own lusts and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:1-5.)

"The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. Then shall the right-

eous shine forth as the sun in the kingdom of their Father." (Matt. 13:41-43.)

"Look to yourselves that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any come unto you and bringeth not this teaching, receive him not into your house and give him no greeting. For he that giveth him greeting partaketh in his evil work." (2 John 8:11.)

"It is impossible but offenses will come, but woe unto him by whom they come. It were better for him that a millstone were hanged about his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17: 1, 2.)

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to have come short of it. . . . Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." (Heb. 4:1, 11.)

"But know this, that in the last days grievous times shall come; for men shall be lovers of self, lovers of money, boastful, haughty, traitors, unholy, fierce, headstrong, holding a form of godliness, but denying the power thereof; from these turn away." (2 Tim. 3:5.)

Now, I think the above warnings sufficient to cause all lovers of the truth to pause and reflect, and, if found to be wrong, to turn from it today; but if right, to increase in piety and good works more and more. Many true gospel preachers have been requested to "not be too aggressive in their preaching but be more conservative. To attack the common errors of the

people will only turn them from you—preach upon the points upon which all agree.”

Certainly, no man should be unnecessarily severe; there is no argument in abuse. But the great aim with the man of God is to save the people. If we were seeking to make friends only, we would leave off all harsh sayings and dwell upon things which bring peace. And of late many preach to entertain. But not so did the Savior, John and the apostles; they attacked the sins of the people, they called out their sins by name, and rebuked them sharply. The great responsibility that is laid upon the preacher of the gospel is not understood. Upon this point let us hear the prophet: “Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked: Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet, if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity and I lay before him a stumbling-block, he shall die, because thou hast not given him warning; he shall die in his sin, and his righteous deeds which he hath done shall not be remembered, but his blood will I remember at thy hand. Nevertheless, if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he took warning, and thou hast delivered thy soul.” (Ezekiel 3:16-22.)

The preacher, in a measure, is responsible to his audience until he has delivered the message of salva-

tion in full, informing the people what they must do, and what they must not do to be saved; then the responsibility is shifted from the preacher to the audience.

Now, our golden motto is, Where the New Testament speaks, we speak; where the New Testament is silent, we are silent. Where there is no law, make no law; where there is law, observe it strictly, doing the same precisely as commanded. An apostolic example is equal to divine authority. But where there is neither command, precedent nor example, refrain from establishing a law, rule or custom, as you would refrain from taking a drink of deadly poison.

Within the last sixty years hundreds of congregations have been rent in twain, some riven into fragments over the introducing of musical instruments into the worship. What shall we do in this case? Test it by our golden motto. Is there a scripture in the New Testament which commands the worshipers to use instruments of music in the worship? Is there known a congregation under the government of the apostles which used instruments of music in its worship? If there is such a scripture, then it is right to use them. But if there is no such scripture, those who use them do so without authority; then the instrument becomes "their meat" and Paul says: "Destroy not thy brother with thy meat, for whom Christ died." Persons forcing an innovation against the expressed wishes of their brethren will be held responsible in the last judgment for their share of the troubles growing out of such sin.

Quite recently we have heard of female teachers and female evangelists teaching publicly in the worship. What shall we do about this? Apply our golden motto and this will settle it. Is there a scripture in

the New Testament which commands women to teach in the public worship? Is there known a passage in the New Testament where a congregation, built and guided by the apostles, permitted women to teach or preach in the public worship? If there is such a scripture, then it is right for women to teach in the public worship. But if there is no such scripture, the congregation putting forward and indorsing women as public teachers in the worship is taking the risk of committing a presumptuous sin.

But, my credulous brother, have you examined carefully the other side of this subject to learn if there are any prohibitions or objections to the practice? See the following: "As in all the churches of the saints let the women keep silence in the churches, for it is not permitted unto them to speak, but let them ask their own husbands at home; for it is a shame for a woman to speak in the church." (1 Cor. 14:34.) Again: "In like manner also that women adorn themselves in modest apparel, with samefacedness and sobriety; not with braided hair, or gold or pearls or costly array, but which becometh women professing godliness with good works. Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence with all subjection, for Adam was first formed, then Eve." (1 Tim. 11:9-13.)

Now, it seems to me that all can see that we are approaching important, possibly dangerous, ground here. Then, what is the meeting referred to here, in which women are not allowed to teach? Begin at the twenty-third verse and read to the twenty-seventh verse, First Corinthians, fourteenth chapter, and you will know that the meeting referred to is the public worship. Then let us consider again these solemn

warnings. It is not just said that the woman ought not, or better not, or should not, but that I "suffer her not to teach in the public assembly." Then, if we can trample and disregard this scripture, what scripture may we not disregard?

In vindication of the practice of women speaking in public we are referred to Miriam and Huldah and Anna, and the four daughters of Philip, who were prophetesses, and also the work which Phebe, a servant of the church, must do, whom the church must assist. But all ought to be able to see that, no matter what those women had to do, they dare not contradict an apostle. Besides, all the work they were commanded to do could be done in private. So all this as evidence in favor of women doing that which they are strictly forbidden to do goes for nothing. I have examined McGarvey, Hurte, Klingman and Rowe, McNight and others upon the subject of women speaking in public, and they are a unit. David Lipscomb says, Question Book, page 450: "All the teaching of the Bible is against women speaking in public."

Two points as plain as the New Testament makes them, and I am settled upon the subject of women speaking in public. First, in all the New Testament there is not the mention of one woman being chosen to preach, teach, act as elder, or engage in public exhortation. Second, Paul says: "I suffer her not to do this work." And if pious, faithful women desire to help in the work of the Lord—and it is useless for any others to attempt to do any Christian work—let them abide in the high calling in which the Lord placed them; let them guide their homes, teach their children, feed the hungry, visit the poor and the sick, and give comfort to the distressed. And let them hold "Sunday school" in their homes seven days in the

week, and let them gather up the children and teach them. And upon the Lord's day let them attend the public assembly and see that every member of the household, and the stranger who lodgeth within their gates, accompanies them, and the Lord will bless them here and reward them hereafter.

RECONCILIATION OF THE BRETHREN.**(Book Second.)**

We have heard of congregations being disturbed over the order in which the different items in the public worship should be observed, some maintaining that there is a certain order to be followed, others saying it matters not so we include all the items. Now, there is an easy way to which all can agree in observing the different items of the worship, and no one sacrifice truth or conscience. But let us first agree that there is no definite rule laid down in the New Testament. Then there is neither a right way nor a wrong way to this part of the worship. If there is no right way there is no wrong way. And yet no congregation can worship without observing some order. Taking up all the items, we could arrange them in a score of different orders, and, since no way is right, no way is wrong, then why object to a congregation observing any order they like? And let us see what endless confusion might come of this indefiniteness. One preacher comes along and he establishes one rule, and soon another preacher offers a different formula, and so on and on; there is no end to this confusion. But, dear brother, don't lose heart. We are just showing what confusion might occur. Go with us to the close and then ask where is room for confusion.

Now, as we are searching for the model church, the perfect church, let us go back to the beginning and offer a few thoughts to our Baptist friends. We find that the Master called John to prepare a people for his kingdom, and in this preparatory work John must

observe two things: First, prove to those back-slidden Jews that Jesus was the Messiah; second, baptize them with the baptism of repentance for the remission of sins.

Now, let us suppose that John has just finished his work and is ready to go into prison, and to death, and many of his disciples are pressing the question, "Now, John, before you leave us please show us the church; where and how shall we worship, and under what law or rule?" Then we would expect the answer from John: "I had no authority to build a church, and, therefore, I built no church. My work was to prepare a people for his kingdom, which I did by proving to apostate Jews that Jesus is the Messiah, and baptizing them with the baptism of repentance for the remission of sins. And I now resign my work into the hands of Jesus, who in due season will establish his church." So this ends the plea for a Baptist church being built by John.

But we must look further for the perfect church. After Jesus had risen his apostles asked him, saying, "Wilt thou at this time restore the kingdom to Israel?" And he said unto them: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth; and when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight." (Acts 1:9.) Now, at this time, was his church perfected? Jesus had not yet ordained any Lord's day worship, nor even the Lord's day. His divine power had been hidden in the grave and his followers had given up all as lost. But, having risen,

and remaining on earth forty days that his apostles and others might be convinced that he had risen, and was therefore divine, he called around him his apostles and gave them the Great Commission, containing all authority in heaven and on earth: "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 disbelieveth shall be damned." (Mark 16:16.) "But tarry ye in Jerusalem until ye be endued with power from on high." And when the day of Pentecost was come the apostles were in the city waiting, and suddenly the Holy Spirit fell upon them and they arose and spake in seventeen different dialects. The multitude saw and heard and were confounded by this miracle, and cried out, "Men and brethren, what shall we do?" And Peter said unto them, "Repent and be baptized, every one of you, into the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," and three thousand people responded, were baptized and rejoiced the same day. And was the church then perfected? There was yet no mention of any church existing in the world! There stood the three thousand baptized believers, but as yet there had been ordained no Lord's day, no divine worship in his name, no elders, no deacons, and no setting them apart as a church; so we must look further for the "model church," and they must wait for divine authority. And in due time Dr. Luke gives the needed instructions. He says: "And they continued steadfastly in the apostles' teaching, and in fellowship, and in breaking bread and in the prayers." (Acts 2:42.) Now they can go forward in the worship and work of the Lord.

As to the order of the worship stated here, would we not expect perfection in the church? Then this

could be carried to the world by the apostles. And is it wrong now to follow the instructions of the apostles? Is it not safe? Can uninspired man make a better formula? Can we find any other rule recorded in the New Testament? Then let us follow this rule; it is scripture and therefore reliable.

Now, I am impelled to reveal a secret, which the reader may keep or divulge at will. The real objection is not so much against this, or any other formula of worship, but it is the worship itself. The pure, divine worship is one of the most unpopular gatherings known. Withdraw the trained choir, the instrumental music and the preaching and put upon the Lord's table the loaf and the cup, some song books and Bibles, and if it is known that this will be the program the audience will be small; but add the trained singers, the instruments and the gifted speaker, and you may have the chapel well filled. Indeed, there are very few Christians who are posted upon the subject of the public worship. But I would not make any formula a test of fellowship. When I visit a congregation I adopt their rule and worship as they worship, yet I want the Lord's way in everything. That which is commanded is right; that which is forbidden is wrong, and to make law or rule upon that which is not revealed is dangerous. There is too much at stake—let us take no risk.

Now, if we will find the right men and put them into their proper places and support them well, we shall succeed. The Lord chose elders to rule and feed the flock, and these men must not be set aside or crowded out. "And in the beginning there were teachers who taught in the congregations." (Acts 13: 1; 1Cor. 12: 28, 29.) And there should be a number of these in each congregation, brought up from young men of the

church, who should be changed as circumstances require, and evangelists who should preach the gospel to the world, at home and in the regions where Christ has not been named; and who could doubt that churches thus furnished would move the people?

Now, in addition to what the reader has read in this discourse, I wish to add an extract from one of the greatest and best men of our day, upon the "model church." In his book of sermons, pp. 248 and 249, Brother J. W. McGarvey says:

"Let us inquire, then, what its experiences were, and let us see whether it sets us an example in them that is worthy of all imitation and incapable of improvement.

"It may be well to glance, in the first place, at the material of which this church was composed when it first came into existence. The nucleus of one hundred and twenty members, we remember, had been called by our Lord in person from among the sheep that he called his own, who knew his voice and followed him as the true shepherd; and when, on the great Pentecost, the gospel of a risen Christ was first proclaimed, among the many thousands of devout Jews who heard it, three thousand were found to acknowledge their faith, to repent and to be baptized forthwith. These three thousand were men of tender consciences and decision of character, who needed only to know their duty in order to do it at once. There was no parleying, no hesitation; but before the sun had gone down on the day that they first heard the gospel preached, they were baptized into Christ. They were the pick and flower of that whole generation of the Jews, the ripest fruits of the good tree planted by Moses and nourished by the prophets of Israel. Having such material to begin with, we should expect to

see the inspired apostles mould them into a model church; and we are not surprised at the statement with which their history as a church begins, that they continued steadfastly in the apostles' teaching, and fellowship, in the breaking of bread and in prayers. And here in these four items we find them a model for all subsequent imitation. . . . We talk much these days about Christian union. We can't talk too much about it. We are solicitous, as believers have not been for ages past, for the fulfillment of the Saviour's prayer in behalf of the union of all who believe in him."—(J. W. M.)

And now, brethren, let us "buy the truth and sell it not." (Prov. 23:23.) Let us accept the whole truth and live it. Let us do good to all men as we have opportunity. Let us not only be friends, but let us be friendly. I would like to be so filled with the Holy Spirit and his abounding grace that I could feel, and even express, the language of the heavenly host at the birth of the Savior: "Glory to God in the highest, and on earth, peace among men."

GEMS

GREAT ABILITIES, GREAT RESPONSIBILITIES.

Persons who desire great talents, wealth and opportunities have not fully considered that persons so favored are under the greater obligation. Who can weigh the responsibilities of the President of the United States? And yet these are small compared with the obligations resting upon the man of varied talents who would preach the gospel, who is preparing the souls for eternity! Think of the man on whom God has bestowed the power to stand before the multitude, impress, control and move the people to action. Many may make speeches, deliver lectures and preach sound doctrine, and all these are necessary in their places. But the seed sower is the man who goes before the harvester, and his work cannot be dispensed with. The man gifted with the pen, who can entertain, teach and instruct the masses is a man highly favored, and who can measure the responsibilities of such? As he speaks through the pen the masses hear him. And very largely, and perhaps unconsciously, he molds the hearts of the people.

Look at the responsibility of Alexander Campbell and J. W. McGarvey. While teaching young men for the ministry of the gospel, they are infusing into them the very image of themselves; they bear away from those college halls the very models of the men who taught them. And suppose they teach those young men

a single fundamental error, where is the end? If we teach an hundred day-laborers an error, it might never be repeated, but if we imprint an error upon the hearts of a hundred preachers, what then?

Personal beauty, especially in women, is dangerous. Persons who are naturally attractive should possess modesty in proportion. People who are highly gifted are persons of strong passions. To such are given a "thorn in the flesh."

DO NOTHING AND GIVE NOTHING.

Many Christians are giving almost nothing for the support of the cause of Christ. If each disciple would give one dime per week we would soon have more missionary money than we would know what to do with. If five hundred thousand disciples would each give ten cents per week, it would make annually \$2,600,000. Just think of it! If people were taught to observe the perfect worship we should need no church extension fund, pandering to the lusts of the flesh, nor an outside treasury for the spread of the gospel. Neither would our widows be sent to the county asylum, nor would our children find homes in the Catholic foundling institutions. We talk, some of us do, about spreading the gospel, and this is well; but someone says, why not spread the preachers?

MUSINGS OF THE AGED AND THE YOUTH.

All old persons were once young, and most old people admire youth; but no matter how highly they esteem youth, there are very few old persons who would consent to being set back into youth. But

every young person desires to live to be old, but no young person in good health and in fairly good circumstances would consent to be set forward into old age today. Life, in order to be profitable, must be lived.

THE PAST AND THE FUTURE.

Though we can not change the past, yet in order to enjoy the present we should be able to consider both the past and the future. If we can say of the past, we are at perfect peace with our consciences and our Bibles, and of the future that we have a well-grounded hope of the life beyond, we are then prepared to enjoy the present, considering the glowing question in our hearts: Lord, what wilt thou have me to do to-day?

EXTRACT FROM A CREED.

One creed has it thus: "After the secret counsels of his own will, God unchangeably fixed the destinies of all mankind." The "secret counsels" of his will! Wonder how these wise men learned these "secret things" which God himself did not reveal, and who authorized them to go round preaching those things which God did not want known? Fearing we might blunder onto something which God has "decreed" but has not revealed, and thereby make known some things which he does not want revealed, let us preach faithfully what is revealed and there stop.

As the sun rises, let us remember here begins another day which must be traveled, and whether the weather is fair or foul, whether the road will be rough or smooth, whether friends will encourage or enemies

will oppose, tonight the day's journey will have been made and we are one day nearer the end of our journey. Cheer up, brother.

PREPARATION FOR THE PREACHER.

Since preaching is the most powerful gift from the tongue, and because it is far-reaching for good or for evil, according to the theme taught, the man who would preach should first study well his subject, then go into the inner chamber, and when he has shut the door and knelt down to pray for grace and strength, and even then go with meekness and trembling into the sanctuary. Since Paul, or an angel from heaven, for preaching any other gospel must be accursed, what about the men now who make additions, subtractions and changes in the word of life?

A JUST RECOMPENSE.

It was thought in the mind of the Lord a just punishment for Adam's transgression that he die. Does not this seem severe for so light an offense? He had defrauded no one, committed no murder, no adultery, had never blasphemed nor been drunken. The act was only eating fruit, but the sin was the transgression of the law. And the penalty does not stop with the death of the first transgressors; no, but children and children's children must die, not because they sinned, but because their parents sinned. And it does not stop there, but follows on down the line to Christ. At this time there were seventy-three generations sleeping at the bottom of the grave! And though

Chrst came clothed with all power in heaven and upon earth, still he does not remove the penalty of Adam's sin. And all who live this side of the resurrection of Christ must die. Does it not look pretty hard that infants, who knew no sin, must suffer and die because Adam sinned? But if the death of the whole human family be but a just recompense for the seemingly slight offense of Adam, what at that ratio must be the punishment upon the man who, with this solemn warning and an open Bible before him, sins for fifty years, openly blaspheming each day and every hour, and dies unrepentant and unforgiven? I suppose his punishment will be severe and eternal.

CONTRASTED SOLILOQUIES.

When people grow old it is natural for them to look back to the days and homes of their childhood. Looking across the hills of time for sixty years, they can see the quiet house of two rooms, and the old log barn; and they can count the number of trees in the orchard, locate the tree that bore the sweet apples, and see the crooked path which led to the spring. We can never divorce these sweet reminiscences; but suppose we could visit the sacred hills of Palestine, and see the ground once trodden by the Savior! What would be the movings of our hearts there? How thrilling to view the place where he was baptized, and to sit upon the curb-stoned Jacob's well, and read his precious words spoken to the sad woman of Samaria; or to thread the quiet foothpaths trodden by his precious feet! We shall not see him weeping over ancient Jerusalem, but we may see him and rejoice with all the holy throng in the New Jerusalem. But, brother, we

are not there yet, and the bare possibility that we might fail to enter should cause us to double our energies.

FUTURE PUNISHMENT.

An Afterthought.

The declaration of future punishment should not be taken as a threat, but as a merciful warning for man to evade such an awful calamity. That dismal lake was not prepared for man, but for the devil and his angels. (Matt. 25:41.) It is an after thought, an appendix, so to speak, for a final adjustment for those who have had all promises and blessings and threatenings, and have rejected the last offer of mercy, then as a last resort they must be sent there for punishment for their crimes.

Man being eternal, he must continue to exist somewhere; and since this world has been dissolved and blown away, and since the wicked will not be permitted to enter heaven, and Hades being discontinued, there is no other place for the wicked. God is not willing that any should be lost, and he at the last extremity continues to warn men to flee the wrath to come. And should we not thank the man who would warn us of a band of robbers who were planning to come that night to rob us and burn our homes?

USE ONLY THE TALENTS GIVEN.

Two boys born the same day, in the same neighborhood, had attended the same school and the same church. Both became good men, and reared large

families. One never owned a home, and the other, making about the same efforts, became wealthy. Now do we praise the one and blame the other? Hold! These men used just the abilities which were given them. Such contrasts are seen between men in every calling. And no man ever utilized abilities which he did not possess. Some are born with keen foresight, and succeed in business. And the rich and the poor are blessings to the world and to the church, in common. Rather than discourage the man of small capital, whether it be intellectual, monetary or spiritual, it is the duty of Christians to do good unto all, as they have opportunity.

WILL THE WHOLE WORLD BE SAVED?

Saying nothing as to a heaven elsewhere, have we reason to hope that all the people of this world will ever be conquered, subdued, reformed and saved? It would seem that if such were possible, some powerful means must be brought to bear.

Let us consider what God has done in the past to this end, and see how he has succeeded. He has enforced the most stringent laws, to which were added the most terrible penalties, viz.: drowning, burning, starving, war and bloodshed, and the world seems to be oblivious to these awful threatenings and curses. And in addition to these things at hand, he has threatened man with an eternal burning, and still man will not heed.

And now, after the fulfillment of some of these awful curses and threatenings of punishment, and on the other hand the many and great blessings which have been showered upon man, including the gift of God's Beloved Son through whom man may have the re-

mission of all his sins, and finally eternal life in the fair city above, and if from these promptings he will not repent, what will be required to cause him to turn and flee the wrath to come? Is it at all likely that God will use some untried means to induce man to turn? In my view all the Millennium we shall ever see in this world is that which shall be brought about by the willing people, through the gospel, and the rest will be destroyed at his coming.

HEAVEN AND HELL.

Saints and sinners, living and dying, talk of Heaven and Hell. If there are no such places, how did the news of these wonderful abodes become so generally known? Seeing that those countries lie beyond death, and that Adam's posterity fail to return to earth, how could the news concerning them have reached earth? No human intelligence could have penetrated the hidden future and brought the news to earth. All human books sink down with tonight, all great kings carry veiled faces, and they can tell us nothing about the future even of this world, and nothing of the world beyond.

Since these abodes could not have been revealed by earthly intelligences, the revelation must have been given by intelligence celestial, and if by persons whose homes are in the beyond, how could we who know nothing of such places say the reports are not true?

Then since this revelation was made by supernatural beings, what object had they in informing man of those destinations? Surely none earthly for all things here will soon fade away, either with or without such revelation. But if there is a God and he intends to

take all, both the bad and the good, to a land of eternal delights, why say anything to man about the place of eternal sorrow? Why not inform him of heaven, and let him work his way, even through difficulties, to that abode?

But this revelation having been made through and by celestial beings, it is true. How important then that we heed this wonderful book, and how awful to reject it.

THE WITHERED FLOWER.

About twenty-five years ago in Ray County, Mo., one very hot day I went with Bro. Thompson to dinner. Upon his south veranda in a large bucket was growing a flower, which had attained the height of about four feet, but because of neglect, one-fourth of the plant from the top was hanging beside the main stalk. Immediately I went to its relief, and gave it a copious shower bath. In about two hours I passed the veranda, when lo! the plant had assumed an upright position, and was as straight as a reed, and the leaves were fresh and green. And here again I saw the discouraged, and possibly neglected Christian, and the following points were suggested: First, without assistance the plant would soon have died; second, I did not remove it from its environments, I found it and left it in the vessel (church); third, I gave it no more soil, it had plenty of soil for its support; fourth, I did not enlarge its field. Now what did the flower need? What gave to it the immediate relief? Well, it needed a copious shower from above. And do not many Christians need the same? I am a great admirer of the work of nature, from the towering oak to the little oak of two leaves; I love the hillside, the trickling brooklet,

the beautiful flower-garden. And when I step into the divine assembly I admire the towering man of God, but I can find time to shake the hand of the poor child. And I love to visit at the home of the indigent. Being born in poverty and reared in obscurity, I suppose I inherited the love for the homes of the destitute. Ah, yes, and my Master was poor!

ASK FOR WHAT YOU NEED.

If I did not want a certain favor I would not ask for it. If I were sure I was not entitled to a support, I would not pray for it. If I did not believe in special Providence, always subjecting my will to the will of God, I would not pray at all. Some Christians are so fearful of asking God's providence against his will that they never pray. They do not wish him to contradict the conditions in his law, especially they do not wish him to work miracles in their behalf. But when we learn the difference between special providence and miracles we will be prepared to pray in faith. With my boundless trust, I can conceive that, for faithfulness, God can bless the efforts of an individual, a family, a nation and for disobedience he can visit them with blights and curses, and work no miracles, but work in harmony with his divine law, and according to his will.

RAILROADS.

A Satire.

From reports, one might suppose these corporations are coining money, but from one universal custom of

theirs we might conclude they are in great need. In fifty years traveling on railroad trains I do not remember of one exception, that, upon entering a coach a man would come around taking up collections. And this was repeated at every station. And they are very precise as to amounts they demand, taking the same rates from the poor as from the rich, even to the last penny. If you have a ticket, they will receive it in lieu of the money, but they must have their pay before you ride.

Now, if a citizen were traveling upon the highway and had a vacant seat, and he were to overtake a weary traveler, would he not invite the traveler to a seat, and would he charge the neighbor for the ride? Or, if one of the railroad magnates were to happen about noon at the home of a citizen, would he charge the stranger for a dinner, especially before he had eaten?

Another thing; should you buy a ticket to a given point, and circumstances were to demand that you vacate before reaching your destination, would they refund the amount not used? Hardly. And for whom are they collecting these various amounts? For the benefit of the poor? For the benefit of the church? For the government? No, they are collecting for this certain railroad corporation, all of which goes to show that with them the money is the main consideration.

RAILROADS FROM A BUSINESS POINT OF VIEW

Having dealt in satire, let us look at the subject from a business standpoint. Suppose a railroad company would advertise that on the first day of next month they would begin dealing on credit, that passengers might travel, stock men could ship stock, and business firms might ship goods on time, and all could pay

when it was convenient, would there not be a rush of business upon their lines? Passengers would make more tours and longer ones, more children "under twelve" would be taken, more stock and goods would be moved, and fair promises of payment would be made—when people sold their sheep. And the number of bookkeepers would be increased as payments came in, but likely in two years the railroad company would be bankrupted and go into the hands of a receiver.

Now the assurance we have that this slipshod system would fail is, that the President of the divine system for nineteen hundred years has been carrying members on credit, and many of them never pay in full. Selah.

THE CROSS AND THE CANNON.

I have never been able in my weak conception to bring together the Cross and the Cannon. In my humble judgment they are antipodal. I see the carnal general calling his great army into open field, I hear the awful roar of the cannon, I see men falling upon the right and upon the left. I see them being torn into shreds, and blood flowing down the hill in torrents. I see the delicate boy, reared in a Christian home, lying upon the ground in his gore, and hear him calling for mother to bring him a drink of water! I see the dead and dying being run over by the iron feet of the cavalry, and not one in ten of the sufferers know what this struggle is about. I turn from this sickening scene and look away toward the far off homes, and think of the wives who have been made widows, and the children who have been made orphans by this deadly strife.

But another scene is before me, and one as different from the above as is the rosy June from the frozen January. I see the Prince of Peace calling forth his army. He urges all to throw down their carnal weapons, and leave their sins behind them and follow him. Instead of evil, do good unto all men. Lift up the downtrodden, call the poor and the forsaken, assure the hungry they will be fed, and the naked that they will be clothed, and the sick shall be cured. He assures all who will follow him that he will take them to a country where wars will be seen no more.

Then, O, let me be a soldier in this army. Though the soldiers are poor, and many are neglected and homeless, let me go along with them. Our king will give us a home if we are faithful.

TWO MONUMENTS.

A few miles below Niagara Falls, on the Canadian side, stands a monument which is 185 feet high, erected to the honor of General Brock, a British general, who fell in defense of his country in 1813. The structure at the base is forty feet square, and the upper sixteen feet is a statue, which, because of its great height looks to be no larger than an ordinary sized man. I suppose the cost of the monument was not less than a half million dollars. On coming from Toronto, when the lake is calm, the monument appears in plain view for many miles to persons on the boat. This is the second monument which has been erected to the honor of the dead hero; the first being destroyed with dynamite by enemies, and for fear of a like disaster to this one, a watch is kept to guard it.

On seeing this massive structure, my mind reverted

to another monument, which in many respects is in wide contrast to this one, and upon hearing a few very appropriate remarks upon the second one by Bro. Ash, I decided to comment upon these mementoes. Perhaps the reader anticipates that in the second one I refer to the monument erected in memory of our Savior.

1. I find those two great chieftains, viz: Jesus and General Brock, the leaders of two grand armies, who urged their men on to victory, and both surrendered their lives for their respective causes.

2. I find in each epitaph the name of the illustrious leader it represents. Without the name the monuments would be a failure, they would have no meaning without the name. This proves there is much in a name.

3. While both these graves have had their watches General Brock is guarded by his friends, while Christ's grave was guarded by his enemies.

4. General Brock's monument can tell only that he is dead, Christ's monument tells us that he was dead, but is alive again.

5. General Brock's tells only that he is gone, but cannot tell us where, what his present condition is, nor whether he will ever live again. Christ's monument informs us that he is alive and will return to meet his friends.

6. The watch is still stationed at Gen. Brock's grave and his friends are determined that it shall be kept. Christ's friends are glad that he is gone—glad that he rose from the dead, so that his grave need not be kept.

7. One gained all his honor of men, the other was despised and rejected of men, but sought his honor from heaven.

8. In his death one took all the honor to himself

and his poor soldiers had to be buried by their friends without monuments and without honors; the other shares his bounty, his honors and the eternal reward with his soldiers.

9. All the history the world has of General Brock refers to the past. All the conversations ever had are based upon his achievements—how many battles has he fought and in how many was he successful, and how many people has he killed! The most interesting part of the history of Christ is about the future—how many can he save?

10. General Brock undertook to conquer with the sword, was defeated and lost everything. Christ's great weapon is *love* and by this he will conquer everything.

11. General Brock fought for an earthly inheritance, which, at the longest, can last but a few years, and he lost that. He fought for glory also, but it was the glory of men, and, though but one century has passed, the glory of men has passed with it. Not one in ten thousand of earth's inhabitants has ever heard of him, and some who have read the history of his life now care but little about it. Christ died that his followers might have an eternal inheritance. And his weakest soldiers, who prove faithful, will have honors upon their heads a thousand-fold greater than the highest trophies ever bestowed upon king or sovereign and they will be eternal.

12. General Brock's monument is so sacred that it must be guarded night and day at the point of the bayonet. Christ's monument is open and the honors of it are offered to all mankind, and men are not only not guarded from it, but they are urged and besought to accept a share in the benefits it bestows. And, while a half million dollars were spent to erect a

monument upon which a few persons for a few days may look, the other, as it is presented upon the Lord's table once a week, costs *less than one dollar!*

LIGHT DISPELS DARKNESS.

As the sun rises in the sky darkness is dispelled; and the bat and the owl and the beasts of prey retire from sight! So, as true education advances crime is reduced. But literature, simply, is not sufficient to raise man to his true value of usefulness. Along with the classics we need Christianity. We can not dispense with the one, nor the other. The finished man is one who is educated in soul, mind and body. Morality and Christianity should go hand in hand. As a nation dispenses with the Bible; crime increases. We should have the Bible taught in our common schools. And just now we need an army of capable and good men to go over the country lecturing upon the evidences of Christianity. The Bible is true, it contains a perfect revelation, and therefore all its joys, its promises and its blessings; and all its threatenings, its curses and its sorrows will finally prove as true as God himself.

HERE AND ELSEWHERE.

Brother Hopeful has lived in this community for forty years and he has witnessed the freshets and the droughts alternating in the church all these years, and he has tried to do his part toward the building up of the church and for the salvation of his neighbors, and now, after these years of toil and sacrifice, he is discouraged. He says: "We began forty years ago

with twenty members and we have added perhaps ten each year, and now I doubt if we could rally one hundred. Oh, this seems like a slow business."

I think, Brother Hopeful, you have not considered all results; in fact, no man can give full results, for many golden deeds have been done and they are forgotten by the masses. Let us see: First, it has required much labor and means to keep the church running forty years. We have built one new chapel and assisted in the building of many others, and we have given hundreds of dollars to preachers who have preached here and elsewhere. We have helped to rear orphan children and provided them homes. Second, during these forty years we have been sending members into other states and territories, who were converted here and this is scattering the good seed. Third, another great result of which we have not kept a record is that we have sent many across the dark river, which, indeed, is the true work of the church. Could we draw aside the veil and look into paradise, probably we should see a larger number of our membership over there than we now have here. Fourth, many of our neighbors have been taught the gospel by and through the efforts of this congregation, who will yet obey and be saved. I think we should be encouraged, Brother Hopeful. Let us toil on.

A GREAT FAILURE.

To show that man in this land of sorrow and death needs more earthly emolument, take the following picture: Two poor young people marry and settle down to living. Their house is small and their furnishings are very plain. They sow small harvests

and live economically for ten years, when they enlarge their farm and add one room to their dwelling, and they have accumulated a nice stock around them. Soon they have a fine family of girls and boys, who stand at the head in school. Now they build a spacious mansion and influential people visit them. They attend protracted meetings and do benevolent acts, both in the neighborhood and toward the church, but they do not obey the gospél. Their children are growing up and pious people are becoming anxious.

At the age of fifty, some day the parents go into the parlor to recreate, where are rockers and books and music and draperies in rich profusion, and the wife says: "George, for twenty-five years we have been looking forward toward ease and pleasure, and especially that we should go into the church and set a better example before our children, and have we not about reached the goal? Come and let us make a change and enjoy our living." But says George: "Yes, I s'pose so, but I'd like to feed out another bunch of cattle; the children want a new auto; that forty down on the creek is now for sale, and"—

They have plenty and why can they not enjoy their palatial home? Why are they not satisfied? Well, though they have all earthly furnishings, they have no Christ in their home.

A COSTLY MONUMENT.

The costly monument is placed by the grave as a token of honor to the fallen and also that upon the monument may be engraved the dates of birth and death. As to the former, how short the duration, for within a very few years all who knew the person will

have passed away and very few strangers would stop to read the epitaph. As to the second, that of engraving the particulars of the life, it can give but two points, viz., the dates of his birth and death. But upon the most important thing we would like to know the gravestone is strangely silent—will he live again?

I have seen chiseled in the mute slab a human hand with the index finger pointed upward and the words engraved below: "Gone Home." And to the bereft this givs a transient streak of sunshine. Ah, yes, the words, "Gone Home," with the index finger pointing upward gives momentary relief, but it would not do to have it point in any other direction. But, knowing the depravity of man and the very strict adherence required by the law of God, with all the sympathy and hope I could summon I was compelled to entertain the thought—doubtful. As for me, I want surer evidence than that of engraving upon stone. I know that my Redeemer lives.

EVIDENCE OF ABILITY.

One sure evidence of a man's superior ability is his simplicity, and it is about as sure of the man who is bombastic that he doesn't know everything. God resisteth the proud, but giveth grace to the humble. But Brother Northern says he don't understand how God gives grace. There are a great many things God does, the doing of which we can't understand. We don't understand how he conducts rain in a cloud of smoke, nor how he preserves the tiny seeds through six months of snow and ice. We may not know how he resisteth the proud, but he says he does, and that is sufficient for the man of faith. No doubt we all lack

faith and many of us are slow to ask him for grace. But the Lord will always do what he promises to do, if man will do his part. Let us be sure to do just what he commands us to do and not turn aside and do things he has not commanded, and leave undone things he has commanded. Indeed, the popular religious garment of our day is made of limpsy material; it is of various colors and made in endless variety of styles. It will often fit another better than the one for whom it was made. It is often cut low at the top, but it is cut high at the bottom; and it is not durable; it often shows marks of wear within three Lord's days and should be exchanged for another.

THE PERFECT LIFE.

We have in the New Testament the life work of the Master and we have also much of his teaching, and no man has ever been able to find a blemish in his whole life; and this is what we should expect. If there could have been found one vile, or one wicked act, this would have ruined his whole life. Objectors would say if he has failed in one thing, may he not have failed in many?

We have also a brief summary of the lives of the apostles, and, outside of a few small imperfections, their lives were perfect. So in the life of John the Baptist. And we have seen many biographies giving the lives of great and good men, but likely we never saw a biography which gave all the acts of him whose life they were recording. And, I suppose, we could hardly find a man who would be willing to have every act of his life published to the world. This shows that man is imperfect and needs help, and this he is offered

by the Savior. But the Bible often gives the sins of the men of God, as well as their good works, which shows that the Bible is for man and it is above man. And no honest man can read the Bible carefully without becoming a better man.

PAYS ONLY IN THE EVENING.

A landlord has a large farm and employs many hands, with whom he is very strict. His rule, for the benefit of laborers, he allows them to begin work at any hour in the day—at 6:00 A. M., at noon, or at 3:00 P. M., or at five o'clock, but he pays his hands only at 6:00 P. M.; and, while he will pay for a few hours work, he does not allow a man to begin in the morning, and, after working a few hours, to receive pay for the same and quit. In case one would work a part of the forenoon and desert the field, another would go visiting and another would go to the ball game, what a task to gather up these men and pay them according to time worked! And what about these people who have agreed with our King to put in full time but have deserted the field? Will he not have a complicated settlement with them? And can he say to these men: Well done, thou good and faithful servant?

TWO CRADLES.

Irrespective of age, position or choice, man is furnished gratis two cradles, one at each end of his journey. Into the first he creeps with wants he can not express, attended by friends he does not regard, and expresses no thanks for favors received. He knows.

neither his origin, his duty nor his destination. But he soon starts out upon his journey, runs his course of three score years and ten, dies, is mourned by his friends, unwept by his enemies, and is soon forgotten by all. And is this all concerning this wonderful creature called man? If so, it were better that he had never been born, possessed of wants never gratified and hopes never realized. But this life is only the training school; his home is on the other side.

HE HADN'T TIME TO BE SICK.

In a thriving city in which I once preached, a merchant fell sick and he called the doctor, to whom he gave his mind plainly: "Now, doctor, I have no time to be sick; you must get me out of here in so many days." The doctor told him he could not get out in that time and he would do well if he got out at all, and, within just a few days, instead of being in his store he was in his grave. When in health this worldly man had no use for a preacher, nor for a church, nor indeed for a doctor, nor for a Savior. He was pulling hard for wealth, but he had to give it all up, and his life and likely his soul. He had no time to hear the gospel, nor to be sick, but, poor man, he had to take time to die.

THE DIFFERENCE.

You say the neighborhood adjoining yours is in a stir and turmoil. Now, if you think this is desirable and profitable, and you would like to have the same state of affairs in yours, try the following: Give the men more whiskey and beer, appoint more games and

aces, and hold more carnivals and dances. You could soon bring about such a state. But if you would raise the standard toward peace, prosperity and good will, try this: Get a large hall and urge as many good people, and all the bad people, to attend; get a good preacher and a band of first-class singers, and hold forth for a month, and visit the poor, provide raiment where the little ones are in need, and then tell us if the Bible has lost its power.

BETTER LATE THAN NEVER.

We often encourage persons to begin early the Christian life. There are many good reasons for this, viz., the uncertainty of life, the prospect of a whole life spent in divine duty, and the help we may be to others. If we are to have a fruitful crop we must not neglect the sowing of the seeds, the greater part of which are sown in the spring. In childhood and youth we can climb hills and do hard work without fatigue. We are told that one hour of sleep before midnight is worth two after.

But in case of the lack of opportunity or because of neglect to embrace it, if we have allowed the forenoon to pass unemployed, we should go with determination into the field in the afternoon and make extra effort until the day of life is done. Cases upon record are numerous where persons began to make public effort after they were fifty and accumulated great wealth; became authors, doctors, preachers and editors.

But to the *lesson*: During the spring and summer of 1870, I farmed. The land I cultivated was very fertile. In one field there were some large stumps. One day, about the middle of July, I went out to view

my corn, which was about waist high. I saw between two projecting roots a clump of weeds, which were thrifty and thick. Upon a closer view I saw some thin, yellow corn blades within, and I thought here is a chance for an experiment. I sat down and began pulling the weeds, one at a time, so as not to injure the roots of corn, and when I was some distance from the corn I pulled the weeds in bunches, which broke the soil. When the weeds had been removed the stalk fell down, and, for support, I piled the weeds around the corn and covered the hill with rich soil and went my way.

About the middle of October, I went with my hired hand and little boys to gather a load of corn, and it so happened that the row in which stood the neglected stalk, fell to me, which I recognized by its position. When reached, I called the boys and related to them the circumstances. The stalk was not tall, but very stout, the blades were broad and thick, and to the stalk hung an ear, which was ten inches in length and very heavy. And from this I drew the following lesson: First, that corn had no choice in its location; it had been dropped by another and it could neither change its location nor bring fruit in this place without help. It must have help or die. Are there not many persons who were born into back alleys and dark streets and poor hills, who, without assistance, will make of life a complete failure? Second, when the weeds were taken away the corn fell down, and, for support, I piled them around the corn and covered the hill with rich soil. My corn could not stand alone; it must have support. And, tell me, what means these great numbers reported after protracted meetings who were restored? Why had they fallen? Did the grace of God fail them? Did the church fail to do her duty?

Tell me, ye shepherds, did you rule and feed the flock? Did you make effort for these lambs within the Lord's fold, or was it in some human society? Let us remember that every soul lost from the divine fold on earth will have to be accounted for in heaven. Awful, indeed. Third, one-half the season had passed before I found the corn and yet the great result. Suppose I had found it when it was small and taken some fertilizing and a bucket of water and a hoe and given a thorough cultivating and continued weekly the culture! Might not the result have been twice as great?

Here the lesson is not only plain, but it is startling. In almost every community there are men and women from thirty-five to fifty, who have never obeyed the gospel, who are without hope and who have families following them along in the broad way. And what are we doing for them? Do we visit them? And in our talks with them, what is the topic of conversation? Is it war, or crops, or stock? Do we talk the gospel and the church and heaven? The opportunities are many, the time is short, and the results are eternal. Let us haste.

THE MARTYR.

Every true reformer is in a sense a martyr. This is true both religiously and politically. Perhaps someone will ask why this is so. Please see the following: First, it will be conceded by thoughtful people that the tendency of the masses is to retrograde. This has been true of all the nations of the earth. Principles are disregarded and people become corrupt, and since the masses do not advocate reform the work is left for the few. Second, the qualifications and abilities necessary to make a man a genuine reformer place him

in an enviable position. He must be a man of native talents and of acquired abilities and of wonderful courage. Short of these he can not be a successful reformer. Third, the doctrine and principles adequate to bring about the needed reforms are necessarily so stringent that the advocates can have no hope of the populace in general, hence for the enforcing of such principles to bring about the needed reform the leaders must be sacrificed upon the altar of bigotry and intolerance. "You think nobody right but yourself and you think yourself smarter than others," are shafts which are hurled at the man of ability and deep convictions. Fourth, the reformer must have the necessary perception to forecast the signs of the times and point out the dangerous road which leads to the yawning gulf of destruction, and, of course, it is not pleasant to the unthinking to be told of their misgivings. You are a chronic grumbler, and if you don't prophesy for us smooth things we will turn away from you. Fifth, the true reformer must be a man of courage. To stand in the flowing tide requires strength. To breast the waves and pull up stream requires fortitude. But to travel up stream against the current when the multitude are going down stream and are pulling against him requires power, fortitude and courage.

The first class of advocates in every revolution must be sacrificed. It was so in the establishing of Christianity. Its Leader and all his ambassadors must die for the cause they pleaded. It was a terrible struggle in Luther's reformation. For attempting to reform the Church of England, the Wesleys were persecuted most severely. Alexander Campbell, for wrenching the Bible from the power of the clergy and giving it untrammelled into the hands of the people

has had to contend with mighty force for his faith. John Brown, Abraham Lincoln, J. A. Garfield and hosts of others have suffered martyrdom for the advocacy of the true American citizenship. For their fearless fight against the crying sin of intemperance, several ministers of the gospel have lost their lives.

And, has it ever occurred to you, my brother, that there never was propagated a system so thoroughly unpopular as that of Christianity? Because of its purity and perfection and because of man's depravity, there must be a continual warfare between those who are lovers of righteousness, and those who are lovers of sin.

IMPENDING CRISIS.

When Noah was commanded to make the ark, there were three grave things which met him: First, the building of such a structure and the preparing of the material was no small task; probably there were no sawmills then and the material must be gotten out by hand. Think of a building whose dimensions were 450 feet in length, 75 feet in width and 45 feet high, three stories of 15 feet, each. Second, as he builded he prayed, and in his preaching he must tell the people the design of this wonderful boat, and since he must inform them of the impending flood this would fire up the unbelievers the more. Third, he must inform his hearers of their danger, that upon the ark and what pertained to it hung the issue of the whole world. Those who would believe Noah's story and go into the ark would be saved, but all outside must be lost. This strange and unwelcome proclamation would have a strong tendency to turn the people away from him. No doubt but many people scoffed as he preached

to them this unreasonable story and asked him for the evidence and Noah could say to them: "I have no evidence except the word of God." And this he believed and this he preached and obeyed all its requirements, and he was saved; but the world, the whole world outside, was drowned!

THE ATTITUDE.

Some people seem to think because we teach that the proper attitude in prayer is kneeling, we hold that God will not hear the prayer of the man standing. Listen, brother, the proposition is not "praying standing," but standing up to pray; not whether we may pray sitting down, but sitting down to pray. The question is not, Can a man pray acceptably on horseback, but should we get upon a horse in order to pray. Neither is it: Can a man pray acceptably lying down, but should we lie down in order to pray. Hezekiah prayed lying down on his bed; Paul and Silas prayed with their feet fast in stocks; the thief prayed upon the cross; but these are all special cases and not one of them is held up as the attitude for worshipers.

But we should feel sorry, indeed, to know that God would not hear the prayers of his faithful children so circumstanced that they were unable to kneel; in such cases let the man upon the sick bed pray, but upon approaching the sanctuary, whether in the closet or in the field, or in the silent grove, or in the public assembly, bow down and pray as the scriptures direct. If an householder were to call his friends to a feast, would he ask the guests when sitting to rise and stand up to eat? Should we happen at the river or the seashore when the assembly were kneeling in worship,

would we stand up like as many posts and go through the form of worship? Or, if in the carpeted chapel and the beloved Paul would say, "Let us bow before the Lord in prayer," would we sit and gaze over the audience? And do such, advertising their irreverence, really pray? I seriously doubt it. But were we to see an audience of Christians bow down upon their knees during prayer and at the conclusion hear everyone say, audibly, "Amen," we should not hesitate to say that was acceptable worship.

There is in man, either innate or acquired, a disposition to want to fight and kill. This disposition was early developed in the very first family, and the evil desire in many remains. It is considered an honor for a man to become a great military chieftain and lead the hosts into the river of death, and the honor is bestowed in proportion to the number he kills. And if it is sinful to kill one man, what should be thought of the man who kills a thousand or ten thousand? But we are glad to know that this principle is reversed in the government of the Prince of Peace. Near the beginning of his ministry he visited Nazareth, where he was reared and he went into the synagogue and read to the people from Isaiah his commission from his Father: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me 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." Let us consider that most precious injunction: "To heal the broken-hearted!" Oh, that every Christian would consider and follow this precept. And in what contrast is this with the spirit in those wicked warriors who kill and slay, who make widows of mothers, and orphans of children, who devastate homes and

destroy property. And strange that the people engaged in this wicked work wish to be classed Christian nations! Let us follow him who will yet conquer the world with peace.

ONE DAY OR FOREVER.

Man's life, taken as one day, his birth, may represent sunrise, and he travels upward until he reaches his noonday and soon he begins to wane, and at sundown his day closes.

In this multitudinous procession are various peoples, traveling under various circumstances, and among these are found many bewailings and lamentations; with some their day is too long and they cut it short by self-destruction. Others murmur because they must die too soon. But considering this life and the next, and the very great reward offered for right doing, could they have arranged things better?

But suppose the Lord sets you back to the cradle and promises you another life through the same influences for seventy years, would this please you? But were he to set you down into this world at death and say: Inasmuch as you so much object to dying, I will give you an eternal existence here, accompanied with all the sorrows and joys, except death. Would this please you? God has done, is doing and will do the very best for everyone who faithfully does his will.

PRAY WITHOUT CEASING.

We might be members of the church and be moral and upright, and be even liberal with our means, but in order that we be true people of God we must be

a praying people. Spiritual bread is offered to us upon condition that we ask, and should we fail to ask we need not be surprised that we do not receive. And our every day life should correspond with our prayers. If we would have God hear us when we pray, we should hear him when he speaks, and we should not lose heart if we should not receive immediate answers to our requests. Delays may not be denials. Note: First, we might not need the things we ask for; second, perhaps our circumstances are not conducive just now to receive such favors; third, God may wish to test our fidelity, and this he may prove by deferring the answer to our prayer; fourth, we may be asking some favor, which, if granted now, would be a positive injury to us; but if given later would be a great blessing; fifth, we would better be content with the things we need and just enough of them than to be burdened with much that we do not need and can not use. Let us be resigned to his will, for surely he will not allow us to suffer for things we really need if we ask according to his will. It is ours to ask, his to bestow. Pray *without* ceasing.

HOW TO UNITE.

A village of five hundred people has five churches, each of which has a membership of fifty. Being divided, they are cramped for means, can't support their preachers, nor care for their poor. And, instead of turning forces upon sinners they often oppose each other. Now, a few good men, outsiders, meet and demand that these people unite or they will ignore all of them. But the preachers say: "We can't see alike." But the committee says: "Don't worry over what the

scriptures mean; what the book says is the proposition." So the churches choose three men from each church and each one takes a copy of the New Testament, holds two sessions per week, one reads and fourteen judges, make short talks, and when they have gone through the book, all have read the same things, all have heard the same things. And now what remains to form their unity? All believe what the book says and do what it commands.

THE NEW PLOW.

A manufacturer invents a new plow, which promises to revolutionize farm cultivation. He appoints an agent in each county and advertises extensively his plow. A farmer comes to see the agent and asks to see the plow; also asks the price and the agent says, thirty dollars. Farmer says, "That seems high; I can buy a good two-horse cultivator for twenty-five dollars." "Yes, but this plow is superior to any and all plows on the market, and I have a special bill of sale and can't sell for less." Farmer says, "I will give you twenty-seven dollars and fifty cents." The agent says, "Thirty dollars is the very least." Farmer says, "I will go to the proprietor and see if I can get a better rate." Sees the proprietor and he asked the farmer where he lived. He says, "About ten miles out." Says the proprietor, "I could not sell you a plow at any price in this county; the right to sell this plow in this county has been sold to an agent who has entire control of this business; you must see him for terms."

Christ is the supreme authority in his kingdom. After he broke the bars of death, the authority was given to him, and before he ascended he transferred

this authority to his twelve apostles, and since that day men learn from these agents the terms and the only terms of remission of sins from them, Christ would not tell the great Saul of Tarsus what to do, but sent him to an agent, a preacher of the gospel, who preached to him the gospel and baptized him. So we see that all this stuff about the Lord speaking peace directly from heaven is moonshine.

REMINISCENCES

THE BEECHGROVE REVIVAL.

Johnson County, Indiana, is one of the most beautiful counties in the state; its surface is undulating, its soils are varied and fertile, its timber is tall and clean, and it is traversed by several sparkling streams. The people, as one would suppose, are industrious, thrifty, upright citizens.

In the western part of the county, in an early day, a Baptist people, perhaps known as Separate, built a small meeting house of hewn logs, in the dense forest, and, after occupying it for some years, abandoned it, and in its decline the roof decayed and briars became window shades and the building became a desolated temple. There was not the home of a citizen in sight.

A few brethren living in the community decided to have the gospel preached in the old temple and asked me to lead the work. In the latter part of February, when the rigidity of winter was threatening to give place to a milder atmosphere, the brethren mowed the briars and repaired the seats and we began. In a short time our chapel was too small to accommodate the people. The weather was changeable, sometimes rain, then snow, and sometimes bright sunshine. Our roof being broken, often the sisters spread umbrellas to ward off the intruding showers.

But soon sinners began to confess the name of Christ, and the interest was so strong that the people

did not regard the rain, snow, mud nor dark night. Young ladies through these hindering things came on foot, one to three miles. One day, Brother Ragsdale and I went on horseback to visit a brother who lived beyond the creek, and, while there, a heavy rain fell, and, upon returning in the evening, the stream was past fording, and said Brother Ragsdale, "What shall we do?" I replied, "I will follow if you will lead the way." He was riding a very tall horse, but mine was small. When we came about midstream, there sat Brother Ragsdale crouched upon his saddle, and, looking back, he saw my pony swimming and I in water almost almost to my waist, said, "Brother Ellmore, are you gitten' wet?" When we arrived the house was filling and I had no time to go for a change of clothing, but by the aid of a hot stove to warm the outer man, and the gospel to warm the inner man, we had a happy meeting and all things ended well.

We conducted the meeting, I think, eighteen days; we immersed twenty-one, and gathered from the wayside and from other congregations twenty, so we left a new congregation of forty-one members. Before we bade the last farewell and gave the last handshake, a brother said: "Brother Ellmore, we wish you to return to Beechgrove on the second Lord's day in August and preach at the opening of our new chapel." And late in July I received a letter from them, asking me to change my appointment to the first in August. And when extending to each other the last farewell a feeling of sadness came over me, knowing that many of us would never see again that quiet, forsaken little chapel. But how often, oh, how often, I have wished I could enjoy another just such a revival as we witnessed at Beechgrove in 1873.

Well, upon the first Lord's day in August, when we

arrived on the ground—the chapel was built about four miles from the log house—there we beheld as fine a church house as I had seen in the country, finished and paid for! And I think it safe to say that not more than one-third of the people could be admitted, and, being near a schoolhouse, we arranged to have preaching in both the chapel and the schoolhouse. I learned that the congregation had not lost its zeal, which was evinced by the great crowds at the beginning and continued with us during the meeting. We conducted this meeting about sixteen days, and we added to the congregation just fifty persons, perhaps forty by immersion.

Many things worthy of note occurred during this meeting, but I will detain the readers to listen to but one circumstance. Our attendance being great, I think processions were sometimes a quarter of a mile in length, and the people engaged in singing along the way, which added greatly to the interest of the meeting. A few rods from the road stood a small cabin, and about this building I saw several small children, and I asked who lived there, and the answer was "Mr. P——." "Do they attend the meeting?" "Oh, no, they seldom go anywhere." "Are they respectable people?" "Oh, yes, they are industrious and honorable," and I said no more. I was making my home near them, and, after breakfast the next morning, without saying a word to anyone I walked over to Mr. P——'s, and there I met one of the most destitute homes I ever saw—a mother and five children, who were almost naked. I sat down to engage the mother in conversation, but she was so abashed that it was difficult for her to speak. I ventured to tell her we were a plain people and that if a woman had a plain calico dress, a sunbonnet and a pair of plain

shoes that was sufficient to go with us. "Yes," said she, "but if a person has not that much they can't go," and turned away to weep! When she gained the power of speech, she said: "When I see you people going in such crowds, and when I hear your songs, and I shut up here day after day, and week after week, can go nowhere and no one comes to see me, I almost wish my time had come." "But, Mrs. P——, you have a great work to do yet in life. The Lord has given you these children and no one can so well care for little ones as mother."

I then asked, "Are these all the family?" "No; I have a husband and a daughter fourteen; they are away from home at work; they will be home Saturday night." When I bid her farewell she seemed greatly encouraged.

When I returned, my hostess queried, "And where have you been all this time?" "I've been doing missionary work." "Where?" "I have been on a visit to Mr. P——'s." And she seemed as much surprised as the poor woman was abashed. "Well, you are the first preacher who was ever in their house." "And now," said I, "it is the duty of the sisters to prepare that woman to attend the meeting. I have gone as far as I can." The next day the suit was provided and the lady attended the preaching, and soon she was baptized. On Saturday night her husband came home; he was given a suit and he obeyed. The next week they sent for their daughter and she obeyed. Two years after that I saw at another place one of the elders of Beechgrove, and after inquiring about the church in general, I asked in particular about Brother P——'s family, and he said with interest: "Brother Ellmore, they are among the best members we have; they seldom miss the worship."

TWO LITTLE BOYS.

The train stopped at G—— ten minutes for lunch and I stepped out to take a little exercise. I had hardly reached the ground when a small boy of about seven years proposed to polish my shoes. I said, "No, I must take a long walk after I leave the train," and he was discouraged. I sympathized with the boy, for he seemed kind and I feared he was in need. The following conversation occurred:

"Are your parents living?"

"My mother is, but my father is dead."

"Do you own a home?"

"No, sir, we rent."

"Do you use tobacco?"

"No, sir."

"Do you use bad language?"

"No, sir."

"Well, here is the money for polishing my shoes; give it to your mother and tell her a preacher gave it to you and told you to be a good boy."

He became overjoyed and ran to some men and related to them the circumstance.

Not many weeks after this, in the city of Halifax, Nova Scotia, while walking the street about dusk, I met a well-dressed boy of about eight years, wearing a jaunty hat, a nice coat with broad white collar, who approached me with a half cry, "Please, mister, give me some money. I am hungry and I haven't had anything to eat today." Of course, I marveled that a small child in such circumstances as he appeared to be should be thrust out to beg. I said to him: "Go with me to the restaurant and I will buy you a lunch," and he instantly fled. I stepped into a store to make inquiry concerning the boy and the merchant said: "He

is one of a family who have several boys and the parents take this method of getting a living. It is said they are wealthy."

The above little boys, with their habits and their environments, have often come before me. One was upright and wished to make an honorable living. The other, taught by his parents, had become a beggar, and perhaps, a thief. Oh, what shall the harvest be? My heart yearns for poor little children.

THE FOUNTAIN REVIVAL.

Fountain is a bright village situated in a fertile valley and occupied by good citizens. The church had been in existence perhaps thirty years, and, during its early days, for a number of years they had prospered and built a good chapel, but now the church had become sleepy and but few attended the worship, and the church called me to assist them in a protracted meeting and I accepted.

The train arrived precisely at noon and there began at that moment a gentle May shower, which continued until in the night, and we were rained out that night. The home assigned me was owned by a Methodist, who was a good man, but his wife was a Christian. Those two and an aged man, who was elder of the church, composed the family. Saturday afternoon the time passed slowly, wistfully, but upon Lord's day morning the sun rose in his splendor and we had a fair-sized audience. I gave them a discourse upon Christian fidelity and urged the people to attend and give heed to the things spoken in the coming meeting.

We went to our home for dinner, and had hardly

become seated when the host stood before me and said: "You misrepresented us today!" "In what?" "You said that Methodists hold that we are justified by faith only." "If you will furnish me a copy of your book of discipline and I do not show you in it that statement, I will give you my home." He verily thought he had me up a tree. He quickly produced the book and in less than one minute I placed the passage before his eyes, their ninth article of faith: "Wherefore we are justified by faith only is a most wholesome doctrine and very full of comfort." But instead of confessing his mistake, he flew from his defeat and began again: "I didn't like your discourse today." "That is quite probable that a man standing where you stand would object to some plain presentations of the gospel. But what did I say today that you did not like?" "You said a man could not be saved unless he was baptized." "You mistook either my language or my meaning. I was not preaching upon baptism today and what did I say which led you to conclude that I so held?" "You quoted the Savior to Nicodemus: 'Except a man be born of water and of the Spirit he can not enter into the kingdom of God!'" "Great and wonderful! I did not say that 'born of water' meant baptism. I was after Nicodemus' confession: 'We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.'" "Well, I say that a man can be saved without baptism." "Very well, I am glad I am out of this fight. You and the Savior for it. If you can get into the Holy City without being baptized I shall have no objection."

We continued the meeting seventeen days and had a powerful meeting. Sixty-seven names were added to their number. And, oh, the singing, the greetings

and the handshakings! Such a revival now would surprise the people.

In just eleven months I visited Fountain again, preached a few discourses, baptized a few, and the reader may be surprised to know that my former host was one of them. He was a good man and needed instruction, as multitudes need today. If I had not preached the truth plainly he might never have obeyed. "Preach the Word."

NEWBERRY REVIVALS.

Newberry is situated on the west branch of White River, ninety miles below Indianapolis. At the time I was called there was but one church in the village, and it was Lutheran. We had five zealous members living in the town and they were very anxious to have a meeting, but brethren in the county said it would be useless as they had sent preachers to the place and they could never get an audience. But the hopeful ones were anxious to have me make an effort. So we engaged the Lutheran chapel for two weeks.

For a few days the meetings were quiet, but toward the close of the first week sinners began to obey, and this gave the alarm. Such a result as this was not expected by the citizens of the community, and the owners of the chapel made effort to shut us out and sent for a Methodist preacher, who came and announced preaching upon our time. And I said to him: "We have engaged the house for two weeks. But either one of the following points being established, I will withdraw: (1) That your appointment is older than ours; (2) that a majority of the people in the house say that you should preach." I then asked him when he sent his appointment and he said: "Yester-

day." Then I proposed to leave it to the people in a public vote. "Now, all who are in favor of the doctor preaching, rise to your feet," and two persons rose. "And all who are in favor of me preaching, rise." And I think two-thirds of the people rose up. I asked the doctor if, under the circumstances, he was willing to preach, and he said "no" and departed.

We continued on the full two weeks and closed, leaving a congregation of thirty-six members, promising them another meeting the next summer. During the January meeting several very interesting things occurred, one of which I will relate:

An old lady, Mrs. G——, became interested and wished to obey the gospel, but her husband objected. However, his better self prevailed and before the meeting closed he gave his consent and she was baptized.

When I arrived the next July, the church house, two schoolhouses and every public building was closed against us. Some fair-minded men of the world, who wished to see justice, came to me and said: "Mr. Ellmore, would you preach in a shop? We have a large wagon shop which we can empty." So the shop was emptied and cleansed and seated. The sisters furnished a table and Bible; the hotel keeper contributed the use of his bell, and in this hastily prepared chapel we had another glorious revival. Some twenty-five persons were immersed.

I had not yet met Mr. G——, so one day when I was going up the street I saw him working at a carpenter's bench in the broiling sunshine, and took this as my opportunity to introduce myself to him. I walked up to him and said: "This is Mr. G——?" and he said "yes." I extended my hand and said: "Mr. G——, I have heard some harsh things said

to have been made by you concerning myself, and I want to assure you I have put them all away. I wish you well. I am one of your best friends. Please attend our meetings. I am sure you will be interested." I could see that this very kind talk had removed a mountain of sorrow from his honest heart. In about another week, to the astonishment of the people, this honest man of sixty-two years, made the confession and I immersed him. A greater surprise had never occurred in that town. Some said: "Will miracles never cease?" Before a month he will be spending Sundays along the river drinking and fishing," but he didn't; he became one of the most pious, in so much that the church ordained him elder. No two men became more ardent friends than Brother G—— and myself. I lived one hundred and forty miles from him, and upon going there to preach, which I did about twice a year, he went with me from house to house. He dined with me and we slept upon the same bed. Ah, I cherish him in my heart yet. And this is what the gospel, accompanied by the Holy Spirit, will do for all who open their hearts and let the heavenly light shine in.

He lived thirteen years after being immersed and died in the bright hope of eternal life. The church went right on and built a house and many were added to the saved.

COVINGTON (IND.) REVIVAL.

Covington, Ind., is a city of five thousand people, situated upon the east bank of the Wabash River, seventy miles west of Indianapolis. Upon the second day of January, 1886, I made my first visit to the city. The snow was deep and the wind was very se-

vere. Dr. Spinning, one of the elders, and an aged man from the country, whose name was Watson N. Clark, met the train, but our greetings were brief, for Brother Clark must drive five miles. I sympathized greatly with this aged brother. As we started up the railroad, going for his horse, I remarked to Dr. Spinning: "There is one of the best men living." The doctor was almost startled and said: "Do you know Brother Clark?" "No, sir, I never heard of him." "Bundled up as he was, I do not know what you saw of him to form your conclusion." "I saw his eyes and his mouth and his ears, how his head was placed upon his body; I also saw his movement." The doctor was again surprised and said: "If it be only a guess, you are right; he is one of the very best."

Lord's day morning the weather was yet very cold. Their chapel was large and somewhat dilapidated. The heat for the physical man must emanate from two wheezy stoves—one being a mate, and the other was an odd one, and there were but sixteen persons present.

For several days the weather continued cold and there was not much interest taken in the meeting. The public had ceased to regard the old "Christian Church" and there was not much real religion in the people, but by the close of the week the weather softened and by this time the gospel had softened the hearts of some of the people. Sinners began to come forward and soon we had a rousing meeting; pews, aisles and the rostrum were occupied and standing room was at a premium. We held four weeks and closed with seventy-four being added to their number. I think about fifty-five were immersed. For some time they had large audiences and more interest than all the other churches in the city. Almost any preacher could get additions in that city. But, alas, the man of

sin divided the flock and the faithful were thrust out. They rented and finally bought a brick chapel, which had been vacated by the U. B. Church, and now the faithful have a grand body. They are satisfied in the using of what infinite wisdom gave us, and they have ceased to be annoyed by those who want and will have more. Though at the cost of souls, it has been a great lesson to them. They are steadfast and abound in the work of the Lord. They meet, not to be entertained by the sweet tones of the violin, the mandolin, the harp and the organ, but to worship. If the reader were to meet with them on Lord's day and witness their exercises, and especially of their young men and boys as they read and pray and talk, they would say: "Certainly the Lord is with them." They have four preachers in their membership, viz., T. S. Hutson, W. F. Cline, Will and Frank Ellmore. These are all able and acceptable preachers, and when occasion requires, they preach, but they are busy in the general field, helping to save the lost.

MEAFORD (CANADA) REVIVAL.

Meaford is a thriving little city upon the south bank of Georgian Bay, about one hundred and thirty miles northwest of Toronto. A short time before my visit to Meaford, that man of towering abilities, Benjamin Franklin, had assisted them in a series of meetings and much of the result of our meeting was due to the wonderful lessons given by him whom I regard as the greatest man I ever heard.

There were six churches in the city, but religiously speaking, all was quiet when we began. Brother James Trout met the train and conducted me to his home,

where I was shut in until the next morning, when we made our way to the chapel. When we arrived, there was a congregation standing in front, waiting for the sexton to open the door. The door being opened, the people quietly walked in and took their places. I walked up near to the stand and sat down and waited developments, which I supposed would be an introduction to the elders; but, no, I sat there, a stranger in a strange country. No one introduced me; no one even spoke to me. While waiting for the time to begin the worship, many read their Bibles or hymn books, but I was not reading. I was wondering! A hymn was announced and the audience rose and sang standing. The audience being seated, three elderly men arose and walked up into the stand. O, wonder of wonders! What had I done, a preacher of the gospel and from another country, to be thus completely ignored? The elder occupying the middle seat rose and read a chapter from Romans and gave a talk, after which he drew two small boxes from the pulpit, put in his fellowship and handed a box to each elder beside him, who put in their contributions and passed the boxes to the deacons, who sat upon the first seats below and who waited upon the audience. They administered the communion the same way. They prayed and the elder announced: "Brother Ellmore, from America, is present and will now address the audience." But I didn't know whether I would or not. I went that morning to the chapel loaded to the mouth, but from what I had experienced I was completely dumbfounded. However, I rose and made an effort, but in my judgment it was a failure. By Lord's day night I had about returned to consciousness and was in fair condition to preach.

In a few days our house was full and people began

to confess the name of Christ. This gave the alarm and the denominations decided there was an enemy in the camp and they began an opposition meeting, which was the most remarkable, unreasonable and extravagant opposition I ever witnessed. The citizens had built a military drill shed, one hundred by sixty feet, to be used by soldiers in bad weather. All the churches in town, except the Catholics, united, put a rostrum across one end of the building, upon which they placed instruments of music, and they collected a large choir of singers; and so anxious were they to assist (?) in the great work that preachers preached, singers sang, players played, visitors visited, solicitors solicited, and some of their preachers went into the country and preached in the schoolhouses, and verily they made a great effort, but it was not successful. Both meetings held six weeks. We had a week the start, and they held a week after we closed. All things considered—the twelve preachers, large choir, many musical instruments and the untiring efforts upon the one side, and but one preacher and a quiet effort upon the other side—we had eighty-four additions and they had *not one*. I doubt if the equal was ever known. Had it not been for the opposition we should have had a great many more—they cut off our resources.

But I must tell our readers some of the characteristics of Canadians. (1) They are a very quiet people. They seldom engage in loud hilarities. (2) They are devout; great Bible readers; instant in prayer. (3) They are faithful. Seldom fail to meet and worship. It is not expected that the elders will round up the members once per month. A Sister Gordon told me they drove forty-four miles round-trip every Lord's day. A brother told me he walked fourteen miles the

round-trip. I wish to acknowledge here that it has been a great help to me to meet and worship with this faithful people. I had impressed upon me two things which before I saw through a glass darkly: First, that the contribution—fellowship—is a part of the worship, and that each member, able and capable, should observe it upon every first day as the Lord has prospered them. Second, that preaching, being to and for man, and not to God, is not strictly worship, but a work. If the sermon were discontinued at the hour of the public worship, and the elders would take charge and for an hour call out the talents of the brethren, three very important things would follow: (1) We would do what the book requires; (2) churches would brighten up and become active and useful; (3) we would have fewer “restorations” in protracted meetings. But people learn very slowly the things they do not want to know. After the church had done her duty to God in observing the true worship, it would be eminently proper for the evangelist to engage the attention of the audience in preaching the gospel.

LAWRENCEBURG (IND.) REVIVAL.

Lawrenceburg is quite a city, located upon the north bank of the Ohio River, twenty-six miles below Cincinnati. My introduction to the city was from a letter written me by a Brother A. G. Tebbs, who called me to assist them in a meeting. The letter informed me there was no congregation of Christians in the city, and for want of something better he had been meeting with the Y. M. C. A. people.

I arrived about sundown, Saturday evening, March —, 1876, and it was snowing very hard. I asked a

man to point out A. G. Tebbs, if present, and he beckoned to him, and, instead of a man in the meridian of life, as I had expected, behold, there stood before me a beardless youth, slender in stature, about twenty-one years of age. "And is this my source of help?" And he said, "yes." It would have been easy for a man posted in humanity to have seen that I was disappointed, and I replied, "You do not fill the bill at all." He took my baggage and said, "Follow me." In five minutes we were in the best furnished grocery house I had seen. Brother Tebbs said: "Help yourself." But I asked, "Where is your home?" "Right here." "And what will you do with me?" "Isn't this good enough?" "Yes, for ordinary occasions, but I want a room where I can warm up and rest and collect my thoughts." I was engaged to lecture to the Y. M. C. A. that night. Brother Tebbs picked up my satchel and bade me follow him, and we were soon in a hotel, where I had a room assigned, plainly furnished, and a grate as cold as January. Brother Tebbs whittled some shavings, struck a match, and said, "Now enjoy yourself," and departed. We had a fairly good audience at the lecture and I preached to them the gospel, which gave me the opportunity of scattering the news of our meeting.

On Lord's day morning, we took possession of the Baptist chapel, which was large and well located, but seldom used by the owners. The first meeting we had perhaps twenty-five persons present. During our first week we gained a few. One day I said to Brother Tebbs: "I am not satisfied." "What is wrong?" "I want more hearers." "Why, you are having the best audiences of any preacher in the city." "Is there a printing office in the city?" "Yes, three of them." I drew a circular and said, "Bring me one thousand

of these," and in two hours the bill was printed, and these I put upon gates, put them into the hands of school children, left them in livery barns, shops and upon corners. In three days our house was crowded and some were left upon the sidewalk and vehicles were driven up in the street. We held the Baptist's house three weeks, and, though not in use by its owners, they opened the doors and let us go out.

Just before vacating the house, I said to the audience: "We have forty-nine members and I would like to have one more." The next morning, as we were assembling, a large German came to me and said, "You vants another choiner; I's dat man." "Do you want to make the good confession and be baptized?" "Yis." We were then shut out; we had no place to meet. We held twice in the city park but that was too cold. The city authorities said: "There is an empty hall on the third floor in the courthouse; you can have the use of that." The hall was seventy feet long, and the first night it was crowded, and on invitation thirteen came up, and, after dismissal, three more came to me who could not get to me because of the press. We continued three weeks in the courthouse. During that time I visited from house to house, and from street to street. I met and talked with people upon sidewalks and rode with men in delivery wogans, and it is safe to say that by that time the people of the city were well aroused. In one of my rambles I knocked at the door of a citizen, was admitted, and, first gaze I met a very old man, sitting in a large rocker, and at that moment in loud tone said a woman, "Oh, father, that is Brother Ellmore." The women had been attending the meeting and they recognized me. And the venerable father said: "I was just asking mother if she thought Brother Ellmore would baptize as old a

man as I am," and I replied, "I will baptize any man who is a gospel subject." And he said, "I believe that Jesus Christ is the Son of God." "That will do; you can be baptized here in your room; or, if able, you can go to the river."

The next day a large gathering met at the river and many were the wild remarks made: "Better have his grave made and take him there from the river; he will not survive the ordeal." The water was very cold, but he stood the bath very well, and the next day he walked almost a mile to the meeting. He said to me: "Brother Ellmore, for seventy-five years the subject of baptism has caused me great anxiety; I was sprinkled when an infant."

Brother McChristian was ninety-one years old when he was baptized and he lived two years and died in the hope of eternal life. As to Brother Tebbs, whom I regarded at the beginning a slender prop, was the son of a widow who had brought up a family of six, five boys, all of whom became good men and all except one obeyed the gospel and became members of the Church of Christ. And, while I have met many zealous men who were active workers in the church, it is a pleasure to me to say that in point of zeal and activity I have never met one who was superior to Brother A. G. Tebbs. We continued in the courthouse just three weeks, making six weeks, and closed with a new body of one hundred and twenty-four, about seventy-five of whom were immersed. And by this date, forty-seven years, I suppose more than half of them are fallen asleep.

OWL PRAIRIE REVIVALS AND CONSEQUENT REFORMATIONS.

Owl Prairie is a very fertile valley in Daviess County, Indiana, near the west branch of the White River. Tradition says it took its name from an influential Indian, whose name was Owl. As early as 1815, white people began to settle there, and, among others, was Isaac Ellmore, my grandfather, and to him they gave the name of the township. The first settlers were industrious and honorable, but there came among them those who engaged in horse racing, dancing and drinking, and for many years there was not a school-house nor a chapel in nor near the Prairie and many grew up in the wilds of sin.

In 1820, my parents married and settled in the Prairie and remained there eleven years, when they removed, one hundred and forty miles, to Frankfort, Ind. And when I was ten years old my father hitched a poor team to a plain old wagon, in which the whole family took passage, and drove to the place of their early home to visit our relations. At that time I had never seen Owl Prairie, and there I witnessed many things new and exciting to me. There I saw the first horse race; the owners risked fifty dollars apiece and I suppose there were many side bets. Gambling and drinking and dancing were common among the lower classes, and having never witnessed such things they made lasting impressions upon my mind.

Time rolled along, and in seventeen years I had become a preacher—I was trying to preach and my relations in Owl Prairie heard of my efforts and invited me to make them a visit and preach to their people. But what an undertaking! I might succeed in part among moral people, but the scenes I had witnessed

there when ten years old made such a work impossible, I thought. But in seventeen years from my first visit society had made great changes for the better. The faithful few had called a few and converted a few and had a congregation of about thirty members, and the citizens had built a schoolhouse.

We began on Saturday night and the house was full at first call. I remained five days and the audiences increased rapidly. I baptized one old lady and exhausted my stock of ammunition and we closed. During these few days the brethren planned the building of a house and we fixed the dimensions at thirty-six by forty-four. And one of the elders said, "Son, son, the house is too large; you will never see it filled." One year from the next January we met in their new house and the first call the house was full, and they continued to come until at some sessions there was nearly one-half of the people outside. People came on foot, on horseback and in big wagons, and in every short time sinners were confessing the name of Christ. The weather was variable, changing from heavy snows to copious rains. We conducted the meeting eighteen days and closed, having added ninety-one to their membership, sixty-four of whom we immersed, and forty-four of them were men. This was a great meeting truly, but it was only the beginning of the great work there, as we shall see. The next October I assisted them in a short meeting and we baptized about twenty-eight. Then for several years my visits were fewer, but we always had a few additions at each visit. And then in about seven years I worked with them eleven days and added sixty-five more. Then for some years I remained away, when I visited them again and labored a full month and we added one hundred and twelve to their membership, so that within

about twenty-five years about five hundred were received under my labors. But this was not all. During these years many were added through the labors of faithful preachers.

But, after this wonderful reformation, I must say, in deep sorrow, that the man of sin crept in, and, being led by a preacher who is the son of one of our great preachers and an author also, divided the church and was a prime mover in building a house, and soon they had a body which they designated "The New Christian Church," and now they are a "church" fully up to date. But, oh, the tears of sorrow shed, the heartaches caused by this evil work and the breaking of our influence in that community remain unsettled, and all of which will come up at the last day. And what sights will be seen there!

But in justice to those faithful men and women who gave of their means and time and prayers, who cleared away the rubbish, built a chapel and supported faithful preachers, I must give my hearty recommendation. The names of a few of the leaders in this great work are the Dillons, Moores, Ellmores, Hannahs, Smileys, Ketchams and Stalcups; and the most prominent among them, who stood firm for more than fifty years and gave of his means and his time and his prayers, and died without a spot upon his pure life, was Wm. E. Ritter. Peace be to his dust and eternal joy to his soul.

A SAD EXPERIENCE.

While en route to California to attend the bedside of my son, Austin, whose sickness terminated in his death four days before my arrival, we stopped in Benson, Ariz., for breakfast. Walking up the street, I saw

a pool of blood upon the walk, and, upon inquiry as to its source, I was shown in a narrow hall the body of a young man lying upon a stretcher, covered with a sheet. I stepped in and conversed a few seconds with the attendant and learned that the youth, who was a bright young man, but very wicked, had hemorrhage from the lungs and had gone to Benson for his health and that in company with three others he had gambled until midnight, and, turning his head from the card table gave one hard cough, his mouth filled with blood, he rose and went to the door, and the blood gushed in a stream from his mouth, he fell, and in one breath he was dead. His body was to be sent back East to his mother!

At that time my dear boy was dead at Riverside, Cal.; died also of lung trouble. And while I thought my own cup of sorrow was too bitter for me, I could but contrast my case with that of the dear mother, who was waiting to receive all that remained of a wicked boy, while my boy had lived five and a half years faithfully the Christian life and died in the hope of an eternal weight of glory.

For that mother to think of the past life of her boy was a source of sorrow, while to think of the life of my dear boy gave me great joy. Even if death end all, there are many sorrows which are worse than death.

A TRYING ORDEAL.

At 2:05 P. M., July 4, 1889, I boarded the train in Frankfort, Ind., for Nova Scotia. At midnight I arrived in Sandusky, Ohio. Waiting but fifteen minutes, I boarded the train for Boston, and at 11:00 P. M. Friday, I was on the shore of the Atlantic. Learning

that the steamer left Boston Harbor at noon, Saturday, I sought a hotel and slept till morning.

On leaving home I had provided myself with what I thought would be enough of money to carry me through, but upon coming into the city of Frankfort (I live six miles in the country), I found a box of medicine for our daughter, who has consumption, which, with express charges, called for \$4.66, and, taking this small sum from my closely calculated sum I feared I had shrunken my purse until I would not have sufficient to take me through, but there was then no time for delay. I must board the train in just so many minutes.

Upon arriving in Boston I learned the ship-fare was \$7.00 instead of \$4.00. My remaining amount of cash on Saturday morning after paying 75 cents for a six hours rest on an ordinary mattress was \$3.15, and yet no breakfast. Being in a city of three hundred thousand inhabitants and not a face which I knew, and almost out of money, my situation was not by any means a comfortable one. But I exercised faith in him who had said: "I will be with you."

In the existing strait I decided that the friends of my Master would be friends to his servants, so I sought a city directory and looked for a Christian church, of which I found two wearing this name, and since church reference is given only by name of the pastor, I must depend upon finding one of these. Going to one of the Chapels I learned that the pastor of this parish lived three-fourths of a mile away, whom I sought without delay. A black maid servant answered my call and offered me a seat in this palace. Soon the minister entered. I introduced myself, gave him my name, profession and my residence; told him I was a stranger and needed a little encouragement, but he

promptly informed me I had come to a poor place for encouragement, which statement proved too true. I told him I needed four dollars to bear my expenses to the end of my journey. Said he: "You will please excuse me. I have a sick friend and I am sick myself." "Have you been compelled to abandon the ministry?" "Oh, no, sir." "Then you could spare me that amount, and I promise you you shall have your money promptly. I have a watch here which I will leave with you as security until you get your money." "You will please excuse me, sir," said the man of the cloth. "Well, could you inform me where I could find a friend?" "No, sir, I could not. Please excuse me." "Certainly, sir, you are excused," said I.

As I walked down his marble steps this scripture rushed into my mind: "Inasmuch as you did it not to one of these little ones which believe in me, ye did it not to me." I left that palace not with increased confidence in a certain grade of preachers.

On my way back I stepped into a shoe store and related my story, and the proprietor took an interest in my welfare, and directed me to a Baptist S. S. man, whom I found in his study, to whom I introduced myself and told my story, and said he: "Now, my brother, it is no disgrace to be a little short sometimes, but it is often inconvenient. Tell me how you came to be in this condition." I related the whole matter of having left home with just enough of money, of the box of medicine which came unlooked for at that time; gave him my name and my church membership and my position upon the Leader staff and my clergy railroad permit; showed him several letters addressed to me at Frankfort, Ind., and "Moreover, I have a good watch here which I will leave with you as security." Drawing \$5 from his pocket, he said: "I

don't want your watch. I hope you will have a safe journey. Send me the money when you get through."

It gives me great pleasure to recommend such men as this, for he was not such as the pastor whom I met in the mansion. And, furthermore, it gives me the opportunity to express my faith in the attending Providence of God. The name of this good man is E. W. Carey.

At noon, Saturday, I took passage on the steamer Halifax, bound for Halifax city, capital of Nova Scotia. Our crew and passengers numbered about 400 souls. The captain and his crew were very clever men and did all in their way to make the passengers comfortable.

I had often heard of the beauties of sunset upon the ocean, and now for the first time I had the pleasure of witnessing the scene. The sky was clear and the atmosphere was sufficiently breezy to gently stir the great deep. After the golden orb had hidden his face, Miss Luna presented one-half of her face, and we called to mind a stirring sentence of the sweet singer: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

At this lovely hour perhaps one-half of the passengers were on the top of the ship. Two young ladies struck up a song, and I drew near and we sang three songs, "Whosoever Will," "Rock of Ages," and "Sweet Bye and Bye." After this we talked a few moments, I remarking: "Now we are shut up to this boat and to the mercy of God," and we bade each other good night and went down to our rest.

The next morning—Lord's Day—when I awoke the sun was shining in all his glory, but many were seasick. The steward told me the night before that my

berth was the more favorable, as the motion would be "fore and aft," and I would be less likely to become sea-sick; but I was nauseous and could eat no breakfast.

When the sun had reached almost his zenith the captain came to me and said: "We are accustomed to having divine service upon the Sabbath. Would you conduct the services?" I said: "Yes, if you can find none who can do it better." "We will depend on you." At the ninth hour of the day—three o'clock—the dinner being over, we assembled in the cabin, and we had a pleasant, and I believe a profitable meeting. My theme was, "How to read the Bible," and my main emphasis I placed upon the book of Acts—who wrote it, to whom did he write, and for what. Some came to me and congratulated me for my discourse.

At the appointed hour, 6 P. M., we arrived in Halifax harbor, and learning that Bro. Braden was delivering a course of lectures in the city, after some inquiry I found him in the Academy of Music and heard him deliver one of his masterly discourses to perhaps one thousand hearers. His theme was, "Can progress outgrow Christianity?" The speaker showed that progress could never outgrow *truth*; that one and one are two, and all the art, science and literature could never make more or less out of it. And if Christianity were true, and this he was ever ready to affirm, then no system could ever outgrow or supersede it. And in affirming Christianity to be true he would undertake to show that all it embraced, all that is real in all other religions in the world, and contains much that none of them have; and on the other hand, that Christianity, stripped of all other systems, gets rid of all errors. It was a thrilling subject and handled in a masterly way. Broadgaugeism and liberalism were wrecked and

stranded by the wayside and left as wood, hay and stubble.

The three lectures of Brother Braden's to which I have listened have impressed me with two things: First, the higher importance of the scheme of redemption; second, the greater necessity of the disciples sticking to their plea. *i. e.*, of preaching just the divine word, no more and no less. Perhaps none but the toiling preacher fully appreciates such a life as that of Brother Braden.

Having treaveled near fourteen hundred miles, I am now at my destination and will begin the work in the Masonic Hall at 8:00 P. M. this evening. The weather is now cloudy and cool. I must have fire during the day and blankets at night. I hope it will not snow, but it feels much like it might.

A. ELLMORE.

Picton, Nova Scotia, July 10, 1889.

CHIMES

The best chastisement we can give an enemy is when we find him in need, do him a favor, and while holding him tell him about the church and heaven .

Man is not consulted as to the time and place of his birth, nor as to the date of his death; but we are consulted as to whether we wish to have a home of happiness over there.

How old are you, Willie? "I am five. I was wonst but four." And didn't it require a long time for you to come from four to five? "Yes, about two or three years."

Do men pray without ceasing? I think some of them do, at proper times and places. But perhaps many of them cease without praying, even without beginning to pray.

In big revival. "Lady, wouldn't you like to go to heaven?" "Do' kno'; we're moving to Arkansas, but you see John, and if he decides that we turn and go to heaven, I have no objection."

The man who would prune off the faults of others and let alone his own, is like the man pruning the great oak, who stood out from the trunk and sawed off the limb! The limb fell, but so did the man.

God works fertility into the soil and man works that fertility into his crop. God works into man the will for salvation, and man works his way to heaven by the will of God.

The objections to his sermon were: (1) He reads his sermons; (2) he is a very poor reader; (3) his sermons are not worth reading. Surely, these objections are sufficient.

When I was a poor boy I wept for an opportunity. Now, behold, at the setting of life's sun I am so pressed with opportunities that I can hardly decide which to do first.

Better the thousand persecutions from men, for our strict adherence to right principles of the faith and good works, than to be censured by our divine Master for having broken his divine law once.

It is worth while that Christians consider the obtaining of property, but there is another important thing to consider, and that is how to use this treasure. Money may become a blessing or a great curse.

The question has often been asked, How can we reach the masses? Well, did not the apostles reach the masses? And how did they succeed? By reaching the individuals, was it not? And the commission still reads: Preach the gospel to every (one) creature.

Style in speaking is an ornament much to be admired, and may be defined thus: Say the proper things, say them in proper language, and leave unsaid everything not connected with your subject.

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Let us not demand that events shall come as we wish them, but rather be satisfied with them as they come. Since all things work together for good to the true believer, let us take it that God controls events, and if we do our part God will do his part, and we shall travel the best possible line for us.

The preacher who reads indiscriminately many books but fails to study carefully the one Book, may broaden his channel but he will not be likely to deepen it.

A man's title may be an honor to him, if he honors his title. But if he is a man of integrity and keeps his word, he needs no title.

The original design of the preaching of the gospel was to save sinners, but a class of salaried clergymen have found it more honorable and profitable to them to entertain saints.

"Complain not, then, reader, of your want of leisure. Rather thank God that you are not cursed with leisure, for a curse it is in nine cases out of ten."—(Mathews.)

Just enough of work, properly adapted, is about the proper estimate, but no work is worse than overwork. Many people are injured by the lack of honest labor.

If you should attend the great feast observe the following: Show no partiality; treat all, the rich and the poor, with the same respect. If you see one who seems crestfallen, make an effort to raise him up. Suggest to him that tomorrow's sun many shine more brightly than that of today.

True religion gives great peace, but the lack of it is often the source of great sorrow. Then, it is not true religion which is the cause of the great commotion in the world, but it is the need of it.

He who would attain to the end of an eventful journey should observe four things: (1) Start right; (2) keep right; (3) do not turn back; (4) vigorously press right on.

The humble think the great are happy, or should be, but feeling their own weight of cares and annoyances they wonder why the poor are not happy. The rich are overburdened, the poor are neglected.

Do some people conclude that the shedding of tears betrays weakness? Not so; but it is the evidence of greatness within. Rejoice with those who rejoice, weep with those who weep. Tears of affection cause the seeds of eternal life to spring up in the heart.

I was glad when they said unto me, let us go into the house of Jehovah. If we do not take delight in the worship of God, we are not yet devout servants. It should be to us the most delightful place on earth.

If men would feel the need of prayer and possibly learn the utility of it, let them go out to sea. Prayer is suggested and often engaged in when men are in imminent danger. But Christians pray at any time.

One of the wonders found in God's great Book is its great variety and yet its perfect unity. When perfectly understood, every truth agrees with every other truth it contains.

The Chinese, seeing some white people dance, said: "Dancing might do for exercise for children, but when we see older people dance we ask: 'Why not have your servants do it for you?'" In some cases this might do, but not in all; often servants are Christians.

There are three things which infidelity can not do for man, and they are important things: Make a bad man good, make a good man better, nor give any man, good or bad, one ray of hope beyond the grave.

The man who prays earnestly for the things which he needs, will always have the patience to wait God's own time to bestow. Pray without ceasing. God knows best when to answer. Don't ask him for things you don't need and can't use.

One of the evils of a bad book is that it can not repent—change; and another is, if you persist in reading it, it may put you beyond where you can repent. Beware of the tare sower.

There are three very important qualifications which every man becoming a preacher should possess, viz., character, talents and religion. These three, and the greatest of these is—the one he lacks most.

It were better to have loved
 If the loved to us were lost,
 Than never to have loved
 And never known the cost.
 It were better to have lived,
 Even counting loss and gains,
 For who has known the bliss of life,
 And never felt its pains?

John, I must inform you we have two great helpers in our community; one helps men to live and the other helps men to die, and you will not marvel when I tell you one is a faithful preacher and the other is a saloon keeper.

The man who is desperately wicked is a long way from heaven, but heaven is at the door of him whose heart is subdued, and in true penitence cries out: "Lord, what must I do to be saved?"

It is eminently proper for a man, every man, to possess religion; but the important investment in this is for him to have a religion which shall entirely possess him.

One hundred years ago a large volume was taken as evidence of the superior talents of the author. Not so now. Authors now, in order to be read, must be brief, pungent, clear, concise. Their words must burn. It is a waste of time and money to make and sell a book for two dollars whose truths can be condensed and sold for fifty cents.

Science alone cannot determine our origin, our duty, nor our destiny, and for a religious basis it is worthless. But following divine revelation, science enforces many important truths:

Divine revelation shows us the why,
Science, agreeing, may help to apply.

The Christian who does not possess divine faith, hope, love, joy—in short, who does not seek to elevate the religion of the Master and strive to raise up fallen man—is the worst counterfeit known in the world.

They say, Bro. Evener, you have had a time trying to reconcile Bro. Holdback. "Yes, he has worried me a great deal." And it would seem that you have worried, Bro. Holdback, as much? "Do' kno' 'bout that, but I'm sure I tried."

The more we learn the more we know how little we did know. If everybody knew how little everybody knows, all would be surprised to learn how little everybody knows—except ourselves.

I do not feel like criticising the works of nature, nor that creatures do sometimes change customs, for we fancy some of the new customs more than the old; but there is one practice which I think all would like to see renewed, viz., that hens would begin again to lay fresh eggs.

How much did Bro. Goldbrick leave? Oh, he left it all. He was never known to send anything over in advance; he took nothing along with him. Oh, yes, his large estate is all here, just as he left it.

When God created man he was simply man, and God called him man; and after six thousand years of change, strife and dissensions, he is still the same creature, not an additional member to his body nor talent to his mind, and we have no evidence that he is going back to his primeval, his "tadpole" state!

I am not as anxious about wages as I am about work. Let me have all the good work I can do in this life, for I am quite sure I will receive my full wages in the next life. We shall all get due credit over there. Let us have the interest here, the principal there.

There is one kind of secrets which we would not object to the worst tale-bearer revealing on us, privately or publicly—the good things we had done quietly and secretly in the name of the Lord.

All church difficulties and personal wrangles between brethren, not settled here, will be settled there, and the evidence will all be in, and court will be set when we arrive. Are we all ready to hear the decision?

It requires but a few years for a congregation to become in membership another congregation. Look over a church record of forty years and see how few of them are there now. It is sad that we shall meet many of our early associates no more here; but as the church decreases here, it increases there.

What is the profit of the tree though it bloom beautifully in spring and grow thriftily during the summer, but in autumn it bears no fruit? So is the church member who promises that he will do something but never performs.

I never got the idea that I was so important that I could move the world—no, hardly so much as a very small hillock; but there is a small substance composed of many important particles which each one can move, viz., himself.

Every true believer in Christ is such by choice. Not so with every unbeliever. Many tender little ones have had infidelity forced upon them before they were able to resist it. And this urges parents to keep a close watch for bad books and for evil associations among their children.

In one sense the miser and the egotist are similar; they both talk to the people about themselves. One about what he has, the other about what he thinks he has. Both are liable to be mistaken.

There are two sources of freedom allowed men in this world: One is from God, the other is from the wicked one. The devil allows men to do what they please; the Lord allows men to do what he commands them to do, and both offer wages.

If all men who aspire to human greatness would change their efforts to divine goodness, we might very soon expect the millennium to usher in. But most men would rather hear fables than truth.

A man might not venture himself into a building all ablaze to rescue a sound sleeper, but it would be a crowning act for him to rush in before the fire had gained headway and rouse the sleeper and assist him to escape.

It is sometimes an easy task to convert and save the wicked man, while it is often impossible to make a Christian of the moral man who thinks he is already a better man than the average church member. But why draw such a contrast when he has continually before him the perfect model?

Let us not fault that brother for an occasional criticism upon our work. His estimate of us may be nearer the truth than the estimate we put upon ourselves. "Woe unto you when all men shall speak well of you, for in the same manner did their fathers to the false prophets." (Luke 6.)

We could not weld two pieces of cold iron, neither can we weld them though one piece is at the welding heat and the other piece is cold; but how easy to weld them if both pieces are at the proper temperature. Illustration—two brethren at variance.

The Christian whose heart is filled with gratitude and praise does not allow transient clouds to discourage him. He rejoices when the moon is full and when the moon is dark; he has his lantern trimmed and burning.

Men often censure the hog for the lack of sociability without investigation; they say he is narrow, avaricious; but test his affability in the following way, throw an ear of corn to twenty-five hogs and they will all come forward to dine, not waiting for the second invitation.

If you would stand fair before the world and enjoy the perpetual flow of divine grace, enter no association and travel no path which, if the Savior were here, you could not invite him to accompany you. We are always safe in his company.

Ofttimes a word by preacher sent,
Though by him faintly spoken;
Will reach beyond its full intent
And soothe a heart that's broken.

We may consider the influence of the pen, the press and the sword, but by far, in its bound, the most potent, comforting and the most sublime is the power of the preaching of the gospel. Other powers fade away; this endures.

Yes, Brother Holdback is a fine man, a good neighbor, loans everything he has, he is a great factor in society, people gather at his house for feasts, and, but for the lack of one thing, which, if he possessed, he would be one of the most useful members in the church; he lacks—but I wouldn't say much about it—he lacks religion.

It is a great accomplishment for the gifted man in conversation to be able to speak well and to know when he has spoken the right things and where to stop. The cake is sometimes injured being baked too much. Pascal says: "When we meet with a natural style we are surprised and delighted."

"John, have you examined the lambs? Some of them look poor and weak."

"Yes, father, we looked them over carefully and they are infested with vermin."

"So? Whence came those pests, John?"

"From the old sheep, father, I s'poze."

If the scriptures had read, It is easier for a camel to go through the eye of a needle than for a poor man to enter into the kingdom of heaven, there would be some excuse for, and some reason in, men making such great efforts to obtain wealth.

You complain because of the opposition you have received. So much the better for you if it were for doing good. But for this some great power within you might never have been utilized. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for great is your reward in heaven

After dark the landlord saw under one of his favorite apple trees in the garden a moving object and called out, "Uncle Remus!" And, sure enough, Uncle Remus responded with, "Well now, boss, strange that a Christian can't go nowhar to pray 'thout bein' 'sturbed!"

If I knew that the boundless goodness and the sovereign grace of God were sufficient to save me without accepting Christ and being immersed, or even becoming a man of prayer, I would be ashamed to ask him to do it.

The soul who refuses, or even neglects to look up to God in humble submission to his will, can have no hope that God will look down upon him in the bestowment of the riches of his grace. Draw nigh to God and he will draw nigh to thee. Ask and ye shall receive.

Brother Optimist: "Prosperity is in easy reach; you can see it in the air."

Brother Pessimist: "Yes, plainly; see that great airship letting fall some heavily loaded bombs upon the shivering, hungry, innocent people of the city? Yes, this is 'prosperity,' and the work is growing; the 'air' is being rapidly supplied with these ships of 'prosperity.'"

The true Christian is the only really happy man in this life. People of the world and for the world occupy the narrow space between their cradles and their graves, but the people of God live in the present, in the past and in the future. Their statute book covers every inch of the way from Eden to the judgment, and points out every duty along the line.

It is not because the moralist despises Christianity that he refuses to accept it, for he knows that the highest grade of morality is but half way to perfection; but by living a professed life of morality and ignoring Christianity he is able to live the life of a respectable sinner. Morality is right, but the Bible requires that we honor God by a perfect obedience to his law.

No one will be blamed for doing good upon Christmas day, but how about making a Christmas day in order to do good? New moons, Sabbath days and feast days were all done away in Christ. The Lord now has but one public day, the first day of the week, and he is very strict upon the church in regard to their duties upon this day. We have no right to make Christmas a sacred feast day.

Wealth which comes to us without effort usually goes from us secretly, leaving no blessing. The victory we prize most highly is the one we gain after a hard-fought battle. For example: Take the man of seventy, who obeyed the gospel when he was a poor boy and all these years he has been an industrious worker and a faithful Christian. What a stay to the church is he.

Please notice the fearful consequences of idleness. Why was that man rejected? Had he been profane, or drunken, or a thief? Nothing of the kind is alleged against him. What, then, had he been doing? He had been doing nothing! And he is called a servant, but he became an unprofitable servant. And what must be done with such servants? Listen, O ye ends of the earth: Cast him out into outer darkness; there shall be the weeping and gnashing of teeth. (Matt. 25.)

It requires but a small amount of fuel to start a flame, but it often takes a great deal of labor to extinguish it. I once knew the small pittance of a load of hay to start a flame in a church and it kept burning until it consumed the body. The members wrangled until they quit meeting and they sold their house and many of the members strayed away into the wilderness.

If some doctor could compound an infallible remedy for heartache, which would cure all manner of heart troubles, I think his sales would be greater than for all the patent medicines known. Sometimes when a doctor treats a case which is complicated, and the patient dies, the doctor calls it "heart trouble." And yet we have an infallible remedy for all heartache and it is offered gratis and but few take the remedy.

"No, I didn't attend the worship on Lord's day. You see, we can't all go and leave grandma alone; grandma has spells or sumthin'." But I dropped in on Monday and found grandma alone; not a soul was to be found on the premises. It is strange that grandma can't stay alone two hours on the Lord's day, but she can be left alone all day on Monday.

"How do you manage to raise such bountiful crops of corn, Brother A?"

Brother A: "They come of praying and plowing."

Brother B: "Guess I'll try the plan."

The next year Brother B had a poor crop, as usual; the plan, he said, didn't work.

"What was the matter? Did you pray?"

"Yes."

"Did you plow?"

"Not much; didn't have time."

In order to justify the many religions of today, I have heard the following: The miller cares not which road you came, so you brought good wheat. This is misleading. There are many mills, and many different roads leading to them; but there is but one Christ and he built but one church, and there is but one road leading into his church. Christ says: I am "the" way, and "the" truth, and "the" life, and no man can come to the Father but by me. Beware.

We are told of a people who took up the doleful lamentation: Alas, the summer is ended and the harvest is past, and we are not saved. I would plant a small crop and plant it late, rather than have no crop, but where is the farmer who, after trifling away the precious palmy days of summer would go out to plow his corn after it had been stricken by frost?

I notice that successful farmers now suggest late culture for corn; they say run through with a light one-horse cultivator after the corn is in silk. Try this on a dozen rows and mark the result. And may not this rule apply to the youth in a moral sense? Then, young sister, don't quit school too soon. Young brother, don't be in a hurry to leave the dear old home, and all, every one, stay in the church unto the winter of death.

In compounding a remedy for a sick man there are two things which the doctor must observe and they are equally important: First, what he must put in; second, what he must keep out. For though he might include every important item, yet one wrong dose might neutralize the whole. And is there not great danger in preparing and delivering sermons?

"Sam, dey say ole massa is dead."

"Yes, he's dead."

"Don't you think he's gone to heben?"

"No, sah, I think not."

"Why, wasn't he a good man?"

"Oh, yes, he was a good man."

"Then, why don't you think he is saved?"

"Well, always befo' when he go on a journey he talk a long time about it and make a good deal of preparation, but this time I neveh hea'd him say a word about heben, nor make any preparation."

No man should be either praised or blamed for the quality of the blood which courses his veins, nor for the color of his skin, but every man will be held to a strict account for the number of talents given him. Then, this being true, I would rather take the man's chance who had few talents and had used them to the full measure than to be the man who had many talents and buried them in the earth.

To me the twilight is the most delightful hour of the twenty-four. The day is done and the hour of sacred rest and of sweet meditation has come. It is the golden clasp binding the departing day and the refreshing shadow of night. It is then that the true Christian folds his mantle and lies down in sweet repose to rest. Seeing these silvery orbs, it is then that the "heavens declare the glory of God."

You say, brother, that the Lord has permitted you to live so long in order that you may do good? Probably, but there may be another design in this extension of mercy; it may be to allow you plenty of time to correct the many mistakes you have made.

There lived near me, when I was a boy, a corpulent old man, whose name was Bacon, and he was the most extravagant story teller in the community. Said a funny boy of him: "It is a wonder the old man don't turn to soap."

"Why?" asked one.

"So much Bacon and so much lie." Maybe his was not the right kind of lie!

We have heard much said by preachers as to the Christian receiving the Holy Spirit through the word, which I'm sure is true. But have all considered that in the days of the apostles the world received the word through the agency of the spirit? So we can't have genuine Christians without the power of the word and the influence of the Holy Spirit. This divine combination can not be separated.

Blessed is everyone that feareth the Lord, that walketh in his way, for thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table. Behold thus shall the man be blessed that feareth the Lord.—(David.)

Do you say that influence is eternal and that we exert influence over those with whom we associate? Yes. Then, shall we exert an influence over men after we are dead? Yes. Then I am perplexed, I ponder, I marvel, I am lost in profound reverie. And what shall the end be? But there is no end!

The worst man in your neighborhood is worth an effort; urge him to attend the meeting; he might yet

hear and be saved. And I have known some very bad men to become the most zealous in the church. They knew the deceitfulness of sin and were capable of warning others to avoid the broad way.

AT SEVENTY-SEVEN.

You once were young, but now you're old,
My friends reluctant say;
But though this truth I'm often told,
I'm sure it's just that way.
They say I can't remember dates
As in my boyish pride,
But I remember through the gates
My first, lone horseback ride.

The winding path, the well-worn trace,
Which led to strictest rule,
Where introduced the happy place,
The charming spelling school.
And when the class three times had spelled,
The words went round and round;
How anxious all the spellers felt
To see who last went down.

Then days went tardy, trundling by,
The years how slow they ran,
How many tedious years till I
Will be a full-grown man.
And when that far-off day had come
That I was twenty-one,
'Twas not all joy! What! Quit my home
As many youths had done?

Well, then, I'd read: "Not good for man
In this mad world of strife
To be alone," he needs a mate,
And so I took a wife.
When Lizzie took my hand to share
My joys or what might come,
We'd work and pray, no pains we'd spare
To build a Christian home.

For more than forty-seven years
She lived the faithful wife;
At home she toiled mid hopes and tears,
I, in the fields of strife.
Our home was blessed with children true,
A Bible number, seven;
But soon, alas, I had but three,
For four were gone to heaven.

And when it came my wife must go
My heart was filled with gloom;
No roses in the garden grew,
But clouds filled every room.
What must I do, where can I go,
To drive away my grief,
No mountain, dale or hill below,
It seemed could give relief.

In days I sought the busy throng,
At eve, the quiet grove;
My heart was sore, the days were long,
I needed one to love.
But who is she to take this place,
Not one of great renown,
But one of love and truth and grace,
So I married Mattie Brown.

And now eight years we've pulled together
By never losing heart,
In sunshine or in stormy weather
We've tried to do our part.
We've sown broadcast the precious seed
From lake to gulf and plain,
And when the people gave good heed
We'd rise and sow again.

You ask if Mattie did her part
In labors we must meet,
Why, sure; she'd cook and dust and sweep,
And sometimes washed my feet.
But now you say that in my walk
My steps are quite uneven;
But, pshaw! I write and preach and talk
And *only seventy-seven*.

THE FAITHFUL FEW.

In good old days of long ago
The people met to pray,
And though the screeching winds would blow
And snows would blind their way,
Or scorching sunshine lent its power,
Or mud was e'er so deep,
They ne'er forgot the sacred hour
Which they were pledged to keep.

But now, though every valley's filled
And bridged is every stream,
And autos fly by hands who're skilled—
Men feast and play and dream.

But, John, we ought to go today
To this important end,
That this is not our preaching day
And some will not attend.

But many worthy neighbors, John,
Will go when in their mood,
New hats and shoes and suits they'll don,
And say the preaching's good.
Yes, surely we should go, Morire,
While in our wonted power ;
But you remember that hind tire—
H'm, the clouds portend a shower.

His grace will never fail us, John,
If we are only true,
And the time is close upon, John,
When he will save the few.
But Brother Slojon and his folks
Will come to take a meal,
And did you notice that the spokes
Were loose in that hind wheel?

But, John, the broad way's crowded now,
Of this there is no doubt,
And were it not for the faithful few
The light would soon go out.
Then, what the fate of others, John,
Who make this great ado
Of games and rinks and picture shows,
Were it not for the faithful few.

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L. Puffit here too

