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Centennial Sermons and Papers

delivered at the

One Hundredth Anniversary

of the organization of the

Cumberland Presbyterian Church

before the

Eightieth General Assembly

Dickson, Tenn., May 19-24, 1910

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INTRODUCTION.

The Sermons and Historical narratives contained in this volume, were delivered before the Eightieth General Assembly of the Cumberland Presbyterian Church, which convened at Dickson, Tenn., in May, 1910. This occasion was the Centennial Anniversary of the Cumberland Presbyterian Church, which was organized by Rev. Finis Ewing, Rev. Samuel King and Rev. Samuel McAdow in Dickson County, Tennessee, on Sunday morning, February 4, 1810. A short statement of the events that preceded the organization of this important branch of the Church of Jesus Christ, would not be out of place here.

In 1796 Rev. James McGready, a minister of the Presbyterian Church, emigrated from North Carolina to Logan County, Kentucky. He became the pastor of three small congregations, or "societies" as they were called in that day and time. The names of the three societies were Gasper, Red River and Muddy River. After his arrival Mr. McGready found that there prevailed throughout the Cumberland country, a great spiritual dearth. Worldliness, drunkenness and atheism were in full sway. This humble backwoods preacher set himself to check the sway of sin, and combat with satan for supremacy. He found a faithful few in Gasper church, who had not bowed to the great Baal of sin, and who were ready to join with him in an effort to shed the light of the gospel in the wilderness. Mr. McGready formulated a covenant, for his faithful followers to sign, and it was as follows:

When we consider the word and promises of a compassionate God, to the poor lost family of Adam, we find strong encouragement for Christians to pray in faith to ask in the name of Jesus, for the conversion of their fellow men. None ever went to Christ, when on earth, with the

case of their friends that was denied, and, although the days of his humiliation are ended, yet for the encouragement of his people, he has left on record, that where two or three agree upon earth, to ask in prayer, *believing*, it shall be done. Again, *whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.* With these promises before us, we feel encouraged to unite our supplications to a prayer-hearing God, for the outpouring of his spirit, that his people may be quickened and comforted, and that our children and sinners generally, may be converted.

Therefore, we bind ourselves to observe the third Saturday of each month, for one year, as a day of fasting and prayer, for the conversion of sinners in Logan County, Kentucky, and throughout the world. We also engage to spend one-half hour every Saturday evening, beginning at the setting of the sun, and one-half hour every Sabbath morning, at the rising of the sun, in pleading with God to revive his work.

To this beautiful covenant, Mr. McGready and his little band affixed their signatures, and thus solemnly pledged themselves to God and each other, with an humble reliance on the promises of the heavenly Father; both preacher and people betook themselves to humble and fervent prayer. At this time Mr. McGready began to preach what was believed to be a new theology, repentance, faith and regeneration. However, the belief was erroneous, for nearly two thousand years before, a lowly Gallilean, preached the same doctrine for the first time, to a sin-cursed world. A favorite subject with Mr. McGready was from Daniel 5: 27: "TEKEL; Thou art weighed in the balance, and art found wanting." An enlightening influence of the Holy Spirit, attended his discourses, and many members of the Church became secretly convinced, that their hope was that of hypocrites, which shall perish. In the spring of 1797, during a sacramental meeting at Gasper church, a lone

woman, was savingly converted. History has failed to record the name of this daughter in Israel. She went from house to house, and from community to community, telling the people the joy of salvation, and holding prayer meetings. Following this there was a great outpouring of the Holy Spirit, on the three congregations.

From this beginning, resulted the great revival of 1800, which spread over the entire Western country. While the revival was in progress, it was bitterly opposed by what was known as the "anti-revival party" which was composed of straight-laced Presbyterian preachers, who only knew and believed the horrible doctrines of predestination and reprobation. A few years later Cumberland Presbytery was set up by the Synod of Kentucky. There was great need of ministers to preach to the scattered churches, the harvest was plenteous, but the laborers were few. Then Cumberland Presbytery commenced to ordain men to the ministry, who were lacking in the knowledge of the dead languages, and who adopted the Confession of Faith of the Presbyterian Church, U. S. A., only so far as they believed it to be in conformity to the Holy Scriptures. They specially excepted to the doctrines of fatality.

For this, charges were made before the Synod of Kentucky, and the members of the presbytery were cited for trial. The synod demanded that the men who had been ordained be turned over to them for examination, thus abusing and violating the constitutional rights of the presbytery. The revival ministers refused to accede to these illegal demands, and for so doing, Cumberland Presbytery was dissolved and the ministers prohibited from preaching the Word of God. But these men received their call and commission to preach a free salvation, from a higher authority than the Presbyterian Church, U. S. A.

They continued their labors, and their efforts were owned and blessed of God. For five years they endeavored to get the church courts of the Presbyterian Church, U. S. A., to

review and reverse the illegal action of Kentucky Synod. Their efforts for a redress of wrongs and for a reconciliation were unavailing. They ceased to meet as a presbytery, but held their meetings as a "council." At a meeting of the council at Ridge Meeting House, in Sumner County, Tennessee, in the fall of 1809, it was seriously proposed that they constitute a presbytery. However, at this meeting some of the leading spirits deserted the council, among them was Mr. McGready. The council adjourned with the understanding that they would convene again at the Ridge Meeting House, in March, 1810, and that unless three ministers had constituted a presbytery before that time, that the council would be dissolved. One of the leading spirits in the great work of spreading the gospel in the wilderness, was Rev. Finis Ewing. He was a man filled with the Holy Spirit, and one of those indomitable characters, who knew not what defeat meant. In February, 1810, Ewing realized that the time was near at hand for the meeting of the council, and that unless the presbytery was constituted before that time, that all hope would be gone.

On Friday, February 2, 1810, Ewing left his home near Russellville, Ky., and set out for the home of Rev. Samuel King, one of the revival preachers. He laid his plans before Mr. King, and that day the two proceeded to the home of Ephraim McLain, a young man who had been licensed to preach by the dissolved presbytery. They spent the night with young McLain, and explained to him the nature of their journey. Young McLain readily agreed to accompany them, and lend all the assistance possible. On the morning of February 3, they saddled their horses and started for the home of Rev. Samuel M'Adoo, in Dickson County, Tennessee. They reached the home of Mr. M'Adoo about sundown, and stated the nature of their visit. They were in conference and prayer until late at night. Mr. M'Adoo said he could not make up his mind as

to what would be right to do, under God. They agreed to separate, and each one to go off into the forest and pray alone for light and guidance. Ewing and King soon obtained the light for which they sought, and returning to the humble log cabin which was the home of Mr. M'Adoo found young McLain at the door, engaged in prayer. The three waited through the long hours of the early Sabbath morning, for the return of Mr. M'Adoo. The air was crisp and frosty and as they paced to and fro to keep warm, they saw Mr. M'Adoo approaching rapidly. The glow on his face told the story. As soon as he reached them, he said: "I have received light and guidance, and am ready to constitute a presbytery." After a frugal repast they assembled in the south room of the house, and with prayer and earnest supplications constituted the first presbytery of the Cumberland Presbyterian Church. After this was done, young McLain was ordained into the full work of the ministry. Then these faithful men of God started forth to bear the message of a "whosoever-will" gospel to a dying world. Nearly two thousand years before, on an April Sabbath morning, the lowly Gallilean, who first preached the doctrines that Cumberland Presbyterians believe, arose from the grave, and sweet, faithful Mary Magdalene, became the messenger to bear to the world the story of a risen Christ.

The record made by some historians, to the effect that the Cumberland Presbyterian Church was organized as a result of a schism in the Presbyterian Church, U. S. A., is untrue. The Cumberland Presbyterian Church was never at any time a part of the Presbyterian Church, U. S. A. The men who organized it under the influence of the Holy Spirit, were not at that time connected with any denomination. The Cumberland Presbyterian Church was born of God, for a special purpose, and that purpose will not be fully accomplished, until the redeemed in Christ assemble

round the great white throne, and join the hosts of heaven in songs of thanksgiving and praise to Jehovah.

It was, therefore, proper that in the good year 1910, Cumberland Presbyterians should come together near the spot where their church had been organized, to celebrate the Centennial Anniversary, of one of the most blessed branches of the Church of Jesus Christ. A perusal of these pages will show that Cumberland Presbyterian preachers can still preach with the same zeal and power, that made such a glorious record for the fathers and founders of the Church.

To the memory of that noble band of men and women of the Cumberland Presbyterian Church, who have gone on before, and who now bask in the sunlight of God's love, over beyond the broad, dark river, this volume is dedicated.

R. L. BASKETTE.

Nashville, Tenn., 1911.

SECTION I

SERMONS

REV. J. B. BARBEE
RETIRING MODERATOR
BOWLING GREEN, KY.

MODERATOR'S SERMON.

REV. J. T. BARBEE.

My sermon for this occasion is in two parts. The first part shows, briefly, the necessity of the organization of the Cumberland Presbyterian Church—making the atonement, the basis of my remarks—taking for my text Rom. 52: 12-18. The second part gives some facts connected with the Church and our personal work as members thereof. Text, Matt. 14: 28-29.

My brethren, we have come to the Centennial of our Church. One hundred years ago, the fourth day of last February, the Lord, through his embassadors—Ewing, King and M'Adoo—organized it not far from where we are now assembled. God has always chosen special men to do special work. They are fortunate men to whom God gives a big task. They are God's men, doing the great things He wants done. In 1810 it became necessary to organize the Cumberland Presbyterian Church, for *two* reasons, if no more.

In the first place, it was necessary that the doctrine of an unlimited atonement—a who-so-ever-will gospel might be preached in all the world, for a witness to all nations that God is no respecter of persons; "but in every nation, he that feareth him and worketh righteousness is accepted with him." First text, "Wherefore as by one man, sin entered into the world and death by sin, and so death passed upon all men, for all have sinned. For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous." So we see the necessity of the atonement, arose from the offense of one man. We, as a Church, believe the object of the atonement was, as far as possible, to counteract the influence of this one offense, of this one man. We also be-

lieve that if the effects of the fall extended to the whole human race, the whole race would be contemplated in the provision of salvation. He who made the atonement, is unlimited in resources.

The benevolence of God in the great work of human redemption, has no respect of moral character. It looks only on conditions. If the first Adam represented the race in such a sense, that the evils of the fall, extended to all, may we not conclude that such a connection was established between the second Adam and the same race, so as to open the way to all, for a restoration from those evils. In Rom. 5: 18 Paul says: "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. If it was open to all, then of course the atonement was sufficient for all.

But let us reason some from analogy. The theory of a full provision conformed to the ordinary operations of divine providence. The atmosphere which surrounds the earth, so necessary to animal and vegetable life, fills every space and is unstinted in its influence. The showers for all the fruits of the earth, are bountifully supplied to all. The Savior said: "The father maketh his sun to rise on the evil and the good and sendeth the rain on the just and the unjust." David said: "The Lord is good to all, and his tender mercies are over all his works." Why should not the provisions of divine grace be furnished upon the same scale of magnificence and liberality, which we find in the operations of providence? Both providence and grace proceed from the same great heart.

But there is another argument I wish to bring, which sustains our theory of unlimited atonement, viz.; We believe that the theory of a full provision, is in conformity with the best feelings of the Christian heart. We consider this an exponent of the gospel. The Christian heart receives its impressions from the word and spirit of truth.

Every true Christian heart longs for the salvation of the whole race of man. Such a heart feels, there is a love in him of unmeasured height and depth and length and breadth —a love which passeth knowledge. Such a heart feels there is an infinite fullness in our merciful Redeemer. Such a heart bears testimony from its own experience of the ability of Christ for every possible exigency of the human race—that he is able to save to the uttermost ALL *"who will come unto God by him."* In John 3: 16 we have the epitomy of the gospel. "God so loved the world that he gave his only begotten son, that *whosoever* believeth in him should not perish, but have eternal life." 1 Tim. 2: 3, 4, "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved—and come unto the knowledge of the truth." 2 Peter 3: 9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance." Isaiah 55: 7, "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, who will have mercy upon him and to our God, who will abundantly pardon." Rev. 3: 20, "Behold, I stand at the door and knock, if *any man* hear my voice and open the door, I will come into him and sup with him and he with me." Rev. 29: 17, "And the Spirit and the bride say come and let him that heareth say come, and let him that is athirst come and *who-so-ever-will* let him take the water of life freely. He that believeth shall be saved and he that believed *not* shall be damned." Acts 10, "To him gave all the prophets to witness that through his name, whosoever believeth on him, shall receive remissions of sin." "God sent not his son into the world to condemn the world, but that the *world, through him, might be saved."* John 3: 17. The Jews at Antioch rejected the word of the Lord as preached by Paul and Barnabas and judged themselves unworthy of salvation.

Nothing can be plainer than these Scriptures, that God sought to save *all men.* He saw all sinners doomed to perish and he sent his son to save them. It is the sinner's choice and not God's, that he goes to hell. When God made man, he gave him an independent will, that made him a responsible agent. There was nothing back of that will when man willed to sin it was man that willed, and not God. So when the whole race was lost in sin, God saw fit in his infinite mercy to offer in Christ salvation *to all men.* This was no sham offer—the thought is blasphemy. His offer was with a wish to *save all.* Man lost in sin is utterly impotent to do good. All good in him must come from God; as the sinner receives divine grace. God offers man this saving grace and urges him to accept it. If he accepts; it is man's will and not God's that accepts—and vice versa. To say that "God makes one man to accept and another to reject" by not making him to accept is to give the lie to the Scriptures. Man's independent will is constantly appealed to *in every invitation of the gospel.* It was God's will, that man's will should be independent. When a sinner seeing his lost condition cries to God for help, there is no merit—hence the act of a sinner's will in saying yes, to God's grace, is not an act of holiness. It is seeking relief from God, as God presses relief upon him.

The moment the sinner says yes, God's grace comes in and saves. It does not mar God's sovereignty that he gave man an independent will. The sinner has no power to do good, but he has power to accept grace. The Westminster Confession of Faith, with all of its revisions, and declaratory statements and added chapters, does not teach an unlimited atonement, a who-so-ever-will gospel. As proof that it does not teach such a doctrine, we offer in evidence the third chapter in that confession. I will recall only a part:

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These men

and angels thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

"Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained all the means thereunto, wherefore they who are elected being fallen in Adam are redeemed by Christ, and effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only."

But the ex-Cumberlands who went from us, because they were not of us, say—that the revision, revised and eliminated fatalism from the confession so that it no longer teaches such a doctrine. But their testimony is not good, they are not competent witnesses. The Bible says: "In the mouth of two or three witnesses every word may be established." I will introduce four witnesses to prove that they have not eliminated anything. The first witness that we put up is the Northern Assembly. It is said what that Assembly says is absolutely true. If it says that white is black, its sure black. That Assembly said by resolution, which has not been rescinded, "That in connection with this whole subject of union, places on record its judgment that the revision of 1903 has not impaired the integrity of the system of doc-

trine contained in the confession." Mr. Webster says "impair means diminished in quantity, value or strength." Integrity means "wholeness, uprightness, purity." If the revision of 1903 has not lessened in quantity, value or strength of the confession, then, of course, it remains the same as before the attempted revision with all of its doctrines of fatality in full force. In 1906, in answer to an address from the Cumberland Assembly, the Northern Assembly said: "We had not heard until your communication announced it, that anybody had claimed, or induced others to believe that the Presbyterian Church, U. S. A., had abandoned the Westminster Confession of Faith; this is not so."

Second witness is the declaratory statement, which says: "This doctrine of the decrees as taught in the third chapter is held." The third witness is Dr. Warfield, of Princeton Theological Seminary, and a member of that church. He says "the revision of 1903 holds the doctrine of the decrees as found in the third chapter, that the doctrine taught in that chapter is not repudiated, or modified, or qualified, or in any way weakened or diluted, but is simply held. Reaffirmation could not be more explicit." The fourth witness is the Supreme Court of Missouri. That court, in commenting on the declaratory statement concerning the third chapter, says: "The language is in plain English, and the court is presumed to be able to understand English, whether it appears in a contract or Confession of Faith." If they have not impaired their confession, nor abandoned it, and they say they have not, is it not the same as when our fathers repudiated it in 1810?

It was the fatalism in that old confession which caused our fathers to reject it in 1810, and that with other reasons is why one hundred and twenty-five thousand of our membership could not, and would not, be merged into the Northern Presbyterian Church. We believe the way of salvation has been opened to all men, and all are invited to come and be saved through faith in Jesus Christ.

In the second place, we believe it was necessary to organize the Cumberland Presbyterian Church, that she might give her testimony to the great truth of the final preservation of the believer in Jesus Christ. We, as a church, believe that salvation is certain to all who believe in, and accept Jesus Christ as their Savior. We do not believe it possible for any to be lost who have been born again. Paul in Rom. says: "Where sin abounded grace did much more abound."

As sin drags man down, grace lifts him up, not simply placing him back where he was before the fall, a servant under law, but grace lifts him above Adam, yea, above the angels. It makes the believing sinner an equal heir with Jesus Christ. It takes him from under law and puts him under grace. Sin hath no more dominion over him for he is not under law, but under grace. Rom. 6: 14. If not under law, not under sin; if not under sin, not subject to death. Jesus said in John 14: 19: "Because I live ye shall live also." "Whosoever liveth and believeth in me shall never die." And John 5: 24, we have: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into judgment, but is passed from death unto life." The believing sinner is taken out of the death kingdom and put into the life kingdom. He shall never die, because he has the life of Christ. 1 John 3: 9: "He that is born of God doth not commit sin (condemning sin) for his seed remaineth in him and he cannot sin because he is born of God." Believing this keeps us out of the Arminian Church, and made it necessary to organize the Cumberland Presbyterian Church in order that such people as we might have a home. This church has weathered many a storm. She has led thousands to the cross, and will lead thousands more to the fountain of living waters. She had to fight her way through to the present. Her greatest enemy has always been the Northern Presbyterian Church. In 1904 and 1905

she came near being put out of business by the U. S. A. Church, assisted by some of our former leaders, who betrayed us. But Hudgins, Eshman, Havron, Fussell, Dale, Smith, Buchanan, McCleland, Keller, Parker, Prendergast, Reister and a host of others just as loyal and brave, came to the rescue and gave the advancing Calvinistic hordes such a check, that by 1906 there was strength sufficient to bid defiance to those who thought they had completely annihilated us. God had determined that the Cumberland Presbyterian Church should be perpetuated, and he commissioned Lewis, Ashburn, Padget, Biddle, Brown, Goodknight, Baskette, Zwingle, Copeland, Duvall, Robison, Goodpasture and Price, and hundreds of others just as loyal and true to meet the betrayers and save the church, he had brought into existence one hundred years ago through Ewing, King and McAdow. The men who stood by the church were looked upon by the former leaders, as "very ordinary men without brains or money," but God called them to stand as a breakwater against the on-coming flood of calvinism. Right well did the little band of Spartans do their work. The yellow jackets in Korea never displayed greater courage in fighting the Russians. This little band of Cumberlands, with one thousand to one, against them, have displayed such heroism, sacrifice and devotion to what they believe to be right, that they have won the admiration and esteem of the whole world.

The second part, text, Matt. 14: 28, 29: "If it be thou bid me come to thee on the water, and he said come." This chapter gives an account of one of the great miracles of Christ, that of feeding five thousand men, with five loaves and two fishes. After they were fed, he constrained his disciples to enter their boat and cross to the other side of the sea. Then he sent the multitude away, and he himself went in the mountain to pray. He must have prayed all night for he went unto his disciples at the fourth watch of the night walking on the water, the disciples were troubled,

they thought he was a spirit. He said unto them, "Be of good cheer, it is I, be not afraid." Then Peter said in the language of the text, "If it be thou, bid me come to thee on the water." And he said, "Come." This Bible story seems to say three things to us:

1. Don't go until you are invited. Don't try to walk on the water till Christ bids you do so. Don't try to be an apostle until God marks that out as your destiny. Don't try to revise the Bible we have until you are sure God wants it done, and wants you to do it. Don't try to establish a new church in the world till like, Ewing and M'Adoo, God leads up to it, then you will have a church like the Cumberland Presbyterian Church, the gates of hell cannot prevail against. Don't try to preach the gospel till the divine call comes, then you can preach and sinners will be saved. And whatever else you do, don't try to merge one church into another church, till God orders it done, then you will be more successful than those who recently attempted such a thing and made such a stupendous failure. To attempt such things in cold blood is to meet with defeat and shame. There is enough of the ordinary in God's work to keep us busy until he bids us drop the usual and take up the unusual.

2. This story further tells us to go when we are invited. When we are sure Christ bids us walk on the water we should not hesitate one moment. Had Havron failed to send forth his flying artillery from Tennessee, and Buchanan his little howitzer from Missouri, and A. N. Eshman and others had failed to put up the cash at the right time, God only knows what would have been the result. But thanks be to his holy name, they did not fail. Such men never fail. It is always safe to do what God says do. He will see us through. Moses said, "Who am I, that I should go to Pharaoh. God said, say unto him, I am that I am hath sent thee." When they tried to silence Amos, the prophet, he replied, "The Lord said unto me, Go prophesy." The

Lord's prophets always have the right of way. God sent Paul on his missionary tours and sermons fell from his lips with burning power. No man could stand before him. Festus cried out, "Paul, thou art beside thyself; much learning hath made thee mad." Agrippa cried out, "Almost thou persuadest me to be a Christian," and, when he reasoned of righteousness, temperance and judgment, Felix cried out, "Go thy way for this time, at a convenient season I will call for thee."

It is disastrous to decline such a divine call. Men have neglected a call to preach and mourned over it all their lives. Laymen have neglected some great opportunity, and never been happy afterward. There are men in our church, who have sat supinely down and watched the battle rage in all its fury, and never lifted hand to strike nor gave a dollar to save the church they profess to love. There rings out an awful peal from heaven. "Woe to them who are at ease in Zion. Curse ye Meroz said the angel of the Lord, curse ye bitterly the inhabitants thereof because they came not to the help of the Lord, to the help of the Lord against the mighty."

3. We may ask for an invitation to do something of consequence. Say like Peter, "Bid me come to thee on the water," and see what will come of it. Perhaps he will not bid us, but it will do no harm to try. Not every one is capable of unusual things, but perhaps we are, it is worth while to put it to the test. Ewing, King and M'Adoo did not know that they were capable of organizing the Cumberland Presbyterian Church, and starting it on its world-wide mission of soul-saving, but they went to God in an all-night prayer meeting and got their commission before breakfast to organize. And none but foolish men, blinded by the god of this world, and crazy after larger things, would ever even think of trying to blot her fair name from the roll of churches. It is perfectly legitimate to put ourselves on the market. Modesty is an excellent virtue, but

we must not let it keep us from doing what we are capable of doing. Paul says, "Covet earnestly the best gifts." We may not get them, but will be more likely to, if we desire them. David was not noted for his modesty. He said, "I will go and fight with this Philistine." And God took him at his own estimate and gave him the victory. Peter was not noted for his modesty, he put himself forward and God accepted him for large service. The men who do great things are men who are in line with God's providence, and men who are looking for big jobs. Faith in Christ must be supplemented by faith in ourselves. A man never does anything great unless he thinks he can. To doubt yourself is to doubt God. He works through us. We can fit ourselves for the unusual and stand ready and see what will come of it. God wants men, great men, men he can trust for great tasks. The greatest opportunity ever offered to any church is now before the Cumberland Church. O, for a baptism of fire to set her going.

God has generally chosen trained men for great undertakings. Our church has been in course of training for one hundred years, are we not now ready for the unusual? If we want to draw lightning from the skies we must send up our kites. We may not get it, but will be more likely to, than if we sit and wait for it to come of its self. We must keep on sending up our prayers and not be afraid of the winds and waves if they do beat hard against our little craft. Jesus is close by us with his eye upon us ready to come aboard and land us safely.

This was not the only unusual thing that occurred in Peter's life. He preached at Pentecost and three thousand people were saved. He preached to the household of Cornelius and the Holy Ghost fell on all who heard the word. It would be glorious if such a thing could occur to-day, and such would occur if the people here were in like condition with those people. They had been fasting and praying, and it brought God out of his hiding place. There is a tradition

that Peter finally suffered himself crucified with his head downward because he felt himself unworthy to die as his Master did. Such men are needed to-day. Great evils need crying against, mighty manifestations of divine power are called for, he who is ready will get the job.

As I meditate on the past, present and future of this so-called happily consummated union, and see its awful wreckage, with its blood-bespattered followers chopped into unrecognizable bits by an inspired host who carry the sword of the Lord Gideon as they move on in triumphal procession, I am dazed. I had rather be a poor man, living away in the lonely hills in a board-covered cabin, with the wild vines growing over my door with wife at my side knitting the hours away, yea, I had rather die and my life go out in speechless, dreamless night, never to be thought of again than be one of the leaders of this awful tragedy.

The report that the Cumberland Presbyterian Church has been reunited with the Presbyterian Church, U. S. A., is a malicious falsehood. Such a thing could not be, from the fact that it never was a part of that church, and none are more familiar with the situation than those who made the statement. The Cumberland Church is a child of God, born on the fourth day of February, 1810, and has from that day to this, had her separate existence. Here are her representatives from all parts of the country, even from far away California, gathered to celebrate this, her one hundredth anniversary, and to engage in the work of this, her eightieth General Assembly. This makes eighteen assemblies which your present, unworthy moderator has attended, and I say to you, my brethren, that this is the finest body of men that my eyes ever beheld. And our women—well, let rocks and hills their lasting silence break, and all harmonious human tongues the Savior's praises speak, for giving to the Cumberland Church such noble women.

But where is that immortal trio, Ewing, King and M'Adoo to-day? Where is Donnell, Calhoun, Morgan, Bryant,

Beard, Bird, Burrow Blake, Hunter, Bone, McDonald and DeWitt, and thousands of others who gave their lives to the Cumberland Church, and have long since gone. They are in the General Assembly and church of the first-born in heaven. And Chadick, Gill, Miller, McLeskey, Gregory, Rudolph, Buchanan, Foust and others who fought so bravely with us in this awful struggle and fell on the firing line are gathered with them reporting the progress of the battle. As we fall, one by one, and go up, the cry will ring out from the old warriors above, tidings from the field below, I thank God, yea, I am happy because my lot has been cast with such noble people. And now I close by saying, the Cumberland flag is up never to come down, and in the language of our invincible Havron, our batteries now trained upon the crumbling walls of the U. S. A. citadels shall never cease firing until they, through their regular constituted and authorized agencies, salute our ecclesiastical colors. And the salute must be a recognition of the distinctive system of doctrines enunciated by Ewing, King and M'Adoo on the fourth day of February, 1810, in the little old log house in Dixon County, Tennessee.

This being the time and place to which the seventy-ninth General Assembly stands adjourned to meet, a quorum being present, we will now constitute by prayer led by the Rev. W. J. Lackey, of Texas.

REV. J. S. HALL
MUSCOGEE, OKLAHOMA

TENTING ON THE OLD CAMP GROUND.

REV. J. S. HALL.

There is, it is said, a large stone, that marks the union of three states, Virginia, North Carolina and Tennessee. A man seated upon that stone on a Sabbath morning of June, 1773, might have seen below him, at the pebbled-feet of the mountains, in a rich and fertile valley, the first meeting house ever erected upon Tennessee soil. That church was erected by that hardy and glorious race, the Scotch-Irish Presbyterians. This church was built of logs, forty by eighty feet. It was covered with clapboards. These Scotch-Irish settlers had a profound reverence and love for the Sabbath. Peep into these cabins early on Sabbath morning. Every child is in its place reciting the catechism. This is the race of whom the Irishman said; that when the potato crop failed, "they lived on the Shorter Catechism and the Sabbath.

ONE HUNDRED YEARS AGO.

When I came upon this old plot of ground to-day where the fathers and mothers of the Cumberland Presbyterian Church worshipped God in the old camp-meetings or nearly a hundred years ago; and where we came in 1907, with bleeding hearts, to hold our first General Assembly, after our sad betrayal, and looked upon this vast multitude of happy sons and daughters of the Cumberland Presbyterian Church, gathered from the North and the South, the East and the West of this, the greatest of nations, I was like the Queen of Sheba when she had seen the greatness and the glory of King Solomon, I cried out, "Behold, the half was not told me."

My mind was carried back along the shining pathway of our church's history to February 3, 1810; and I saw Finis

Ewing, Samuel King and Ephraim McLean, a licentiate, proceeding to the unpretentious home of Samuel M'Adoo only a few miles from this place, and propose to him the plan of constituting a new and independent Presbytery. Mr. M'Adoo replied that it was a measure of too great importance to be decided hastily, and requested that he be given some time for reflection and prayer. It was a subject of momentous importance, involving interests both for time and eternity, and he knew the only source from which he could get light and strength in this extremity. In the afternoon of the same day on which the proposal to constitute was made to him, he retired to a grove near his humble dwelling, and there with none present but himself and his God, he sought from heaven the decision of the doubtful question. There in earnest supplication he lingered, until the dews of the midnight had fallen upon him, and yet he was undecided. He returned to his house to find Ewing, King and McLean wrestling in prayer with God, that he might be given light upon this important and vital question. All thought and desire for sleep was forgotten, and they continued to plead at a throne of rich grace, for that answer that could come alone from above. Just before the dawn of the next day, Mr. M'Adoo returned to the grove where he had spent the evening before. He continued in prayer until the sun had come from behind the eastern hills, and had flooded the world with the light and glory of a new day; when the Son of righteousness rose and drove back the clouds of doubt from his mind and answered his prayer. He returned to his house with his face shining with glory and cheerfulness. His eyes raised to heaven, the tears on his cheeks, and clapping his hands. He told his brethren that God had answered the doubtful question; that he believed that an allwise providence had spared his life to help the church throw off the shackles of Calvinism. "I am now," said he, "ready to constitute, and to ordain this young brother, McLean, before we adjourn." So immediately on

the fourth day of February, 1810, they constituted the firs presbytery of the Cumberland Presbyterian Church, and ordained Mr. McLean, before adjourning. Thus the great est church in the world, to-day, came into existence.

THE FRUITS OF THEIR SOWING.

When Ewing, King and M'Adoo constituted an independent presbytery, and thus launched the Cumberland Presbyterian Church, with her Medium Ground System of Theology upon the stormy sea of ecclesiasticism, various prophecies were made of what would be the result of their act. Some prophesied that the church which they had organized would be short-lived, and very soon be numbered with the things of the past. Others said, that they would soon run into the wildest of errors and schism. One hundred years have rolled by. One of the greatest Civil Wars, chronicled in the history of any nation upon earth swept over her while in her infancy; and while the Methodist, Baptist and Presbyterian churches were being rent asunder by party spirit, and were passing unchristian resolutions against each other, Milton Bird, that grand old servant of God, who has long since received his crown of glory and mansion at the right hand of God, preached a sermon at the General Assembly of our church at St. Louis in May, 1861, from the text: "Let brotherly love continue." At the close of the sermon of this old servivor of the revival of 1800, Our General Assembly passed this resolution: "By the grace of God assisting us, we we will always endeavor to cherish the true principles and pure spirit of Christianity; that with this enthroned in our hearts we can, and will, walk in love and live in peace in the bonds of an unbroken brotherhood." From that good hour to this, we have known no North, no South, no East, no West, but thank God we are brethren. All this has only proven that none of those prophets were endowed with the ken of ancient prophecy; for the Cumberland Presbyterian Church has been con-

stantly and rapidly growing from that day until this; and it now has as few signs of decay, and dissolution, and as many flattering prospects of enlarged usefulness, as any other branch of the Lord's living Zion. And instead of running into the wildest of errors and schism, we have a Scriptural System of Theology, whose clearness and soundness, we challenge investigation and comparison. Even our most deadly enemies have been forced to say, that the Cumberland Presbyterian Church has the best confessional statement extant.

Guided by the hand of the unseen pilot, she has successfully weathered every storm. Her crew are honest-hearted men and women of God, who esteem doctrine and principle, and religious liberty far above money and prestige. No church on earth can boast of a richer heritage than ours. Ewing, King, M'Adoo, McLean, Thomas Calhoun, Hugh Kirkpatrick, Robert Donnell, Milton Bird, A. J. Baird! O, brethren, I had thought to call the roll of the honored dead of our church, but it is too long. Their tongues are stilled in death, but their works do follow them, God has blessed the labors of her consecrated ministry in the salvation of many thousands of souls. Every protestant denomination in the United States has received into their folds of the fruit of their labor of love. I go farther and say, that almost every home in this good land of ours, be it ever so humble, or ever so palatial, has been enriched and made happier and better through the instrumentality of the Cumberland Presbyterian Church. She has already landed her many thousands on the banks of eternal bliss, and more than a hundred thousand to-day are her happy passengers.

FATHERS OF THE CUMBERLAND PRESBYTERIAN CHURCH.

The fathers of the Cumberland Presbyterian Church were men of great faith and spiritual power. The power that they possessed was not that frail human power that comes from education and refinement, that the theological semi-

naries are giving to the young ministers of our day, and sending them forth strangers to that power alone that can make men ministers of God. The fathers of our church believed in an educated ministry, but they were thoroughly convinced of the fact that an educated ministry unsanctified by the Holy Spirit was dangerous and a failure. Realizing this to be true, they tarried in prayer in the silent groves and in their closets, until he that said to the first ministers of the gospel more than eighteen centuries before: "Ye shall receive power after that the Holy Ghost is come upon you;" had given them the old time Pentecostal Baptism of the Holy Ghost and power. The blessed paraclete that could take the humble fishermen from their boats, and the despised tax gatherers from their offices, and make them the sons of thunder.

I relate one or two incidences to illustrate the power of the Holy Ghost that accompanied the labors of the fathers of our church. At Cave Springs Camp Ground, Overton County, Tennessee, the Chapman Presbytery was in session. The camp-meeting, which was in progress at the same time, was unusually large. At the Sunday morning service some young ministers were to be ordained to the full work of the ministry. Not only the great shed, but the whole lot around the shed was filled with people anxious to see and to hear. When the presbytery gathered around the young ministers to lay their hands upon their heads and pray, the congregation rose to their feet to see the ceremony. The prayer was offered by that grand old servant of God—Thomas Calhoun. His pleading with God for the Holy Spirit's power to be given those young men impressed every heart, as they listened with new and grander ideas of the divine mission of the gospel ministry. Then the prayer shed a startling flash of light on a holy partnership and union between a truly spiritual preacher and God. Then came another flash sweeping out over the dark masses of fallen men and women before him to whom God was sending the gospel

of his Son. O, the gospel! how that prayer revealed and transformed it to the eyes and hearts of that multitude of lost souls, the love of God in the gospel of his Son. The prayer went on, and the people standing near the preacher sank down sobbing to the earth. The prayer continued and the next circle of that mighty throng of lost souls sank in like manner, to the ground weeping. Then burning sentences flowing from his pleading heart, filled with the power of the Holy Spirit went up to the throne of God for a lost world, and the next circle of that vast congregation sank to the ground sobbing and weeping. Finally, all under the old shed was bowed to the earth. Still the earnest, pleading, thrilling prayer of this old servant of God seemed to gather strength and power for a mightier gathering of the lost, and strong men, hardened in sin, and standing far out from under the shed, trembling and pale with conviction, sank down to the ground weeping over their sins.

When at last the prayer closed, not only those under the shed, and in the lot around the shed were prostrate, but all around, and back even in the camps, men lay upon the ground weeping and praying. Nobody rose when the amen was uttered. The remaining ceremonies were performed on their knees in choking, sobbing whispers.

Then there was a pause. O, that pause! Then the old man of God, the grand survivor of the revival preachers of eighteen hundred, uttered one little sentence, "Ye are called of God, to your work;" and leading the way, he and the other preachers went among the prostrate crowd telling them of a Savior who died to save the lost.

Again this same old servant of God was preaching the funeral sermon of the Rev. Robert Donnell. Vast crowds of people had gathered to pay their last tribute of respect to this noble man of God. A heavy rain was seen to be approaching. The lightning was flashing, and the thunder was rolling. The rain had already begun to fall. The people began to be restless. The old servant of God asked

the people to bow their heads for a moment while he prayed. He raised his hands and stretched them out toward the threatening cloud and prayed God not to allow the rain to disturb their solemn worship. Then turning to the congregation he assured them that God would not allow the rain to come upon their saddles. The cloud parted, and it rained all around hard and long, but none fell on the shed, or on the multitude of horses which stood with saddles on them in the adjacent grove.

CONSECRATED MEN AND WOMEN.

The fathers and mothers of our church were consecrated men and women. Consecration, with us, to-day, seems to mean but very little. To them it meant the giving of themselves to God, their families, and all that they had, and ever hoped to be, for the salvation of the loss. Consecration and devotion to duty, to them, was much like the consecration and devotion of the early disciples of our Lord, after the baptism of the Holy Ghost at Pentecost. They entered into solemn covenants of consecration to God, and faithfulness in His service, and these covenants were held with great sacredness, and were carried out with such faithfulness as to show that they were in earnest.

Robert Donnell wrote on the fly leaf of his Bible: "And now, O Lord, I consecrate myself, my talents, whether one, or five, my time, my influence, my all to thee." A few years later, when his little daughter died, he was away from home in Alabama holding a camp-meeting. Writing to his wife on receiving this sad intelligence he said: "But for my appointments to preach, I would set out immediately to see my dear, afflicted wife. I have, however, given myself to the Lord to serve in his vineyard, and I am not at liberty, like men of the world, to leave my Master's work."

Again, when Samuel King was in his sixtieth year the General Assembly asked him to make an evangelistic tour

among the weak churches of the frontier. Without hesitation he mounted his horse and made a grand tour through Tennessee, Kentucky, Missouri, Arkansas, Louisiana, Mississippi and Alabama. He was absent from his family on this tour nearly two years. Do you say these men did not love their families? If you do, it is plain that you are a stranger to their consecration and devotion.

Pardon me, but my address to-day would be incomplete and selfish if I should fail to honor our consecrated mothers that stood back of the fathers of our dear church, and bore the cares and responsibilities of their homes. They never forgot to pray for their husbands away from home in the service of God. Go read the biographies of these blessed women of God, and you will not wonder that these men of God preached with power. O, God, of heaven, who gave us thy Son. Thou who hast given us the Cumberland Presbyterian Church in which to labor for thee. This day baptize us with the old-time power of the Holy Ghost, that thou didst baptize the fathers and mothers of our church with; and consecrate us these sons and daughters—thy servants and handmaids to thy service as of old.

A CHILD OF PERSECUTION.

Early in the history of the church we read that Herod stretched forth his hand to vex certain of the church, and that he killed James, the brother of John, with the sword, and because he saw that it pleased the Jews, he proceeded further to take Peter, also. Thus the record discloses to us the beginning of a long and cruel persecution of the early church by heathen Rome; which did more to establish the truths and doctrines of the Christian religion, than any other thing that could have happened to it.

Nearly eighteen hundred years after her Master had suffered death at the hands of the persecuting Jews; the Cumberland Presbyterian Church was born. Not in a manger, like her Master, but in the humble dwelling of an old serv-

ant of God. From her birth to this good hour, she has been the object of bitter and relentless persecution by every denomination upon the American continent. They have assailed her doctrines with all their martialed hosts, only to be defeated, and the weakness of their theological positions made prominent to the world. The Presbyterian Church in the United States of America, has been the most deadly enemy of the Cumberland Presbyterian Church. Like Herod of old, she tried to slay the young child in its infancy. She has never failed to improve every opportunity for persecution, and her destruction; and the more wicked and cruel the persecution, the more she has rejoiced in it. The early ministers and members of our church were branded by her in her highest courts as heretics, and refused the common courtesies of Christian fellowship and the communion of saints. But like Israel of old in Egypt, the more she persecuted us the more we grew. Seeing that an open persecution was fruitless, and unapproved by the world, she began to pretend to be very friendly toward us, and even claimed to be our mother, and to love us with the tenderness of a mother. Some of us had come to believe that she was sincere in her pretensions; but all this while she was secretly plotting our destruction. In February, 1904, the leaders of our church, whom we loved and confided in, met the leaders of the Presbyterian Church in the United States of America in St. Louis, and after days of plotting and planning, they entered into such a conspiracy against our dear church, that eternity alone can reveal its blackness and treachery. Our brethren whom we had thought to be honest and true surrendered us unconditionally, property and all, into the hands of our rejoicing enemy. Then began one of the most heroic struggles, by a weak church, for life and liberty of conscience, against a rich and powerful denomination, that the world has ever witnessed. In spite of our protests, and pleadings for justice and righteous treatment; at Decatur, Ill., in May, 1906, they declared the plan for

our destruction matured, and adjourned our General Assembly *sine die,* and the conspirators of our church, headed by Ira Landrith, were sent to Des Moines, Iowa, exulting over their crime, bearing presents to the General Assembly of the Presbyterian Church in the United States of America. But thank God the Cumberland Presbyterian Church had one hundred and six loyal sons at Decatur, whose love for right and religious liberty would not permit it to stay adjourned. Driven from our own church, they assembled in Grand Army Hall, and continued the existence of the Cumberland Presbyterian Church, by electing Hudgins, Moderator, and Padget, Stated Clerk, and filling such other offices as had been made vacant by their renouncing our Confession of Faith. One long and loud shout of thanksgiving went up to the God of Ewing, King, and M'Adoo, from the Lakes to the Gulf, and from Florida to California, for men who loved right and a clean conscience, more than money and prestige.

Before our rejoicing had ceased, and we could begin the reconstruction of our scattered forces; came the sweeping Landrith injunction. I challenge the past and the present history of the church of Jesus Christ to show a more wicked, cruel and un-Christian persecution. We were enjoined from using the name, or any part of the name of our church in our services. We were forbidden the use and sale of our Confession of Faith, and copyrighted books. For sixty long and dark days the great Presbyterian Church, U. S. A., prohibited the Cumberland Presbyterian Church in Tennessee from having Sunday school and the regular services. Under this injunction our ministers could not preach a funeral sermon, or bury our dead in the name of our beloved church, without being arrested for contempt of court, and being dragged before a magistrate. There is nothing in the persecutions of heathen Rome that surpasses this. To-day they are lawing us in a dozen states for churches and property bequeathed us by men and women who loved their

church and gave their money and property for its perpetuation. In their greed for gain and our destruction, they may take every church house from us, and leave us homeless and without a foot of dirt upon which to erect a house, but the Cumberland Presbyterian Church will live on and more than retrieve her loss, and glorify and honor her God in the salvation of souls. It was said that when they were trying Mrs. Surrat, at Washington, unjustly, for the murder of Mr. Lincoln. The lawyer who was defending her said to the lawyer who was prosecuting her so vigorously and unjustly: "Sir, for this unrighteous persecution, when you come down to die, you shall hear the rustling of the garments of this innocent woman." Time rolled on, and when this lawyer was blind in death his nurse said he kept saying to her, "What woman is that, whose garments I hear rustling as she walks around my bed?" There is a just God in heaven; and when John M. Gaut, and Ira Landrith, and W. J. Darby, come down to die, they shall hear the rustling of the garment, and the pleading voice of the poor Cumberland Presbyterian Church that had done them no injury, but which they persecuted so cruelly and unjustly.

HER FUTURE BRIGHT.

O! fathers and mothers, brothers and sisters, the past six years have been years that tried our hearts and our faith. Sometimes the lamp of hope burned very dimly, and our hope was almost gone; but to-day I bring you the glad news of the coming of a brighter day. Already the signs of its coming have begun to pencil the clouds that hang over us with its glorious light. "Weeping may endure for a night, but joy cometh in the morning." Lift up your eyes and look upon the fields, for they are white unto the harvest. Already the shouts of victory are coming up from every humble congregation of our beloved church, from her remotest borders. Our preachers, as of old, are seeking the baptism of the Holy Ghost and of fire. Our members are tarrying in their closets for the

power and consecration that was upon the membership of a hundred years ago; and the fields that are white unto the harvest, are being gathered for the Master. If she has landed her thousands, she will land her many thousands more.

O, brethren and sisters, lift up your eyes and look out upon the stormy sea of time, and you can see the ships homeward bound! Among them I see a most beautiful ship. Her sails are unfurled to the breezes, upon her mast is unfurled the old whosoever banner. Her captain is King Jesus. Aboard are her many thousands of passengers, singing the song of Moses the servant of God, and of the Lamb. It is her last voyage. I look out and I see the shining port of heaven. I see Ewing, King and M'Adoo her builders, and the mighty host of the redeemed which she has landed long years before, coming down to the harbor to greet her with crowns of glory upon their heads, and palms of victory in their hands. She drops her anchors, and furls her sails. It is the grand old ship Cumberland. She will sail the wild seas no more. The tempests may sweep o'er the wild, stormy deep, but safe in heaven we will rest evermore.

There is but one fond ambition in my poor life, and if it is wrong forgive it. I want to serve my Master as best I can, and when I fall in death, and you come to carve my simple epitaph upon the unpretentious slab that is to mark my last resting place. I ask not that you carve upon it that I was great and covered with honor, for that would be untrue. But carve upon it, "Here lies an humble soldier of the cross, who fell at his post in the Cumberland Presbyterian Church."

REV. J. L. GOODKNIGHT
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CUMBERLAND PRESBYTERIANISM DEFINED.

J. L. GOODKNIGHT, D. D., LL.D.

There are only three great fundamental systems of doctrine under Protestantism. Each of these is a distinct doctrinal system and has nothing in common with either of the others. These three doctrinal systems are Calvinism, Arminianism and Cumberlandism.

Cumberlandism is different from these other two in each and all the essential doctrines of Christianity. I shall first state these several fundamental doctrines in their order.

I. Sin in Its Effects Upon the Human Race.

1. It effects upon Adam as race head.
2. The relation of Adam to his posterity in sin.
3. Man's ability and inability under sin.

II. The Life and Death of Jesus Christ.

1. What it did on God's side as God stands related.
2. What it did on man's side for man—as man stands related.
3. What advantage came to man through the life and death of Jesus Christ.
4. Wherein man's inability lies under the gospel, and the extent of his inability; the extent of man's ability under grace.

III. The Meaning of Repentance Under the Gospel.

1. God's part in repentance—quickening the soul to a sense of sin.
2. Man's part in repentance—acting freely—no compulsion—all voluntary.

IV. Faith Under the Gospel.

1. God imparted ability and its extent.
2. Man's ability to exercise faith.
3. Faith as an instrument—consequences flowing from its exercise by man—a means to an end.

V. Regeneration Under the Gospel.

1. The part man has in regeneration.
2. The part God has in regeneration.
3. The effects of regeneration on man—his state after regeneration, subjectively.
4. His relation to God after regeneration.
5. His relation to sin after regeneration.

VI. The Christian Under Grace.

1. Calvinism: Final perseverance of the saints.
2. Arminianism: The possible apostasy of the Christian in this world.
3. Cumberlandism: The preservation of believers by Christ.

THE LOGICAL STEPS OF CUMBERLANDISM.

1. Sin and its effects—Manward and Godward.
2. Redemption for and from sin—Godward.
3. Redemption from sin—Manward.
4. The Holy Spirit—Godward.
5. The Holy Spirit—Manward.
6. The meaning of repentance—Manward and Godward.
7. Faith: Historic and Saving—Manward and Godward.
8. Man regenerated—Godward and Manward.
9. Man's adoption—Godward and Manward.
10. Man's justification—Godward and Manward.
11. The Christian preserved through the power of Christ—Godward and Manward.
12. The Christian's works—Godward and Manward.

I. The Doctrine of Sin.

1. Calvinism—Man is totally depraved. He has lost all spiritual ability. Cannot put forth an acceptable spiritual act. He is a spiritual corpse; spiritually dead; absolutely spiritually insensible to spiritual truth.

2. Arminianism—Man is not totally depraved: has power to put forth spiritual acts; he can perform acts in themselves acceptable to God; perform meritorious acts; has the power to exercise saving faith; can become a Christian by his own acts; can put himself in such relation to God that God can save him.

3. Cumberlandism—Man is depraved in all the parts of his being; sin affects his whole spiritual and physical being. He has the original faculties and powers of his whole being, but his being is biased to sin; he sins and of himself he cannot do otherwise. He is blind to spiritual truth. He cannot truly discern spiritual things. He rolls sin as a sweet morsel under his tongue.

II. Man's Ability Under Sin.

1. Calvinism—The sinner is spiritually dead; his spirit is as dead as his body would be without life. He has no ability to do anything. Can put forth no act acceptable to God until God regenerates him. He is truly totally depraved. A lifeless spiritual corpse.

2. Arminianism—The sinner has ability to do all the necessary acts in order to be saved. He has the power to repent, believe, and exercise faith to the saving of his soul. He can of himself lay hold savingly of Christ and of himself let go of Christ. He has all sufficient ability to save himself under the gospel by appropriating the gifts of grace.

3. Cumberlandism—The sinner by the Holy Spirit is made to see he is a lost sinner. The Holy Spirit co-operating he is able to do whatever is necessary in order to be

saved. God aids him in giving him the ability to do and he is left absolutely free to act or not to act; to become a Christian or not become. God imparts to him the ability and leaves him free to exercise this ability. It is man and God jointly.

4. Calvinism: No ability. Arminianism: Man ability. Cumberlandism: God-given man ability.

5. Calvinism: God saves. Arminianism: Man saves. Cumberlandism: God and man jointly saves.

6. Cumberlandism expanded—Man left to himself is unable to free himself from sin. But he is not spiritually dead on the one hand like Calvinism. Nor is he able to put forth a saving spiritual act on the other hand like Arminianism. But the Holy Spirit enables him to both see and do those things on his part necessary to bring him into a saved state under grace. Calvinism: God is primary. Arminianism: Man is primary. Cumberlandism: God and man jointly do it all; a joint activity; God acting with man joining in; man acting with God joining in. This makes it honoring alike to God and man.

REPENTANCE.

1. Calvinism—The sinner cannot repent so long as he is a sinner; he must be regenerated by the Holy Spirit to be able to repent; he is made a new creature in order to repent.

2. Arminianism—The sinner repents. Has the ability to give up and turn from his sins. The Holy Spirit confirms what he does. Man repents then God saves through the sinner's faith in Jesus Christ. God does the regenerating work, yet man performs all necessary thereto.

3. Cumberlandism—The sinner repents because he has been convinced of sin by the Holy Spirit. He is a Holy Spirit convicted sinner. Hence he comes under the condemnation of the Holy Spirit for his sins. He sees his sins and his relation to God because of his sins. He comes

by his own convictions where he must choose between his sins, a sinful life, or forsake his sins, the sinful life, and give himself to Christ for the service of God. Here is a joint work of the sinner and God. God imparts all the ability for free moral action and man is responsible for all his moral acts, because the sinner has the power and ability to act. His God-given ability measures his condemnation for his failure to right moral action.

IV. Faith Under Grace.

1. Calvinism—The sinner cannot exercise faith, for faith comes after regeneration. A man must be regenerated before he can exercise faith that has any spiritual value, efficiency or effectiveness. The sinner cannot exercise saving faith. Only the regenerated can exercise saving faith. God by an arbitrary act must regenerate the sinner without his consent or assent before he can exercise saving faith or any other kind of faith or perform any act acceptable to God. A dead soul cannot act; the sinner is dead, says Calvinism; spiritually dead; must have a spiritual soul resurrection of the sinner before he can exercise faith.

2. Arminianism—The sinner can believe. He has all the powers of all acts that belong to a free moral agent in a free moral government. He can do whatever God demands and commends because of his own inherent ability so to do. Hence, he can exercise a saving faith in Christ. He has the inherent and self-sufficient ability. The human can perform the act which will put it in touch and bring it into harmony with the divine. Saving faith is of man. Hence man alone could and can put it aside and can undo all it may do or has done. Faith stands as a prerequisite means to bring the soul into a regenerate state and experience. Man does all save regeneration, and he can undo regeneration by his own acts.

3. Cumberlandism—God gives man the spiritual power to exercise faith unto salvation, but does not act for him.

God holds man responsible for this exercise of faith. It is a joint work of God and man. God gives the ability; the sinner must choose to exercise this ability. "He that believeth shall be saved, and he that believeth not shall be damned."

V. Regeneration.

1. Calvinism—God works without any consultation or co-operation on man's part. An act of God whereby He takes the sinner absolutely dead in sin and resurrects him into spiritual life. God's act of regeneration is not preceded by any acts of the sinner as conditions thereto. God must alone regenerate the sinner before the sinner can act spiritually to any degree or in kind. Regeneration is in order that repentance and faith may be exercised by the sinner. (Whereas regeneration is the consequence of them and in no sense is regeneration a condition or means to repentance and faith. While man is passive in the act of regeneration by God, yet man consents thereunto. The work is a perfect work, for all who are regenerated are thereby made a new creation in Christ Jesus and thereby become the spiritual children of God; heirs of Good and joint heirs with our Lord Jesus Christ.)

2. Arminianism—Regeneration is a work performed by God, but made contingent upon the sinner's accepting it for a time. It is such a work upon the soul that the sinner cannot do, but he can undo. It is a conditional work. Man determines the conditions upon which it may be done and whether he will allow God's work to abide. Regeneration is a temporary work, dependent upon the whims and will of a human being as to whether this one allows God's work to stand. Man can of his own free volition undo the work of regeneration and make God's work in the soul void. He can mock God, defy God and make void God's work. Yea, work wherein the sinner had surrendered to God. Regeneration is an incomplete, time-contingent and man-contingent

state of the soul under grace. To-day a saint regenerated; to-morrow an apostate Christian devil. Herein you have a state of grace wherein man is the sovereign not God.

3. Cumberlandism—Regeneration is the absolute work of God. It is the spiritual work of God upon a spiritually quickened human soul. The sinner by his repentance and faith in Jesus Christ as a personal Savior, passes himself over to God as a perfectly passive agent submitting willingly to God to be regenerated—made "a new creature" and "new creation in Christ Jesus." The sinner is thus born into a new spirit existence or state, so that he passes from a spiritual death unto a spiritual life; so much so that he is born again and is a new creature in Christ Jesus. While man is passive, it is a passivity of his own choosing. He is not compelled thereto without his consent. He submits to be made this new creation. It is not an arbitrary act of God without the sinner's assent and consent. The sinner chooses to comply with the conditions necessary to regeneration. Then it is that God performs the sovereign and miraculous act of regenerating the soul. This is an act which only God can perform, and the effects of which no human or devil can undo. Here is a work wrought by the mighty power of God which no soul ever wants undone. Only God can make alive the sinner; no regenerated soul ever wants to go back to death and hell. For here you have the joint work of God and man. Man of God-given ability prepares and fits himself therefor and then submitting himself thereto. God alone can regenerate and create anew, the man sinful soul as it be, and man only can willingly submit himself to God that he may be remade, renewed, and created in Christ Jesus, in all the parts of his spiritual being. Here is the work which no regenerate spirit ever wants undone; one which no other human being or devil can ever undo. It is performed with man's assent and consent for all time and eternity.

VI. Man Regenerated Under Grace.

1. Calvinism—Here comes the illogical doctrine of "the final perseverance of the saints." The remaining in a state of certain grace is made contingent upon the human ability to perseverance. A soul elected from all eternity to be saved and is regenerated without its consent by a sovereign act of God; done without assent, consent or volition of the soul; without the spiritual knowledge of the soul, that it would be regenerated, thus brought into a state of grace—and then such a soul is left to its own fate contingent upon its own perseverance. The finality of an elected, regenerated, sanctified, justified and adopted soul made in time contingent upon the personal actions of the soul itself. A new spiritual life put in a state of spiritual probation under grace, yet by a sovereign and predetermining act of God predestinated from all eternity to be saved upon the simple decree of God. The most illogical, unphilosophical and un-Scriptural view of the fate of a regenerated soul that could possibly be formulated.

2. Arminianism—Here you have human agency supreme. Man can undo the regenerating work of God at any time. Man is a shuttlecock of spiritual uncertainty between the state of the saved soul and the soul unsaved. He can change his regenerated relation to God of his own free and absolute volition at his own pleasure and convenience. He cannot be certain of being saved until he is dead. His salvation in time is absolutely contingent wholly upon the individual and inherent powers in himself to remain in grace or to apostatize most freely at any time. The soul's final salvation in time is conditioned upon the human. Man is sovereign over God in his power to undo God's work and render null and void God's work of regeneration. The soul can have no assurance of its state under regeneration because it is always a human contingent in time. The human is supreme. The human canno-

surrender to the Divine so as to make the Divine supreme in the making the soul in a saved state a certainty. God is precluded from making salvation sure in time.

3. Cumberlandism—The soul is under grace and not under law. In regeneration there was a perfect work. Man assented and consented to this work of God upon the soul. By regeneration a deathless spiritual life was imparted and implanted in the soul. The power to live a spiritual life was imparted to the whole spiritual being of the individual. There was a joint spiritual partnership formed between the soul and Jesus Christ. The soul fully surrendered itself to Jesus Christ as the only one having power to save it from sin and the dominion and power of sin, and bring it into a permanent state of salvation under grace. Jesus Christ freed the soul from the power and dominion of its own sinful nature by regeneration and freed it from the power and dominion of the devil.

The same Christ power that regenerated the soul and brought it into the saved state, is pledged and accepted to keep the soul and bring it into a glorified state and confirm it in heavenly righteousness. The keeping power of Christ and the soul's co-operation in working out "its to be" glorified state, are the two things which make its final state secure in time. God's work in regeneration is such a perfect work that neither the soul, nor men, nor devils can undo it. The soul will not undo it and the devils cannot undo it. It is the joint work of God and man consenting and co-operating freely. The soul has become so changed in its very nature that it holds on to God through faith in Jesus Christ aided by the constraining power of the Holy Spirit.

4. Final Comparisons—Calvinism says the predestinated and elected soul after regeneration is dependent upon the human agency—salvation made certain through human contingency.

Arminianism says the regenerated soul is dependent upon human free agency with the power to undo the work done by God in regeneration and that man is made certain in holiness only at and after death.

Cumberlandism says the regenerated soul is made certain of salvation in the moment of regeneration in this world and confirmed in sinless perfection at and after death.

REV. A. C. BIDDLE
WARRENSBURG, MO.

A DISCOURSE ON THE ORIGIN AND DOCTRINES OF THE CUMBERLAND PRESBYTERIAN CHURCH.

REV. A. C. BIDDLE.

"Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy." Zech. 1 : 14.

In this passage God is said to be jealous — very jealous. I shall not stop to define jealousy. We all know what it means. We are jealous only when we love. God loves his church; but hates her enemies, hates her defections, and hates her coldness. The church is here spoken of under the figure of Zion, of Jerusalem. The church is an organization. A church may have either a human or a divine warrant; but God's church *must* have a divine warrant. God is jealous for his church; not your church, nor my church, but his church. Denominationalism is neither a necessary nor an arbitrary concomitant to his church; it belongs to the human organization. God's church is organized under one head, even the Lord Jesus Christ; its door is entered by faith, and its crown is won by service. Denominationalism simply marks the difference between the various systems of belief and ecclesiastical polity. We see, therefore, that there may be a wide difference between what essentially constitutes his church, and what constitutes the church militant; and what constitutes your church, or my church, as separate denominations. God does not love a church simply from sentiment, or because it *is* a church; but because it conforms to those principles laid down for *his* church. God is very jealous for his church.

I have said that a church is an organization. I go further, and say that a church is an organized body of be-

lievers. There are two essential characteristics in every true church: it must be called out, and it must believe in. It is a body of believers. It enters the kingdom by faith, and lives and serves just as it believes. Our Lord kept saying over and over he that believeth is saved. The word "believe" at first meant very much the same as "to live upon," and the believer was, therefore, one who lived in Christ, lived for Christ, lived toward Christ. We see, therefore, how the believer is saved, because he lives in Christ, and daily practices the presence of the Christ. Now, if a man be a believer he must believe in something—he must believe some what. As he enters the kingdom by believing, and continues to abide by a life of faith, it is very important that he know him whom he believes, and be able to make a clear statement of what he believes.

The Cumberland Presbyterian Church is one among many churches—bodies of organized Christian believers, and like every other church, it has its peculiar and distinctive doctrines. I am a Cumberland Presbyterian, a minister in that church, and a believer in her doctrines. I am here to-day, moderator, and brethren of the Assembly, to say not one harsh word against the believer in any other church; but only to comfort and strengthen the believer in my own. I pray God's richest blessing upon him who is conscientiously a Catholic, or a Baptist, or a Presbyterian. I am not called to tear down, and destroy, but to build up and to quicken. My business is not to proselyte from other beliefs, but to promulgate my own. No true Cumberland Presbyterian robs another's hive, but rather delights in gathering the honey from the dew-laden flowers left a-field in the providence of God. And so I come to you to-day with the story of the original and the crystalization of those doctrines which you all so dearly love, and so faithfully teach, and which mark Cumberland Presbyterianism as a distinct theological system, and peculiarly evangelical and Scriptural.

It is not necessary, Moderator, for me to recite again the historic origin of our beloved church. This has repeatedly been done on this centennial occasion, and better and more eloquently than I could ever hope to do. It is not of the beginning of your great church I speak, but of the beginning and codification of your great system of doctrines. I only refer to this history in order to illuminate the great truth that your system of doctrines was forged by the Holy Ghost, just as your church was born in a great revival.

In 1797, in Logan County, Kentucky, there were three churches, Gasper River, Little Muddy and Red River, and these three churches were under the care of Transylvania Presbytery in the Presbyterian Church. Rev. James McGready was the preacher, and under his preaching, there came a gracious awakening during that same year. Other and contiguous settlements caught the holy fire, and soon the great revival was general throughout what was then known as the Cumberland country. Men and women by the hundreds, and at almost every religious service, were convicted deeply and pungently of sin, cried aloud to God for mercy, and made profession of faith in Jesus Christ with such manifestations of joy as to become the grounds for the charge of irregularity. In 1802 Synod divided Transylvania Presbytery, forming two presbyteries, Transylvania and Cumberland. As grew the power and influence of the revival, so also grew the opposition to it, until in 1806 a commission of Synod dissolved Cumberland Presbytery. Then followed four years of discouragement, of weary waiting, of petitions to the General Assembly and prayers to Almighty God; and then came the morning of the fourth of February, 1810.

Brethren, history repeats itself. Gavel of Synod of 1806 dissolves Cumberland Presbytery; and gavel of Assembly in Decatur in 1906, declares "this Assembly adjourned without day!" The aim of the one was to destroy the re-

vival party in Cumberland Presbytery, and the aim of the other was to destroy the revival church, the Cumberland Presbyterian Church! But this aim was frustrated in either case in the mercy and providence of God. This church evidently brought into being in the deep purposes of God, and born in such a revival, was not predestined to such a death. The fire still burns, and this church will still continue to live until the Holy Spirit shall cease to operate through the word upon the hearts and minds of men, and we refuse to hear his call.

I come now to speak plainly, earnestly, of its system of doctrines. We cannot be too strongly impressed with the fact that a church is as its beliefs. It is an organization, an organized body of believers, and that organization must be gathered about a definite system of belief. Believing error and doing right is neither logical nor Scriptural. It will not stand the Scripture test. A right belief is both the Scriptural as well as the scientific basis of a right life. By the law of the kingdom a man must believe first, and then he is saved; not be saved first and then believe. Keep in mind always that faith is the door to any salvation, and a church is as her doctrines. But our fathers in 1800 did not have any definite, clear statement of belief. They had repudiated other systems because of certain errors, and were without any definite form of creed. In truth, they were not looking for a creed, nor seeking to lay the foundations for a sound theological system; they were preaching the everlasting gospel, and trying to save the lost. They were not creed building, they were serving God and saving men. They were not in the school of philosophy, but in the school of the Spirit. The Spirit had been promised to every believer, to lead him into all truth, and they were glad to follow. A doctrine which the Holy Spirit used in the salvation of men, they incorporated in their creed, and that doctrine which he could not use they repudiated. They reasoned, and I also reason, that there

could not have been such an awakening without the Holy Spirit; the doctrines he uses with so gracious effect and so glorious power must be sound doctrines, and the doctrines he does not so use must at least be nonessential. And thus, as I firmly believe, the Holy Spirit guided our fathers, while engaged in the work of saving men, into that clear and Scriptural statement of doctrines found in your Confession of Faith, and which is now known among systems of faith as distinctive Cumberland Presbyterianism. Every tenet of your faith is clearly and sanely Scriptural; every statement of doctrine was forged red hot in the fires of a great awakening; and over and over again your system has been tried and proved in the needs of Christian evangelism. So it was that the first statements of our doctrines were repudiative and not constructive. In formulating the practical working doctrines of the glorious revival in which they were engaged, our fathers had no place for philosophies nor for nonessentials. Spirit-led, they repudiated the errors in other creeds, and magnified those doctrines which the Spirit was using daily in the salvation of men.

When I made the statement that our Confession of Faith was at first simply repudiative, I did not mean that it was even at first simply an elimination, or that it was the result of elimination, or the result of a revision of any or all other creeds. Cumberland Presbyterianism is, therefore, a crystallization, and not a revision nor a deduction. Some have charged that we are Calvinists, and some that we are Arminians. Not long ago a member of another church said to one of my people: "O I know your doctrines pretty well. You have no doctrines that you did not get from the Methodists or Presbyterians." That woman did not know; she only was voicing the charges brought against our church by interested thousands in other churches. She and they ought to know better, and it is your business and mine to see that they shall come to a knowledge of the truth, as the truth alone can make them free. Cumberland

Presbyterianism is not a revision, nor a philosophical deduction, nor even a restatement of old and other beliefs. It is not even akin to either Arminianism nor Calvinism. It is distinctively, logically, and best of all, Scripturally, a system in and of itself. Like all others which can truly be called doctrinal systems, Cumberland Presbyterianism is a crystallization; and like all other crystallizations, it crystallizes about a specific axis. For example, the system known as Arminianism crystallizes about the free will of man. The system known as Calvinism crystallizes about the absolute sovereignty of God. While that system known as Cumberland Presbyterianism crystallizes about the all-redeeming love of God.

In order to see more clearly that place designed in the purpose and providence of God for this system known as Cumberland Presbyterianism, let us take a hasty, though comprehensive, glance of all the steps of religious belief down to the present day. All religions are divided into four great generic classes. The first in time was—

1. *Dualism;* a religion which held that there were reigning at one and the same time two Gods; both an evil deity, and a beneficent deity.

2. *Polytheism;* a religion which held that there were many Gods—a god for every condition—known and unknown gods.

3. *Pantheism;* a religion which taught that everything was God; and of course denied the personality of the Almighty.

4. *Monotheism;* a religion which holds that there is but one God, the Father Almighty. This is the religion of the Jew and the Christian.

This, I believe, is a comprehensive view of all religions. In the growth of enlightenment in the race one would naturally look to see the better gradually displacing the worse, the outworking of the law of the survival of the fittest, even in the matter of religions. And so it was and

is. Monotheism has displaced dualism, and polytheism, and pantheism, and has become the religion of the wisest, and most powerful nations of the world. And just as monotheism has pushed aside the errors of the past and has crystallized about the one great truth that there is one God —God the Father Almighty, God the Son, and God the Holy Ghost—so Cumberland Presbyterianism has repudiated the errors of the other doctrinal systems, and, magnifying the essentials of our holy religion, it stands forth unique, short, consistent, Scriptural, and Spirit-sealed, a claimant for the crown among all other creeds. I make no apology for what I say here to-day. I am a Cumberland Presbyterian with all my heart, and a teacher of her doctrines with all my mind. And while I am a denominationalist, and recognize the right of the church to demand defense at the hands of every member, I honor a call to the defense of the truth more than I honor a call to the defense of any faith. I am jealous for my church, it is true; but I believe with all my heart that I am more jealous for the truth.

And now, beloved, just as I said and showed that there were or had been, four great religions in the world, and monotheism had displaced the others, so I now wish to show that there are four phases, and only four phases, of evangelical monotheism: Pelagianism, Arminianism, Calvinism and Cumberland Presbyterianism. I do not design this order to be accepted as chronologically correct. It does not matter. It does matter that what I say about them shall be the truth. I did not make their creeds; I am not responsible for their statements. I only read what they have published to the world in the pulpit, in the press, and in their authorized organs of propagation. I do not think that any one will have the hardihood to deny the truthfulness of what I shall say. I believe that, generally speaking, all Christian believers belong to one or other of these four phases of monotheism. Either he is a Pelagian, or an Ar-

minian, or a Calvinist, or then he is a Cumberland Presbyterian. Let us make a comparison of these four systems of belief. Each of these is a distinct doctrinal system. A doctrinal system is a crystallization. Each crystallization has its own peculiar axis. As copper will not crystallize about the same axis as coal, so Pelagianism has a different axis from all the others; and all the others a different axis from Pelagianism. What is Pelagianism? It is not simply the doctrines taught by Pelagius. It is more. It is one of the four great phases of Christian belief. Pelagius systematized it, codified it, amplified it, and the Christian world gave this system or phase of belief his name. And so is it true of Calvinism, and of Arminianism. Calvin and Arminius taught and amplified the respective systems given their names. Pelagianism is that phase of Christian belief that holds *that all men are lost except the baptized!* Baptism, water baptism, is the core of Pelagianism. You will find Pelagians in the Catholic Church, and in the Presbyterian Church, and in the Methodist Church. Now and then you will hear a Cumberland Presbyterian saying: "Yes, I believe in salvation by faith in the Son of God, but I do not believe that a man is exactly safe until he is baptized." That man is not a Cumberland Presbyterian. He is a Pelagian. He divides the efficacy of his salvation between the Christ and the water. He is a Pelagian. Now, what is Arminianism? Arminianism is that phase of Christian belief that holds *that all men are lost till death!* That is the core of Arminianism. It magnifies the will and work of the creature. Apostasy is always possible, and, therefore, always to be feared. As long as a man lives he may be lost at any moment, if he shall fall away; but he is never really safe until he is dead. The core of Arminianism is that all men are lost until they die. And then, what is Calvinism? Calvinism is that phase of Christian belief which holds *That all men are lost except the elect!* Predestination is the corner-stone of this structure—the core of this

system. Everything hangs on the decree of God, and no place is found for the exercise of human choice. Around the doctrine of election as the center, all the tenets of this system circle, and they who hold to it have the hardihood to boast of its sanity and Scripturalness. The core of Calvinism may thus be stated: All men are lost but the elect! And now, what of the fourth of these phases of Christian belief? What is Cumberland Presbyterianism? Cumberland Presbyterianism is that phase of Christian belief which holds, *That all men are lost, except the believer!* And that is the core of Cumberland Presbyterianism. Take the published standards of the churches representing either one of these phases, and you will find that but for the core, the axis, the dominant doctrine, the whole system would become inconsistent, and would go to pieces. So is it with Cumberland Presbyterianism. Our book has no other doctrine. Believing honors God the Father, glorifies God the Son, satisfies God the Holy Ghost, and saves man the sinner! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely." I do not wonder that your church is called the Who-so-ever-will Church! All men are lost except the believer. That is the core of your Confession of Faith, and the crown of your doctrinal system!

Hear me once more as I attempt, by comparison with the Westminster standards, to give to Cumberland Presbyterianism its true doctrinal position among the systems of Christian belief. During the struggle arising about the attempted merging of the Cumberland Presbyterian Church into the Presbyterian Church, U. S. A., it has been frequently argued that both churches are Presbyterian and should unite; that the hard doctrines of the Westminster

system had been modified, and, therefore, it becomes possible for them to unite, to the glory of God, and with honor alike to both churches. Brethren, you may revise a doctrine, or amend a creed, but you cannot revise a system. Restatement is only another way of statement. To change a system is to destroy that system. The Presbyterian Church officially claims that it has only revised as to interpretation and has not touched its system. Even the most casual glance at the authorized statement of the doctrines of the separate churches should have been sufficient to satisfy any court, that revision as to statement could not satisfy the difference between the systems. Compare the five points of Calvinism with the five essential doctrines of Cumberland Presbyterianism, and the difference will appear just as it is. The five points of Calvinism (and I am not the author of the term; their own writers boast of them)—the five points of Calvinism are:

1. Particular Predestination.
2. Limited Atonement.
3. Natural Inability.
4. Irresistible Grace.
5. Final Perseverance of the Saints.

This is a clear statement of the Calvinistic system of doctrine. These five points of Calvinism have been likened to the fingers on the human hand. The hand represents the power of the individual, and as the thumb is the controlling binding member, so particular predestination is the doctrine which controls all the other doctrines. Calvinism is a philosophical system, and all other tenets logically fall in line and uphold the statement that, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased

or diminished." Now count off in like manner the five points of Cumberland Presbyterianism. And these are:

1. God loves all men.
2. Christ died for all men in the same sense.
3. No man can save himself.
4. Regeneration by the Holy Spirit.
5. Preservation of the believer.

And just as no true Calvinist denies either the presence or the relative position of any of the tenets ascribed to his system, so no true Cumberland Presbyterian but gladly admits and boasts the order and essential harmony of this system. It is logical, it is philosophical, it is Scriptural, it is evangelical, it is true.

And then, again, it has been said that we are occupying a middle ground between Arminianism and Calvinism; that ours is a *via media,* a middle way. This is not true, as I see it. Cumberland Presbyterianism is as far removed from either of these systems as they are from each other. Our system is not half-way between them. A half-way Methodist does not make a good Cumberland Presbyterian, and a half way Presbyterian is no better. I believe this is a better illustration: Take an equilateral triangle: place Calvinism at one angle of the base, and Arminianism at the other, and Cumberland Presbyterianism at the top, and you shall see the correct position, confessedly the "best doctrinal system extant."

I ask you to bear with me yet a little, in a brief recapitulation. The Cumberland Presbyterian Church was born in a great religious awakening, in a gracious and soul-saving revival, and not in a theological or political dispute. Our fathers were not creed builders or creed seekers. Your wonderful doctrinal system was the gift of the Holy Ghost. It was forged by the Holy Spirit in the fires of a great evangelical pentecost, and word for word has been tried in the revival experiences of a hundred years. Your confessional statement of that system is learned, logical, sim-

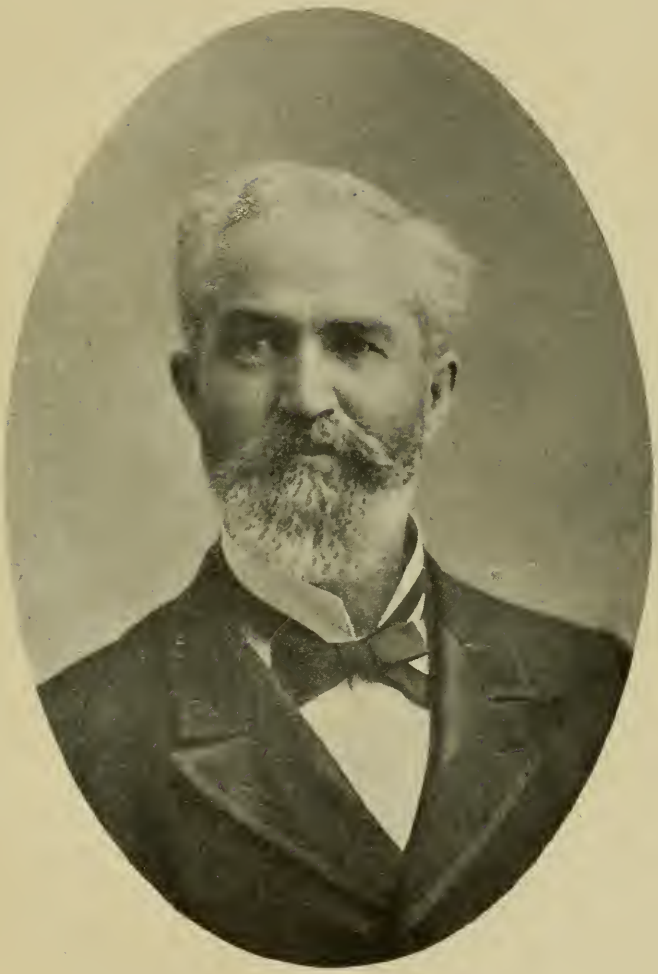
ple, forcible, unstilted, Scriptural. God is jealous for his church, and hitherto has been working through providence and by his Spirit to make "all things work together for good to them who love the Lord." He is not the author of evil or of error, and in his own good time will displace the error with the truth. Revision and restatement are in the air, and every change in the creeds of Christendom for the past fifty years has been toward the position occupied by Cumberland-Presbyterianism. And this position and this system, my beloved, is your heritage; and I pray that each individual Cumberland Presbyterian, in the strength of a holy life, and in the force and virility of a broad Christian charity, may prove true the saying: A church is as its beliefs. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Hear me just one word more. The sixty-six books of the Bible compose what is known as the canon of Scripture. These books were not written at one and the same time, either in the history or in the development of revelation. But there comes a time when the last line is to be written, and the last word is to be spoken. John is out on the lonely isle of Patmos, an exile for the gospel's sake; and I see the old, and worn, and battle-scarred divine gazing wistfully each day into the brightening east, and holding out his pleading hands toward heaven, as he prays: "Dear Lord, let this be the day of my departure. Bid thy weary servant to come to thee, and heaven, and rest. I have written until my brain and hand are wearied with writing. Dear Lord, to-day bid thy servant home." But the spirit answers him: "Not yet, John; not yet. Seal not the sayings of the prophecy of this book, for the time is at hand. . . . I am the root and offspring of David, the bright and morning star. Give poor, dying men another call to the kingdom, John, and make it plainer still, John,

that God loves all men; that Christ died for all men; that the Holy Spirit regenerates every man who wills to be saved. Make it plain, John, Give them one more call unto life. I can almost see the fires of a sacrificial love burning in the old servant's eyes as he grasps the pen and writes: "The spirit and the bride, say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely." And thus was the canon of Scripture closed. So was it in the forming the canon of creeds. Many creeds had been written. Men said there is no need for another word; these creeds cover all the ground; there is no logical place for another system; the last line in creed-making has been written; close the canon. But the Spirit said, Do not seal the book, for the time is at hand. Make it plain, and plainer still that God loves all men, and will have all men to repent, and be saved through Jesus Christ his Son. And our fathers began in the revival of 1800 and wrote while the Spirit worked, and worked while the Spirit wrote; and this is the writing: We believe in one God—God the Father, God the Son, and God the Holy Ghost—one God in three persons, the adorable trinity. We believe in the sovereignty of God, in the fall and free will of man, in redemption by the Son, and in regeneration by the Holy Ghost. We believe in the providence of God, in the purity of his church, and in the parity of her ministry. We revere the Scriptures as the infallible Word of God, and hold that these Scriptures do clearly teach: That God loves all men; that Jesus Christ tasted death for every man; that the Holy Ghost strives with all men; and that faith is the one condition of salvation to all men. We believe that infants dying in infancy are saved through grace; that water baptism is not for the remission of sins, but is the Scriptural symbol of a separation from sin; and that every believer should invoke the aid of all public and private means of grace to keep himself unspotted from the

world. We believe in the life of faith, in the fruits of the Spirit, in the final overthrow of evil, and in the present preservation and ultimate glory of the believer. These truths we hold and teach as a church, as we believe they are held and taught in the holy Scriptures, to the glory of God the Father, and of God the Son, and of God the Holy Ghost! Amen!

Aud thus, as I believe, to this good day the canon of creeds is closed.



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SALISBURY, MO.

SOME THINGS THE BIBLE TEACHES ABOUT THE HOLY SPIRIT.

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HE IS A PERSON.

In an important matter, we must not take things for granted, but prove them if we can. If we cannot prove them we must reject them, or take them as the opinions of men. If they can be proven, then we must accept them or be guilty of the sin of willfully rejecting the truth. The burden of proof must be drawn from the word of God. The Bible is the only infallible book out of all the million of books in the world. It is not my purpose to attempt to prove the Bible is the word of God. I take it for granted you all believe it.

THE HOLY SPIRIT IS A PERSON.

If he is a person we ought to know it. He is not an it, nor an influence, nor an attribute, nor a characteristic, nor an emotion, he is a person. He is a be. If the Holy Spirit is a Divine Person and we know it not, then we are robbing him of the love, reverence and worship that is due him. If he is not Divine, then to worship him is idolatry. He is either a person or he is not. He must be a person, for the use of the personal pronoun is used in connection with him. Now God made no mistakes in the Bible, for this book is his word. God always tells the truth. We must believe the Bible or we make God a liar.

We have in John 15: 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father. He shall testify of me." John 16: 7, 8, 9, 13, 14, "If I go not away, the Comforter will not come unto you; but if I

depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Howbeit when he, the Spirit of truth is come he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." Did you notice in these verses the Holy Spirit is called he nine times. Did Jesus make a mistake when he called the Holy Spirit he? If some man had said this we might have had some room to doubt, for we might have thought in his enthusiasm he said he, in place of it, but we know Jesus made no mistake. The Holy Spirit is said to come. To come means motion. He moves of his own accord, then he must have will, and moves as he wills. He testifies of Christ. He assured the disciples that all Jesus said was true. He reproves. This implies a knowledge of right and wrong. He guides. Many are the times when men come to the parting of the way, and do not know which is the right way, or the wrong, but the Holy Spirit knows and will guide into all truth those who wish to know the truth. He speaks, not of himself, but of Jesus. He hears, and whatever hears must have life. Some of you have looked many times upon the faces of the dead. Speak to a dead body. Does it hear you? No. Why not? Is it because there are no ears on that body? Certainly not, for they are as prominent as they ever were, but because there is no life in that body. If the Holy Spirit hears, he must have life. If the personal pronoun is applied to the Holy Spirit, he must be a person. God does not make mistakes. When in speaking of men and women he uses the personal pronoun, then, when he speaks of the Holy Spirit

and says he or him, we must conclude the Holy Spirit is a person.

Another reason for believing the Holy Spirit is a person is that personal qualities are applied to him. Knowledge is one of these. 1 Cor. 2: 10, 11, "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yes the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." Man is an inquisitive being, he wants to know things, therefore he begins to use the powers in him that he may know. He not only wants to understand the present, he wants to look into the future. He desires to look into things that unaided reason cannot comprehend. Many a child has torn his top to pieces that he might see what was on the inside. Now men are only boys grown tall, and still have that inquisitive spirit. They desire to look beyond this world and see far into the spirit-world, that they may behold what lies in that better land for all who have been true to God, but they have not been able to see. God has not left us in ignorance, he has made or revealed some of the things of the better world. Paul says, "Eye hath not seen." God has prepared a wealth of beauty for the eye; sky, earth and sea teem with fair forms from the Creator's hands. Much of our knowledge comes to us through sight, but the natural eye does not see spiritual things, these things are in the region that sight does not enter. They belong to the invisible. We do not know them by hearing for "ear hath not heard." There are many sounds in the world that cheer us and drive away black doubt, and ugly thoughts, but by none of the powers God has given us do we discern the things God has prepared for them that love him. They are revealed to us by the Holy Spirit. The Spirit then must know. He must understand the mind of the Lord. He does. He knows, spirit can only touch spirit. Our inner being lies open to God,

he knows the secret springs of our lives. The Spirit knows the mind of the Lord, and because he does he reveals God's mind to us. The word search does not mean the Holy Spirit has to study as we do, to know things, for he knows the deep things of God. Things, not theory, not speculation, but reality. Deep, because the human mind cannot discern them, but none the less real because we do not discover them. There are some things so deep the human intellect cannot get down to the depth of them. There are some depths of the sea so deep the most daring pearl diver will not attempt to descend to them, because he cannot reach the depths and live. Then should we think it strange there are depths, in the knowledge of God, that are beyond our fathoming? There are depths in the love of God we will never be able to fathom, but the Holy Spirit will enable us to see the very bottom of these depths. Through the revelation of the Spirit we learn of the things God has in reservation for those who love him.

WILL IS ASCRIBED TO THE HOLY SPIRIT.

"He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 27. Love is ascribed to the Spirit. Rom. 15: 30, "Now I beseech you brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayer to God for me." If the Holy Spirit did not love us, he would not do any of the many things he does for us. The Holy Spirit can be grieved. Eph. 4: 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." You cannot grieve an influence, or an attribute, for an *it* neither feels nor reasons. You see now the Holy Spirit is not these. You cannot grieve one who does not love you. One may detest your act, but he is not grieved. He may say you ought to be severely punished, or imprisoned, or hanged. He may be ready to

head a mob and deal with you without mercy, but he is not grieved unless he loves you. Parents are grieved when their children sin, but they are not going to say they ought to be hanged. We grieve the Holy Spirit by our indolence. The Spirit sees so much to do, and he knows we can do it, and we do it not, or if we do it, we do it in such an indifferent spirit we grieve him. You teach, or rather you have a class in Sabbath school, but you let the pleasures of society or the business interest crowd all thought of the lesson or class out of your mind until nearly the hour to teach the lesson, and then there is so little time left for study, you do not see clearly one idea in the lesson. You run over the lesson with the class, but you do not give them one thought to carry away, the class goes home disappointed, and you feel out of humor with the class and yourself, and the Holy Spirit goes away grieved. Many a minister has grieved the Holy Spirit by not thoroughly preparing his sermon. The weather may be unusually warm, and the preacher discovered it required greater effort to prepare the sermon than he was willing to make. His mind would not take hold of the subject with a zest, and then the thought came, it is so hot, the people will not come out. Only the faithful will be there, and not all of them, for already some have gone in search of a cooler climate. The hymns are announced in a tone that says, I do not care whether you sing them or not. The Scriptures are read in a monotone so that neither the reader, nor listener gets the meaning. The prayer is dry, and destitute of gratitude, and of earnest entreaty. The sermon, if it can be called a sermon, is made up of common place platitudes. When the last amen is said, the preacher says, thank the Lord the services are over; but the people are disgusted, and the hungry souls go away unfed, and the sinner leaves the church disappointed, and it may be with the determination not to go to church any more, or there is nothing in the church that is worthy of his attention, and the Holy

Spirit goes away grieved. Let us decide now we will never grieve the Holy Spirit by our indifference, or in any other way.

THE HOLY SPIRIT SPEAKS TO MEN. Rev. 2: 7, "He that hath an ear, let him hear what the Spirit saith to the churches." If you would know what he said to the churches in the days of the Apostle John, read the letters to the seven churches in Asia. All he said then is applicable now.

HE INTERCEDES. Rom. 8: 26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." He realizes our needs and he pleads with God the Father for us. John 14: 26, "But the Comforter who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance." Men need to be taught. In the Holy Spirit we have an infallible teacher. He does not teach with uncertainty for he knows.

THE HOLY SPIRIT DIRECTS US WHAT TO DO. Acts 13: 2, "As they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul, for the work whereunto I have called them." The contest shows they were to be missionaries. When they were on their second missionary tour the Holy Ghost forbade them preaching the word in Asia. Acts 16: 6, 7, "Now, when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not." The Holy Spirit, not only calls to a specific work, but says where you shall not preach. Paul knew he was not to remain in Asia. He went in the opposite direction and found an open door.

THE HOLY SPIRIT APPOINTS TO OFFICE. Acts 20: 28, "Take heed, therefore, unto yourselves and to all the flock, over

which the Holy Ghost hath made you overseers, to feed the church of God."

THE HOLY SPIRIT IS REBELLED AGAINST AND VEXED. Isa. 63: 10, "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Heb. 10: 29, "Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?" The Holy Spirit can be lied to. Acts 5: 3, "But Peter said, Ananias, why hath satan filled thine heart to lie unto the Holy Ghost?" The Holy Spirit can be blasphemed. Matt. 12: 31, 32, "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." If such a thing could be he is greater than the Son, for all sin against him may be forgiven, but blasphemy against the Holy Ghost is unpardonable. You must conclude with me the Holy Spirit is a person.

Perhaps you believe this theoretically, but how many believe he is a person just as much as Jesus is?

THE HOLY SPIRIT IS DIVINE.

Can this be proven? I think so. As proof of this, Divine attributes are ascribed to him. Heb. 9: 14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." The Spirit here is said to be eternal. If he is eternal, he is uncreated. If he is uncreated he is self-existing, if he is self-existing he is God. The Holy Spirit is omnipresent. Psa. 139: 7-10, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up to heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and

dwell in the uttermost parts of the sea, even then shall thy hand lead me, and thy right hand shall hold me." God only fills immensity. Man cannot get away from the presence of the Holy Spirit. If then he is everywhere at the same time he is God.

THE HOLY SPIRIT IS OMNISCIENT.

1 Cor. 2: 10, 11, "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." In this verse we are taught the Spirit knows all things. If the Spirit is allwise he is God. The Holy Spirit teaches all things. John 14: 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." God only knows all things, and as one cannot teach what he does not know, and as the Holy Spirit teaches all things he must be Divine.

THE HOLY SPIRIT CREATES.

Job 33: 4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Man with material can build things, but he cannot create, that is he cannot bring things into existence, but the Holy Spirit can, therefore he is God. The Holy Spirit imparts life. John 6: 63, "It is the Spirit that quickeneth." To quicken means to make alive. He raised Jesus from the dead. Rom. 8: 11, "But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Holy Scriptures were given by the Holy Spirit. 2 Peter 1: 21, "For the prophecy came not in olden times by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." It takes a divine mind to know the mind of God. The Holy Spirit knows

the mind of God. Statements in the Old Testament applied to God, are in the New Testament applied to the Holy Spirit. Isa. 6: 8-10. This is quoted by Paul and applied to the Holy Ghost. Acts 28: 25-27, "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." Also Psa. 95: 8-11, "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness. When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways. Unto whom I swear in my wrath, that they should not enter into my rest." In Heb. 3: 7-9, we have the same words accredited to the Holy Ghost. "Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways. So I swear in my wrath they shall not enter into my rest." In the commission the Holy Spirit is put on an equality with the Father and the Son. Matt. 28: 19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." In the Apostolic benediction the three are equal. 2 Cor. 13: 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." In Acts 5: 3, "But Peter said, Ananias, why hath satan filled thine heart, to lie to the Holy Ghost?" Ananias is charged here with lying to the Holy Ghost and in the same chapter, Acts 5: 4, "Thou

hast not lied unto men, but unto God." My conclusion is the Holy Spirit is God.

THE WORK OF THE HOLY SPIRIT FOR MAN.

He convinces the sinner of sin. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" John 16: 8. The word rendered reprove, means to put to shame, to convince. The Holy Spirit makes the sinner see, he is a sinner, condemned by the law of God. How many does he convince? The world. Who is the world? All the people living then, that have lived since, are living now and will ever live. Has he done this? Yes. Are there not millions of people who have never heard of the Savior? Yes. Then the Holy Spirit has not convinced them has he? If they have not been made to see they are sinners, then the Holy Spirit has not reproved the world of sin. If then they do not do wrong intentionally, and have never heard of God's offer of salvation, they are not sinners are they? But do they not know they are sinners? All people know they are sinners. The nation or tribe or clan, has not been discovered, that does not offer some kind of sacrifice or do some kind of penance. Why? Because they know they are sinners. The Holy Spirit made them know they were sinners. The heathen make their offerings hoping to obtain relief from sin. The Holy Spirit does not consult men, whether he will reprove them or not, but does so of his own accord and in his own way. He makes a man see he is a sinner even when the man does not want to believe he is a sinner. This is one of the times the Holy Spirit does not consult the will of men. He makes them see they are sinners that they may desire deliverance from sin. The atonement is co-extensive with the reproof. The Holy Spirit would not reprove a man if there was no chance of pardon for that one, for that would be doing a useless work, and it is a fact God never did a useless thing. The Holy Spirit reproves all men that they may be saved.

He reproves because he loves all men. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" John 3: 16. When the sinner repents of his sins and believes on Jesus the Holy Spirit regenerates him. "It is the Spirit that quickeneth" John 6: 63. "You hath he quickened who were dead in trespasses and in sin" Eph. 2: 1. "Not by works of righteousness that we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost" Titus 3: 5. Who is it that quickens and does the washing of regeneration? We are not left in doubt in that matter, for that is done by the Holy Ghost, for Jesus and Paul say so.

These Scriptures teach that the work of regeneration is not of man. It matters not how many good works we do nor how long we do them, regeneration is the work of the Holy Spirit. If it was necessary to be born again, in the days of Jesus, it is necessary now, for men are not better now than they were then. Jesus said to a learned man, and no doubt a moral man, "Ye must be born again." It may be a mystery we cannot fathom, but even that does not do away with the necessity of it. I know there are those who say, regeneration is a thing of the past. Once an old darkey was being taught to read, and his teacher used her Bible for a text-book. One day when the teacher came to give the lesson, the old darkey was not at home. He asked the wife of the old man how her husband was getting along studying the Bible? She answered, "He's done got way beyond de Bible. He is over in the newspaper now."

Some teachers may have gotten so far into the new theology, that they may say to those who desire to live a different life, that regeneration is not needed. But the words of the Savior are, "Ye must be born again." The granite roots of regeneration go down so deep, that no man

can tunnel below them. Regeneration is so wide that no one can circumnavigate it. It is so high no man can scale it. "Ye must be born again," and the Holy Spirit must do the work.

THE HOLY SPIRIT DWELLS IN THE REGENERATED SOUL.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" 1 Cor. 3: 16. You notice the Apostles does not say has dwelt in you, but is dwelling in you now and will continue to do so. Lest some might think this referred to the church and not to the individual, turn to 1 Cor. 6: 19 and read, "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your own." The indwelling of the Holy Spirit is not to be temporary, but permanent. Jesus says, John 14: 17, "Even the Spirit of truth; whom the world cannot receive, because he seeth him not, neither knoweth him; for he dwelleth with you and shall be in you."

The Christian is the permanent dwelling place of the Holy Spirit. This is better for the Christian than having Jesus in the body, for then only a few would be aware of his presence, but now every one may have the Holy Spirit in him. The indwelling of the Spirit is not for the favored few, but for each child of God, whether young or old, rich or poor, learned or ignorant. No number of persons can have a monopoly on the Holy Spirit, any more than they can monopolize the air. Paul says in Rom. 8: 9, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his."

In some the Spirit dwells in the hidden recesses of the soul, because they will not let him have full control of both body and mind. We do not need to pray for the Holy Spirit to come for he is already here. We had better pray

that we may be willing to let him have the right of way in us in all things.

THE INDWELLING SPIRIT IS A LIVING FOUNTAIN.

Jesus says in John 4: 14, "But whosoever drinketh of the water that I shall give him shall never thirst, but shall be in him a well of water springing up into everlasting life." The fountain is in the believer and is a living fountain. It is more than a well. Hear what Jesus says in John 7: 38, "He that believeth in me, as the Scriptures hath said, out of his belly shall flow rivers of living water." No danger of drouth. Every one may have a well, yea rivers of living water. Can any ask for more?

BY THE HOLY SPIRIT WE ARE MADE FREE MEN.

Rom. 8: 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here the Apostle comes into the freedom he longed for in verse twenty-four of chapter seven, when he cried out, "O wretched man that I am, who shall deliver me from the body of this death?" The law of sin and death, must be the law of sin in the members, spoken of in verse twenty-three in chapter seven, when he says, "But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." The ego who was before in captivity to this law of sin is now free from it. How? Not by becoming a different ego, not by changing the constituent elements of human nature, but by the introduction of a new law, the law of the Spirit of life, which has emancipated the ego from its old unwelcome thraldom. By the virtue of this new law introduced into his being, he was now free to give his entire allegiance to the law of God. Under the old law Paul had death, but under the new law he had life, and the Spirit in opposition to the flesh, and freedom in opposition to captivity. The Spirit is the

Divine Spirit taking possession of what is Spiritual in the inward man, making him a partaker of the divine life and enabling him to serve God freely. What the Spirit did for the Apostle Paul, he has done for every regenerated soul. These blessings come by virtue of the atonement made, by Jesus Christ, to every penitent believing soul, so that the freedom given by the Spirit, is the freedom spoken of and ascribed to the Son, "If the Son, therefore, shall make you free ye shall be free indeed." These free men still have the flesh, but they do not live after it, but "through the Spirit do mortify the deeds of the body."

THE HOLY SPIRIT STRENGTHENS THE BELIEVER.

In Eph. 3: 16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." In this verse we have the standard of divine giving, "the riches of his glory." This standard is liberal, beautiful, overflowing.

We have a faint idea of the riches of his glory, on a clear night when we look up and behold the glory of God in the heavens. Count the stars. They are innumerable. We see his glory some times at sunset, when the whole sky is flecked with clouds brightened into a sea of glory. The inner man is weak, although it is the seat of influence, hence the necessity of having it strengthened. If you can limit God's glory, you can limit his strength, and the strength he can impart to his believing children.

While it is right to admit our weakness, we must not forget we have a strengthener. We say I am so weak I cannot bear my burdens, or do the work assigned me. But we must not forget God will strengthen us by his Spirit. We must set our weakness at the right of God's almightiness, and he will strengthen us by might in the inner man. One day I visited one of the immense saw mills, in our timbered country, and the sawyer told me the

mill could turn out more lumber in a day, than any one mill in the world. There was a log more than three feet in diameter on the log carriage, and more than eighteen feet in length, and in a few seconds the saw had cut through the entire length of the log, the log carriage was run back, and the log was now ready to be turned over the smooth side down, in place of men coming with cant hooks to turn the log, the sawyer moved a lever, and then I heard, bump, bump, and the log began to jump up and down, and the log was turned over quicker than I am telling it, and the log was on its way to the saw. I do not know the name of the machine that turned the log over, but it did it as easily as you can toss up a light ball. I was impressed with the strength of the machine which turned the log over so quickly. I knew it was connected with the powerful engine, with which the saw was connected, which cut through the log at such a rapid rate. As that machine moved the log just as the sawyer wanted it, so the Divine strengthener picks up the burdens the Christians may have to bear, and tosses them off, or enables him to bear them just as though they were not. Dear child of God, when the burdens come do not forget that the Holy Spirit is your strengthener.

THE HOLY SPIRIT LEADS.

Rom. 8: 14, "For as many as are led by the Spirit of God they are the sons of God." The Holy Spirit not only gives power enabling the believer to live a holy life, but leads us in the way we should go. As a father takes hold of the hand of his little son and leads him in perfect safety, so the Spirit will lead all who submit themselves to him. There need be no mistake about the way of duty, if we will follow the leading of the Spirit. He may lead us into what may seem at first sight, very unprofitable fields, but not so, it is the place for us. God makes no mistakes.

THE HOLY SPIRIT BEARS WITNESS THAT WE ARE SAVED.

Rom. 8: 16, "The Spirit himself beareth witness with our spirits that we are the children of God." The idea is, he witnesses with our spirit, that we are the children of God. This makes two witnesses to our sonship, first our own spirit, and second the Holy Spirit. How does he? Gal. 4: 6,"And because we are sons, God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father." Abba means father. Why then use the word father twice? The word Abba is the Hebrew word for father. The word Patar, is the Greek word for father, meaning that God is the Father of all who believe whether they are Jews or Gentiles, so then neither Jews nor Gentiles have any advantage over the other. The Gentile becomes a Jew by virtue of his faith. Gal. 3: 7, "Know ye, therefore, that they which are of faith, the same are the children of Abraham." Both Jews and Gentiles are the children of God. Gal. 3: 6, "For ye are all the children of God by faith in Christ Jesus.

THE FRUITS OF THE SPIRIT ARE NINE.

We read in Gal. 5: 22, 23, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Certainly the life dominated by these is an admirable character. You notice the Apostle does not say fruits, but fruit of the Spirit. All of these ought to be found in the life of each Christian. Each of the nine should be carefully studied, and then each professed follower of Christ ought to give himself a thorough examination and see how many of these he can find in his life. Such things in our life make it like the Christ-life, which we all should strive to live. These graces are only seen in the lives of those who give themselves up entirely to the guidance of the indwelling Spirit.

THE GIFTS OF THE SPIRIT ARE NINE.

These are found in 1 Cor. 12: 8-10, "For to one is given by the same Spirit the word of wisdom; to another the word of knowledge by the same Spirit, to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." A person may have but one of the gifts of the Spirit and be a Christian, while the fruit of the Spirit ought to be in the life of every Christian. The Spirit is a sovereign, and bestows his gifts as he deems best, while the fruit of the Spirit ought to be in every Christian, because the Christian is the dwelling place of the Holy Spirit.

THE HOLY SPIRIT GUIDES.

John 16: 13, "Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he shall show you things to come." The Holy Spirit then is a teacher. Now we are not to infer from this, that we need not study, nor sit at the feet of others, and learn from those who are our superiors in knowledge. Nor must we conclude that we do not need to study God's word, for this is the principal medium through which the Holy Spirit teaches. He may be able to read the word of God, not only in our own tongue, but in the tongue in which they were written. We must not conclude because we can read the Holy Scriptures in the languages in which they were written, that we do not need to be taught of the Holy Spirit. We will never fully know the truth until we are taught by the Spirit. Do not be afraid you will minimize Christ, by magnifying the Holy Spirit. No one magnifies Christ as the Holy Spirit does. He must reveal the Christ to us before we will understand him.

THE HOLY SPIRIT COMFORTS.

John 14: 16, "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever, even the Spirit of truth." Jesus knew through what trying scenes his disciples must pass. He knew there would be many dark days, many heartaches, therefore he assured them they should be remembered, and that consolation should come to them, through one who knew every corridor of the human heart, and knew how to comfort that heart, no matter what the cause of the trouble was, whether it was caused by being betrayed by those in whom they had confided, or were forsaken by those they loved, or by the death of some loved one or some successful leader, or whether they languished in some dungeon with lacerated backs. The same Spirit that soothed and sustained the early Christians, is in the church to-day and doing the same work he did then.

THE HOLY SPIRIT ENDUES WITH POWER.

Luke 24: 49, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Being endued with power, is also called, filled with the Holy Ghost. This filling with the Holy Ghost, may come once or a number of times. It may take place at regeneration, or afterwards. In the case of Cornelius the filling or endueing, came at conversion. Acts 10: 44, "While Peter yet spake these words, the Holy Ghost fell on all them that heard the word." The Apostles were filled with the Holy Ghost on Pentecost. Acts 2: 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The people of Samaria were converted, and filled with the Holy Spirit some days afterwards. Acts 8: 15-17, "Who," that is Peter and John, "when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was

fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Paul was converted when he said Acts 9: 6, "Lord what wilt thou have me to do?" Three days afterwards he received the Holy Ghost. Acts 9: 17, "Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." It was Ananias, a Christian, living in Damascus, that said this. Who he was, or what office he filled, other than he was a Christian, is not known. The most obscure Christian may be the means of some great Paul being filled with the Holy Spirit. It is the duty of all Christians to be filled with the Holy Spirit. Eph. 5: 18, "And be not drunk with wine, wherein is excess: but be filled with the Spirit." To have the Spirit and to be filled with the Spirit are two different things. We read in Rom. 8: 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." According to this no matter who he may be, nor what he may profess, if he has not the Spirit of Christ, he is not saved. One may have the Spirit and not be filled with him. I hope I can make this clear to you. Egypt always has the Nile, but she does not always have the overflow of the Nile. The overflow of the Nile is the salvation of Egypt. To be filled with the Spirit, means the salvation of many. Souls are brought to Christ when Christians are filled with the Spirit. Is it a sin to be drunk? If I should get drunk while I am attending this Assembly, some one would report me to my Presbytery, and it would discipline me for being drunk, and it should, but I may be here all the days of the Assembly and not be filled with the Spirit, and nothing will be said about it.

O, people of God, if it is a sin for a Christian to get drunk, how much greater the sin not to be filled with the

Spirit? The great need of the Cumberland Presbyterian Church to-day is a ministry and membership filled with the Holy Spirit. To be filled with him is the birthright of every Christian. I implore each of you in the name of our Divine Master to claim your birthright and not sell it as Esau sold his, and when he would have regained it he could not. If we are not filled with the Holy Spirit we lose much. Some years ago, I read, in one of the great daily papers of St. Louis, an article taken from a San Francisco paper, the heading of the article was, "Unclaimed Deposits." There was a long list of names, with the amount due the depositors in the San Francisco Banks. The amount ran up to many millions. The men had made their deposits; and went away and had not been heard from, no doubt they were dead, or it may have been they did not need the money. But the wives, and children of these depositors, may have suffered from hunger and cold, because they had not the money to buy the things that would shut out the cold and stop the hunger. They did not know there were thousands of dollars in the banks of San Francisco, which they could get if they would prove their right to them. Many Christians go through life halting, doubting, starving, because they do not know it is their privilege to be filled with the Holy Spirit. How many will this moment claim their spiritual birthright?

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PAUL'S ESTIMATE OF THE LORD JESUS CHRIST.

A SERMON DELIVERED BY H. CLAY YATES, D. D., BEFORE THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH, AT DICKSON, TENN., MONDAY, 11 A. M., MAY 23, 1910.

Text—Phil. 3: 7-9: *"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and 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 dung, 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."*

To you who are well informed in the New Testament Scriptures and in the history of the first Christian century, during the time of Nero's reign in Rome, the announcement of the declarations of the text, flashed out before your mental vision, a magnificent and impressive scene of that day. Rome, the great imperial world-wide ruling city, enthroned upon her seven hills, stands forth, in all of her mammoth greatness and imposing grandeur. We see the historic, legend-laden river, upon whose banks she is proudly situated—the yellow winding, snake-like Tiber, as she rolls on like a moving river of molten gold, in the flashing sunlight, passing beneath magnificent arches toward the setting sun. Amid surrounding, massive piles of splendid architecture, of colossal royal buildings and temples, the magnificent palace of Nero towers in majestic splendor, on the Palatine Hill, which, at that time was the most conspicuous spot on the earth, not only for crime, but also for splendor and power, as the center of all the movements of the great Roman Empire.

Here in this glorious, immense marble palace, lavishly adorned, with precious stones and also of silver and gold, the causes are heard of all Roman citizens, who had appealed to Caesar. Here were issued the imperial orders, to the governors of provinces, and to the legions on the frontiers, carried by swift, mounted posts or messengers, over the great national roads, that rayed out, from the golden milestone, below the palace, at the foot of the Capitoline Hill, near the Roman Forum, in all directions to the remotest verge of world-wide civilization. In the quarters of the Praetorian Guard—the body-guard, of the Roman Emperor, which adjoins the imperial palace, we see a Jew, chained as a prisoner to a Roman soldier. He is of diminutive stature, afflicted both in his eyes and body, nevertheless, his delicate and frail form seems to be charged with wonderful energy. He has a Jovine brow and both a beneficent and leonine face—a face lit up with sublime and forceful thought, and Divine-like spiritual yearnings. His countenance beaming with calm serene, deep-joyed, religious ecstasy, and his whole bearing seemingly aglow, with religious enthusiasm. His bearing indicates such great force of character and marvelous individuality, as to evidence him beyond a doubt, to be a great heroic leader. In this prisoner, we recognize the Apostle Paul, the great apostle to the Gentiles, who has been a prisoner in bonds, near five years, because of his testimony to the glorious Gospel of the Son of God. He is dictating to a man, who is writing a letter for him, to the church in the city of Philippi in far away Macedonia. The man who is writing this letter, as dictated by Paul, the prisoner, is Epaphroditus, who is a preacher and perhaps the pastor of the church in Philippi. Paul had been some months before, cheered by the arrival of Epaphroditus, from the church at Philippi, who had borne to him from them, a contribution to minister to his needs in prison. This is only one instance along with several others, in which this church

had shown its liberality and devotion to the Apostle, in the cause of Christ, in ministering unto his necessities, during his past ministry in the work. Epaphroditus, whom, from the fatigue and exposure, in making the long journey from Philippi to the city of Rome, had brought upon himself a dangerous illness. In referring in this letter, to this affliction of Epaphroditus, the Apostle speaks of him in touching affection, calling him his brother, companion in labor, and fellow-soldier, declaring at the same time that his great efforts to aid him, in the cause of Christ, had brought Epaphroditus near to death. That he had hazarded his life, in order to supply his needs, and to open up communications between the church at Philippi, and Paul in his imprisonment in Rome. Paul intimates, his own great anxiety and sorrow, over the imperiled condition of Epaphroditus, in his severe affliction, in his explanation, of why the Lord brought about his recovery, in which he says, "God had compassion on him, and not on him only, but on us also, that I might not have sorrows upon sorrows" (Phil. 2: 30). Meanwhile Epaphroditus had fully recovered from his sickness, and was able once more to travel, and Paul, having heard of the great anxiety, the news of his sickness had caused among his friends in the church at Philippi, and as Epaphroditus himself was also filled with longings to see his friends again in Philippi, so Paul decided, it was best for Epaphroditus to return to the church and his friends at Philippi. The Apostle takes advantage of the occasion, to send by Epaphroditus on his return, a letter to the church in Philippi, in which he expresses his grateful acknowledgment, of their kind remembrance and act of love toward him. In this letter, he commends and praises the Philippian Church for their consistent Christian living and bearing, and for their courage, and fortitude, in standing up against their adversaries, in the interest of the cause of the Lord Jesus Christ.

At the time the Apostle is brought before our view in

this magnificent and impressive scene, he has reached the point in this letter, to the Philippian Church, where he'll give his estimate of Jesus Christ as his Savior and Lord.

PAUL'S ESTIMATE OF JESUS CHRIST OUR LORD.

What will he say now, of the Christ and his Christianity, after giving the claims of Christianity's Christ, the most thorough experimental test, that it is possible to give, in passing through the most powerful temptations and crucial trials, that it is possible for humanity to experience in this life, through a series of twenty-five years or more? During these twenty-five or thirty years of Christian labor, Paul, you have been whipped at the whipping-post by the Jews, five different times, receiving on the bare back thirty-nine lashes each time. You have been horribly beaten, by being whipped with the bundle of rods, or cruelly mangled by the scourge, on three different occasions. You have been stoned once and dragged out of the city for dead. You have suffered shipwrecks four times, once being cast into the sea and floating a night and day on the deep. Through more than a score of years in your traveling and strenuous labor in propagating the gospel, you have been in journeyings often, in perils of water in the crossing places of dangerous rivers, in perils of robbers, in perils from your own countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren. You have suffered, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and in nakedness, and besides all of these things, you have had upon you daily, through all of these years, the care of all the churches, and have been a sufferer in the Roman prisons for four or five years, for the faith of the gospel of the Lord Jesus Christ. Now in view of all of this, what do you say, what is your opinion now in regard to your decision, in giving up, the popular national Hebrew religion of your day, for Christ and

Christianity, and thereby blotting out your bright prospects, of becoming the most illustrious man among your own countrymen, as a religious teacher, thinker, leader and ruler, and of achieving in the Gentile world at large, greater fame than any of her statesmen, philosophers and litterati—towering as far above them in the science of government, leadership and as a military commander or ruler and also in philosophy and literature, as a giant towers above the pigmies? Listen! He is dictating to Epaphroditus, his opinion of his decision in giving up the Mosaism of the Hebrew religion for Christ and christianity, after all of these long years of Christian experience of severe trial and service, and in view of his fearful surroundings as a prisoner for the faith of Jesus Christ. Hear what he is saying, "But what things were gain to me, these are counted loss, for Christ."

"Yea, doubtless, and I count all things 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 dung, 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."

He thus asserts in so many words, that the things he gave up for Christ and Christianity, and in wholly giving himself to Christ's service, as viewed from the standpoint of that age, was apparently giving up that to him, which would be a great means of gaining great worldly honors, riches and glory, was as naught to him in the light of the revelation of the exalted Christ, in contrast with what he had obtained of the excellency of the knowledge of Jesus Christ. That is, he estimated as naught, that which he had given up, which appeared so supremely desirable, from a world view point, in contrast with what he had obtained in the excellency of the knowledge of Jesus Christ his Lord.

In that wonderful declaration of the Apostle Paul, of "the excellency of the knowledge of Christ Jesus the Lord,'" we have clearly unveiled Paul's great estimate of Christ, the theme we design presenting at this hour. In order to see the grounds of this great estimate of Christ by Paul, we must get clearly before us. (II) In what respects, the excellency of this knowledge of Christ Jesus the Lord, as obtained by Paul, so greatly transcends all things else.

"Yea, doubtless," says the apostle, "and I count all things 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 dung, that I may win Christ."

The Apostle, in this letter to the Galatians, in Gal. 1: 12-16, states how he obtained his knowledge of Christ, which is esteemed by him of such surpassing pre-eminent excellence, to that of all things else. He there informs us, that he did not receive it from man, neither was he taught it, but that he obtained it, by direct revelation from Jesus Christ himself. He informs us that it was, obtained at that marvelous event, of that wonderful vision, that he had, of the resurrected glorified Christ, Jesus of Nazareth, near the Damascus gate, which changed him almost as suddenly as a lightning flash, from Saul the persecutor, to Paul the slave of Jesus of Christ. He tells the Galatians, that he himself was a convert, from the Jewish religion of the circumcision, to Christianity, that he had profited in the Jewish religion, above many of his own equals in his own nation, being more exceedingly zealous of the tradition of his fathers. And that they had heard of his conduct in time past in the Jew's religion, how beyond measure he had persecuted the Church of God. He tells them and us, that it was through the grace of God that he, as a monstrous persecutor of Christ and his church, was arrested on his way to Damascus on a mission of bloody persecution, by that wonderful, wakeful, spiritual vision, in which he

was given an internal revelation of the Son of God incarnate in Jesus of Nazareth, through which was made known to him this wonderful knowledge of Christ Jesus and his salvation in all of its excellences, whereby he was radically converted from his erroneous views and bitter prejudices and through the Spirit of God in Christ Jesus was made a new creature, doing away with his murderous, malignant, persecuting spirit and transforming him into the image of Christ by giving him the loving, grateful, humble, compassionate, devout Christ-like character and Spirit.

Let us definitely look for a few moments, at the knowledge made known to Paul, of the revelation of Christ to him in this vision, that wrought so great a change in him.

See Saul yonder with his company of attendant officers to aid him, he is nearing Damascus armed with letters of authority from the High Priest in Jerusalem to set up his court in Damascus to search out and arrest all the followers of Christ he could find, both men and women and bring them from there in chains, to Jerusalem to await such mercy as the Sanhedrin, Stephen's murderers, might lead them to hope. He has nearly completed the journey of one hundred and fifty miles and is breathing out threatenings against the Church of Christ. He is in such a frame of mind that his soul is filled with such rage against the disciples of the Lord whom he is in pursuit of that it can only be described of that unparalleled phrase of the Scriptures, "that he was breathing out threatenings and slaughter against the disciples of the Lord," in his burning zeal for what he has mistaking as the religion of his fathers, and his indignation against the followers of Christ whom he looks upon as fanatical heretics seeking to destroy the true religion of God, whose leader was a despised Nazarene, crucified by the sentence of the Sanhedrin and approved by the Roman governor, to crucifixion as a malefactor and blasphemer, but falsely claiming to be the true Christ of God.

It is only when the several passages of Scriptures, eight in number, in which allusions are made to the sad period, are duly weighed, in the light of the terrible significance of their expression, that we can get anything like a true conception of the part Paul played at this time, in the horrid work of persecution. It is said, "he made havoc," or literally, he was ravaging the church. He was not content with the visitation of synagogues, but got authority for an inquisition visit from home to home, and even from the sacred retreat of the Christian homes, he dragged not only men, but women to judgment and to prison. So thorough was his searching and so deadly was its effects, that in referring to it, the Christians of Damascus can only speak of Saul as he that devastated in Jerusalem. them that call on his name." To this terrible destructive persecution, Luke gives as a reason, for the total scattering of the church in Jerusalem. In Jerusalem, he was entirely successful. There was no more preaching or wonders in Solomon's porch.

No more throngs gathered in the streets to see the healing effect of Peter's shadow falling on the afflicted. If the Christians met, they met in wonderful secrecy, and in diminished numbers. He having torn up this heresy by the roots in the holy city and hearing of it getting a foothold in other cities, is now, beginning to pursue them into foreign cities. We see him and his little company nearing the end of his journey in his persecuting mission against the Christians in Damascus. It is high noon, and the city of Damascus is glittering in the blazing sunlight, like, "A hand full of pearls in a goblet of emeralds." The noon Syrian sun is shining down over their heads, in an intolerable blaze of boundless light—the cloudless sky is gleaming like moulten brass—the white earth under their feet glows like iron in the furnace, the whole air as they breathe it, seems to quiver as though it were pervaded with subtle flames. That Saul with his comrades should at this moment

still be pressing forward on his journey, argues a troubled impatience, and an impatient haste on his part. For generally at this time of day the traveler is resting in his Khan or lying under the shelter of his tent. Then suddenly all was ended, the eager haste, the agonizing struggle, the deadly mission, the maddened infatuation, the feverish desire to quiet doubt in persecution.

Suddenly from heaven there lightened a great light. A light so vivid, as to be brighter and more dazzling than the Syrian noonday sun-glare—flashing it out, as though the whole atmosphere had caught fire, and they were suddenly wrapped in sheets of blinding splendor. And they were all struck down to the earth together. And with the light came to those with Paul an awful but an unintelligible sound. This vision was not mainly for them, but for Saul. The men with Paul saw a light but no person—they heard a sound but no message—but to Saul it was a light from him who is the light of the city of God. It was Saul who had the vision, and heard the message. In that gleaming glory that man cannot approach unto the flaming Shechinah in which God dwells indicative of his manifest presence, and in which he discovered a glorified form of a man appear — and speak, saying in the Hebrew language — the sacred language of the Jews, "Saul, Saul, why persecutest thou me?" Saul recognized that it was a divine messenger, and a divine message, and he said, "Who art thou Lord?" and he answered and said, "I am Jesus of Nazareth, whom thou persecutest." "It is hard for thee to kick against the pricks of goad." This revelation of the glorified Christ flashes into the soul of Saul the unmistakable fact, that Jesus of Nazareth, whom he had so hated and despised and whose followers he had so persecuted and destroyed was the true messiah of God. And was not only resurrected and glorified, but was the glorified incarnation of the Jehovah, the covenant God of the Jews, because he manifested himself in the same divine unap-

proachable glory, in which the God of the Patriarch, and of the Mosaic dispensation, always appeared, when making known his will to his servants. In the glorified Jesus of Nazareth he had the highest revelations of God's ideal man actualized, and the true and full-orbed unveiling of God's inner nature and attitude to man. There was now revealed to him that in Jesus of Nazareth, was incarnated the Son of God, the uncreated, active eternal agent of God the father in creation, providence and redemption. That by him the worlds were made with their dispensations, that he was the Almighty God of the Patriarchs and the Jehovah, covenant God of Moses, that he was man's only Savior, Lord and Judge. That he is the word, the oracle or spokesman of God the Father—his absolute all-round and great revelation. That he was the author of all the provident institutions of redemptions in the old dispensation—the inspirer of the prophet, the giver of the law, the author of the politico-ecclesiastical economy of the Jews, the furnisher of the specifications of the temple and its furniture, and the órder of its sacrificial services and the ritual of its temple services and in fact of the true Hebrew religion in all of its principles and ideals and its types and shadows. He now awoke to the fact, that in this glorified Jesus of Nazareth, all the Messianic prophecies received their complete fulfillment, and upon his brow all the prophets of God placed their coronal of glory. That in Jesus of Nazareth the Messiah, all sacrificial offerings, and the priesthood and its service—and the arrangement of the temple courts with their furniture and the order of the temple service in its awful solemn, sacred and joyful services—in their meaning as shadowed forth in their typical and symbolical significance, found in him their great anti-type, as the great high priest of the universe, and as typical and symbolic significance, found in him their great sin-bearer of the world—their complete fulfillment, in the significance of the unified expression, of their full and

complete meaning. That all of the typical features of the prophets and kings and all other symbolical teachings of the true religion of the Hebrew theocracy—with all of its unfolding ideals and principles found in him, not only their fulfillment, but their fullest and highest unfolding. Paul realized that this glorified and exalted Christ was man's Creator, Savior, Lord and Judge. That all things were made by him and for him and that he was the preserver of the life of man and the source of the divine and provident supply of his needs, both temporal and eternal. That through and by Jesus of Nazareth, the exalted Christ, all sin was forgiven and the soul cleansed from the same and delivered from the power and dominion of sin and its final and eternal consequences, and restored from alienation to God, into the favor and communion of God. And save through Christ, not only from sin into the holy service and favor of God, but also into membership of the divine household—made an heir of God and a joint heir with Christ. That man's well-being in his unfolding destiny both here and hereafter is through Jesus of Nazareth. That if sins are forgiven it is through Jesus Christ. And that if man has access in communion with God in answer to his prayers and receiving the divine supplies of his needs, and the illuminating and quickening direction, and enduing power from the Holy Spirit, it is through this Jesus Christ. That the individual well-being and blessedness of man in the unfolding and directing of his nature and in all the different spheres in which he moves and the relations he sustains, to his fellowmen, whether in social or organic features, and humanity as a whole in both temporal and spiritual interests here and in eternal destiny beyond the grave, is through this Jesus of Nazareth. So Paul sees in the luminous light of the revelation of Christ, that all the past glories of the Hebrew religion belong to this Christ and that all of its unfolding possibilities must be in and through him, so that without him the Hebrew

religion would be a worthless, empty shell and that without Christ all possessions, all positions and worldly power and worldly knowledge and worldly honors and glory would be not only worthless, but a curse and it is only through and by this Christ, that the things of this life, are made a blessing to the human soul. So the world with all of its attractions sinks into utter significance with all of its possible empires with their crowns and scepters, and are things of naught in contrast with this mighty Christ in his glorious reign in the heart and lives of men for time and eternity. That all things else, even of the vast external universe itself, sink into utter insignificance as a possession when brought in contrast with the possession of this Jesus of Nazareth, as the Savior, Lord and friend, who is the owner and controller and the all in all to all things, which lead the Apostle to feel no doubt, as he realized on this occasion and so wonderfully expressed in after years of experience in the salvation, in the language of the text, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: and do count them as naught, 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."

But the highest value of the knowledge of Christ to Paul, was not so much as to what Christ was within himself, as what he was to Paul as the chief of sinners in the experimental knowledge of his saving power in the salvation of his soul in the great change that he had wrought in him. The great feature which before in Christ's ministry that was so repulsive to him, Christ's humiliation and sufferings and especially his ignominous death on the cross by crucifixion, now becomes to him the focal point an influential center of all the administrative of the divine economy of both the past and the future. He sees it to be the place

where he alone comes in contact with Jesus in his sacrificial offering for sin as a personal Savior, through the cleansing blood of his sacrifice. He sees and realizes now his fearful and imperiled condition in sin—the heinous sinfulness of the criminal course in his bloody persecution against Christ and his followers—he sees in his mind the faces and hears the agonizing cries of all he has caused to blaspheme Christ —and scourged in the synagogue or bound and forced into prison, and all he has caused to be cruelly put to death. He sees the angel face of the noble Stephen, he hears the burning logic and forceful arguments of the discourse of his wonderful defense before the Sanhedrin, he sees them stoning him and he sees that face of heavenly light smeared in blood, he hears his agonizing cries and his agonizing prayer for his murderer. All these scenes and experiences stand out vivid before him in moving reality in the coliseum of his soul. He then sees the awful force of the Lord's question, "Saul, Saul, why persecutest thou me?" "It is hard for thee to kick against the prick or goad." That is to say as the ox rebelling against his master, kicking back at the spike on the end of the pole with which his master prods him, is to his own injury, for in so doing he only adds to his own distress, so you, in all your struggles against the prodding your conscience and my cause. In vain I have admonished you by the word of my truth through the lips of my martyred Stephen and by the death of my saints and by the voice of thy conscience: "Struggle no more against your convictions less a worse thing come unto thee." As we learn from Paul's life that he possessed a nature not only of tenacity of purpose, but also of great emotional tenderness of character, these instincts of sympathy in his sinning course with his great thinking powers and vivid imagination, in spite of his zeal and passion that were hurling him on in his terrible acts of cruelty in persecution, would cause to up in his soul now and then the forceful arguments that had proved unanswerable to

him from the lips of Stephen and others in presenting the claims of Jesus of Nazareth as the Christ. And the heroic bearing and testimony in the spirit and witnessing of the persecuted victims of the followers of Christ in the terrible ordeals in which he caused them to pass, we learn from the after intimations in his life, must have caused the question to arise in his soul that maybe Jesus of Nazareth is the true Christ, after all, and that his claimed saving power as the only Savior and Lord of men from sin into union and communion with God, as testified to so unswervingly and devotedly by his followers in the terrible scourging through which he caused them to pass and in the heroic and triumphant manner in which they met the brutal, cruel death that he caused them to suffer, may have caused him time and again in his persecutions great revoltings of soul from the course he was pursuing. Is it not probable when Damascus fell on his vision and he was rushing through the glaring sunlight and heated atmosphere of the noonday to enter the Damascus gate that one of the most powerful of these repulsions of soul against the task for which he was entering the city, as to seize him with the greatest compunction of conscience with the greatest thrust of its piercing goad into his soul—when at this crucial moment the Lord arrested him on his course and prostrated him in this wonderful vision. And now Stephen's prayer for his murderers is being answered in the agonizing submissive penitent soul of the leading persecutor in his death, to Christ for forgiveness in salvation, as uttered in his wonderful contrite prayer in submissive surrender to Jesus of Nazareth, the Christ, in great trembling of soul and body, "Lord, what wilt thou have me to do?"

Here now is the rigid Pharisee, the fierce persecutor, the man of vast learning, of legal intellect, suddenly becoming a Christian convert—the Lord says to him, "Arise, and go unto the city and it shall be told thee what thou must do." When Saul arose from the earth and his eyes were open

he saw no man for the brilliancy of the vision had blinded him and he entered the gate of Damascus in a very different state to that which he expected when he started on his mission. The bloody persecutor is blind, led by his accompanying officers through the Damascus gate a trembling prisoner of the Christ, instead of the proud and persecuting rabbi, he had been of Christ and his cause. He is led to the house of Judas on the street that is called straight, where he is three days without sight and in his great anguish of soul during this time he neither eats nor drinks. Saul in this vision had fallen in death, but has arisen in life, he had fallen in the midst of things temporal, he had arisen in awful consciousness of the things eternal: he had fallen a proud, intolerant, persecuting Jew he arose a humble, broken-hearted, penitent Christian. In that moment a new element—eternal life had been imparted to his being and he made a partaker of the divine nature. He had experienced a new birth—he was changed from the murderer of the saints into a devout servant of Jesus Christ and made a minister of the Savior to become the great apostle to the Gentiles and the greatest of all the apostles.

The highest value of the excellency of the knowledge of Christ, is obtained by Paul through the experimental knowledge of his saving power in the soul and in his controlling and directing influence over the outer life. This at once prevailed Paul with the conviction that the reality he confronted commanded him so completely, and flung over him the spell of such a desirable and thrilling sovereignty, that however much he might have to say, Christ would be the theme and song of his soul and the chief object of his precious devotion and value, overshadowing all things else dominating, pervading, possessing and controlling his whole being and life. This knowledge could not be imparted to him, in the conviction and partaking of this saving knowledge by any theological seminary—only by Christ

alone. The might of the Holy Spirit within the soul of Saul of Tarsus, convinced by a logic as swift as lightning and premises and conclusions followed one another by the speed of God in rushing in on him. In the wonderful revelation of Christ's knowledge to Paul in his conversion on this occasion, and in several other revelations, given him on different occasions, of the divine relations here of Christ to his servants in his service and in the leadings of him under the guiding influence of the Holy Spirit, in the unfolding of the plan of salvation of both the old and new economy in and through Christ Jesus and of the divine process in carrying forward the cause of Christ's salvation in the propagation of his gospel throughout the world, and in the individual regeneration of men and the human race as a whole, in bringing the world back to God in its salvation and restoration from sin into union and harmony with God, with the rest of the universe, under his perfect reign and of the glorious destiny of his people in the future life. He gave Paul a vision of that heavenly country by causing him in spirit to enter the paradise of God, the glories of which were so great that it was impossible for Paul through his means of communications here, to express them to men, and he also gave him such conceptions of the final consummation of the gospel in the conquest of the earth from satan and sin and of its regenerated and glorified form in which it was to enter and in which the glorified redeemed of God in the immortal wedlock of their glorified resurrected body with their glorified soul were to finally dwell. This earth being made the dwelling place, also in its glorified new heavens and earth, of the holy city of God—the place where God will finally make his headquarters of the universe—the honored world with his throne and capital, out of all the worlds of his dominion. So all these things had been unfolded to Paul in his conversion and through more than a quarter of a century of ministerial labor for Jesus, through the excellency of the knowledge of Christ,

when he penned the language of our text in prison at Rome, "But what things were gain to me, those I counted loss for Christ." "Yea, doubtless, 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 dung 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."

Paul would have us understand that this excellency of the knowledge of Christ in salvation is for all. Every sinner may realize it for he says in one of his epistles, "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief." While none may have the phenomena Paul had at his conversion, yet that was not what saved Paul. It was the Christ. That this phenomena convinced him that Jesus was the Christ, it was yielding to him that saved him. The Lord took the only thing in a critical moment in Paul's experience, that could possibly convince him as a student of the law, by appearing to him in a vision in the flaming Shechinah that indicated the presence of God. We have Paul's experience on record with many others, and two thousand years of the history of Christ's saving power to convince, that Jesus is the Savior of men, and hence much more than Paul had, and these take the place of the great physical miracles and phenomena of that day. He uses with us that which has the greatest influence over us at the most effective time like he did Paul to bring us to him in salvation. All should estimate Christ as Paul did when he penned this letter.

Paul's estimate of the excellency of the knowledge of Christ, in whom he claimed was embodied or hid the divine treasures of wisdom and knowledge which he asserts in Col. 2: 3, which was (III) exemplified in Paul himself personally and in the effectiveness of his ministerial labors.

The excellency of the revelation of this saving knowledge of Christ, which made known to Paul, his life mission, was given to him in this language, Acts 26: 16, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgivness of sins, and inheritance among them which are sanctified by faith which is in me." Jesus declared to Ananias that in carrying out this commission that Paul "Should bear his name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my namesake."

When Paul penned the language of our text of his high estimate of the excellency of the knowledge of Christ, all these things that Jesus said he should do and suffer had been accomplished and experienced by him. He had carried his gospel message to the Gentiles with great success, he had borne his name before kings in wonderful presentation of his claims of salvation and to the children of Israel in the most trying ordeals and in the most heroic bearing. He had indeed opened the eyes of thousands who were in the darkness of sinful pagan heathenism, and turned them from that darkness to the light of the salvation of Christ, and from the power of Satan unto God, and in the reception of Christ, in the forgiveness of sins and in the conscious assurance and enjoyment of an inheritance among them which are sanctified by faith that is in Christ. He himself was an embodied exemplification of the excellency of the knowledge of Christ. As a great Christian thinker, and as an embodiment of divine power, as a preacher in his flaming and stirring messages, aglow with divine

energy, with heart piercing and heart melting and heart binding effect, and in his intense Christ-like passion in soul saving, and in his strenuous gospel labors, and as a hero in all the great conflicts and struggles through which he had passed and was then passing in the advancement of Christ's cause of salvation. He is an exemplification in the excellency of the knowledge of Christ in his all round surpassing greatness as a man. The reality of Paul's marvelous conversion and his mission as given by Christ, immediately following the same, is conclusively demonstrated in his subsequent life—a life evidencing itself to be the unmistakable marvelous product of the same. The great elements of Paul's nature that he possessed before his conversion, his intense eager, passionate, persistency, courage and consciousness, he retained after, but with changed character and spirit. Reared in Tarsus of Cilicia with the blue Mediterranean rolling in the foreground, and with the lofy mountains in the background, with their conspiring, magnificent and attractive features of nature, were calculated to impart inspiration to his young thinking mind. In this celebrated city of schools, his young mind was taught and trained in the literature and philosophy of the learned heathen world. In after years he was taught and drilled at Jerusalem by the most learned and profound teacher in the Hebrew religion of that day—Gamaliel—the greatest rabbi and the most learned of the great doctors of the law. Thus, he was the broadest, the highest cultured, and the most profound scholar, with the greatest comprehension of the learning of both the Hebrew and the Gentile world, of any man of his day. The style and essence of Paul's writing as well as of his addresses prove him to be a man, not only of great intellectual capacity in his great intellectual faculties, but also in the all round proportionate, extensive development of his faculties, and in their well trained, discipline, in perceptive, penetrative, analytical, constructive, concentrative, forceful service,

made him the intellectual colossus, of his times, towering above the great thinkers of his age. With his vast store of knowledge, and his great powers completely absorbed, possessed and wielded by Christ, pervaded by the Holy Spirit, energized and wielded by the same in great unified individual force made him produce a great moral and spiritual revolution wherever he moved in the work. He was such an embodiment of knowledge and wisdom that no argument could be produced by his learned opponents whether they be profound Hebrew rabbis or the leading philosophers of the different schools of the heathen philosophy, but what he easily answered, and showed its groundlessness and worthlessness by presenting the excellency of the knowledge of Christ in the gospel of salvation. In this knowledge of Christ he had unveiled to him the designed relation of God and man in the constituted order of things and the designed co-operative agency in carrying out the service of the mission of human life. He had had an inlook into the mystery of our living, and into the dignity of our fellowship, and into the glory of our destiny. This law of human and divine action co-labor and co-laboring together is a universal law. That man cannot perform his life service alone within himself, neither can God perform it alone by himself. This, Paul vividly expresses to the Corinthians, in his first letter to that church. 1 Cor. 3: 8-9, "Now he that planteth and he that watereth are one." "But God giveth the increase." "For we are laborers together with God." In these utterances, we have an epitome of the divine economy, full of the richest and profoundest human philosophy and quivering all over with divine power. Here we have expressed a co-partnership in which the power is of God, and all the glory belongs to God, and yet the divine power so adjusted, that all—absolutely all—the responsibility rests with us. There is an immense responsibility in our co-partnership with God in carrying forward his work of salvation in this life. Paul has learned

from Christ that the divine process by which God designs to carry on his work in saving and developing men and employing them and bringing others to him in salvation, in true development and service, in fitting them for the rich inheritance in the great eternal destiny beyond, is not by co-operating with them outwardly aiding them by external power and means, but inwardly, by dwelling in and operating through and by them, in propagating his cause in the work of salvation, and at the same time building up the Christ-like character in the inner man. This, he forcibly expresses in the letter in which my text is found. Phil. 2: 13-16, "Work out, or rather carry out, your own salvation with fear and trembling:" "For it is God which worketh in you both to will and to do of his good pleasure." "Holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain, neither have labored in vain." He speaks to the church in Ephesus to be filled with all the fullness of God, and that after having put on the Christian armor, to be filled with the might of God, in order to successfully meet in conflict their invisible enemies, Satan and his hosts, as well as wicked men through whom Satan operates. Paul was an exemplar in his own life and work, by thus being divinely filled and possessed in his life and labors, hence, wherever he went looking upon the lost in sin of all those out of Christ, from Christ's standpoint, and in the compassionate spirit of Christ under the divine power and influence he yielded himself in his most strenuous endeavor, in the employment of all tact and wisdom, and wisely employed means and agencies, that by all means he might save some." "For, says he," I am all things to all men, that by all means I might save some." Having very vividly before his mind, the lost condition of men around him and the important trust of his commission in the work of their salvation, and of its final successful execution, that he may receive the approbation and crown of glory from the mighty Christ,

who is dearer to him than all things else, even his temporal life here, that he may live with and reign with him forever in glory, insomuch so that no opposition nor prisons, nor felon's chains, nor executioner's ax, can deter him from the intense labors and continuous endeavor, to magnify Christ in his body whether by life or death, in order that he may know the power of his resurrection and the fellowship of his suffering, and that he may finish his ministry with joy. That is, that he may apprehend, finally reach and obtain that, for which Christ apprehended or laid hold of him. Therefore, says the Apostle, "This one thing I do, forgetting those things which are behind and reaching forward unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." Therefore, wherever he went he strewed from city to city, like a mighty colossus of irresistible power and wisdom, the advancement of the cause of Christ. I see him in the great city of Antioch on the Orontes—the Oriental Rome—as the chosen champion of all the apostles by Barnabas, as the best fitted and most powerful teacher and preacher to meet the demands and the emergencies, in advancing the cause of Christ and building up the struggling church there, out of the learned Greeks and prejudiced Hebrews, and the proud luxurious Romans, and out of the mystic and superstitious Orientals and also out of the ignorant and degraded slaves. I see him among the wild mountaineers, and the semi-civilized heathen in the provinces of Pisidia and Lycaonea, moving the multitudes of both Jews and Proselytes in the city of Antioch, of Pisidia and of Lytra and Derbe, of Lagonea, and moving by the hundreds and thousands to Christ the emotional—Gauls of Galatia. I see him crossing the Aegean Sea, and planting the gospel in Macedonia of Europe in the city of Philippi. I see him there not only preaching the gospel with success, but pouring out his blood from terrible punishment, from the rods of the Roman lictors because of his testimony for

Jesus. I see him triumphing and rejoicing in suffering, in the stocks with the heroic Silas, in the dungeon of the Philippian jail, in praying through songs of praise and prayer, at the midnight hour. I see him in Thessalonia moving both Jew and proselyte under his wonderful discourses, bringing multitudes to Christ, and at the same time stirring up a wonderful opposition of those who opposed him. I see him driven by persecution out of the city, but soon in Berea to the south producing a greater wave for Christ in salvation, in bringing Jew and Gentile to a knowledge of the truth as it is in Christ Jesus. I see his enemies from Thessalonia stirring up a mob, forcing him out of Berea. I see him taken by friends to the coasts and take the ship for Athens. When Paul lands at the Piraeus, the harbor of Athens, the morning light of the new age arose. He is encountering alone Athens, the brain of the world. Paul comes to it as fearless of its superstitions and arrogance, as he had been of the swords and dungeons of Syria. He has come to grapple with the overpowering splendor and despotism of old heathenism in its stronghold. This is the first contact of christianity, with heathen culture as developed in high art and philosophy. When Paul visited Athens it was about sixteen centuries old, and during a few of the centuries immediately preceeding his visit, it had been magnificently adorned by architecture and sculpture, in the interests of the prevailing idolatry. Everywhere there were temples: the small were elegant, the large were magnificent. Everywhere there were altars to all the gods known in Greek mythology. The gratification of this aesthetic instinct could not blind Paul to the deadly cancer that was eating out the moral and spiritual life of the people, under the complexion of external beauty. The wonderful and magnificent display of the greatest artistic skill and the most splendid works of art in sculpture the world has ever known, did not dazzle and carry him away as a curious sight-seeing traveler. No, he saw in this physical

art, in its greatest achievements, that it was wielded in the cause of idolatry in the moral degradation of its devotees—the citizen subjects of Athens. Art is only disregarded by christianity so long as it is used as the handmaid of idolatry and vice. The moment this agreement ceases, christianity is interested in and ennobles art. Paul knew and had seen that the lofty heights of culture are compatible with the lowest abysses of degradation, and that the most beautiful and sublime shrine of art may become a cesspool of iniquity. So he was stirred from within by the sight of the prevailing idolatry and by his constant zeal, for his Lord and Savior, and the new faith, Jesus and the resurrection, which he everywhere set forth. Single and alone from the human standpoint, he grappled the great idolatrous city in the propagation of his gospel message of salvation, to save that city from idolatry, into the worship and the service of the true God. He began his labors on the Sabbath day, in reasoning with the Jews in the synagogues, and in debating with the different representatives of the schools of philosophy in Athens on the following week days, in the market place or the general gathering place called by the Athenians, the Agora, a place where not only merchants of all kinds met, but statesmen, orators, poets and philosophers. There he was encountered by men who represented two of the leading schools of philosophy at that time, in Athens.

The Stoics, and the Epicurians—schools that were then more than two hundred years old. The Stoics represented Pantheism. The belief that all the universe is God: and that God is the universe. That the soul is matter, and that at death it will return as matter into the all-matter. The Epicurians, were downright materialists, they believed nothing existed but matter. They excluded God, the soul, morality and responsibility. They simply taught to eat and enjoy the animal man, for to-morrow we die, and there is nothing more of us. Then there was a third school not men-

tioned in the Acts of the apostles, called the Academicians, who, at the time of Paul, taught that there was nothing which could be known of God if there was a God. Paul in his theistic, Christian arguments, so confused these men in their discussions in the crowded assembly rooms of the Agora, that these philosophers induced Paul to go with them from these crowded assembly rooms, to the quiet Areopagus, where lifted above the multitudes, they would be secured, from interruption, in the lofty place of the Supreme Court of Athens where they might ascertain the nature of Paul's philosophy. In the Areopagus on Mars Hill, where the Supreme Court, the most solemn judicature, had convened for centuries, to hear and decide the great legal questions appealed to them in both secular and religious matters. To put forth a new religion before that court, would have brought Paul under the condemnatory sentence of death from that court. Here, four hundred years before, the little homely, but great Greek-Socrates was condemned to death, being forced to drink the deadly hemlock by this very court, because of the opposition of his philosophy to the idolatrous mythology of Athens. Here in the very same place, now stands Paul, that big, little Jew, amid an inspiring environment. If he looked up, there stood before him the temple crowning the Acropolis, on a cliff a hundred feet high, towering many feet above, thus beauty-crowned, with the noblest products of the highest arts, piled in richest profusion, and most graceful arrangement on the noblest altar in the land, beautiful for situation, the joy of architecture, and offering to the gods, worshiped by the populace, but despised by the philosopher. There stood that colossal goddess, Minerva, towering a hundred feet above the rock foundation of the Acropolis with her huge form of symmetrical proportions and beauty, with her gleaming helmet, a vast shield and outstretched sword, constructed by the great Greek artist, out of the brazen spoils captured at the battle of Marathon. If Paul looks down

upon the city there stood before him that wonderful temple of Thesus, and the temples of the furies and of victory. In his wonderful address from a heathen text, an inscription on an altar which Paul had seen, "To the unknown God," Paul delivered that wonderful Christian oration, briefly reported in the seventeenth chapter of Acts, in which he showed the folly and ignorance of idolatry, in that graceful pleasant and yet forceful manner, without offense to his auditors by quoting from their poets in sustaining him in one of his arguments that man was the offspring of God, and hence that such should not worship idols made with his own hands, he further showed that the true God that he was making known to them was the Creator of all things, and could not be confined within temporal walls, nor appeased or bribed by offerings from men. He showed the common brotherhood of mankind thus sweeping away the theories of all the three schools of the philosophers and the gross idolatry of the populace. He declared that God had borne with this ignorance of the heathen world in time past, in bringing the evidence of his existence, to them through the evidences of external nature and their consciences. "But now he commandeth men that they should everywhere change their mind and have right thoughts of God." "That God had appointed a day in which he would reckon with mankind in righteousnsess, through the man Christ Jesus, whom he had ordained, whereof he had given assurance, unto all men, in that he had raised him from the dead." At this point the philosophers and common people united, by indifference and scornful mockery, in breaking up this grand lofty and compact discourse, to which Plato and Socrates would probably have listened with rapt attention. Though the earnest Apostle had succeeded in opening to the eyes of some, God's revelation in salvation, and the immediate results of which, were the conversion of Dionysius, a number of the Court of Areopagus, and a woman whose name was Damaris, with some others, who

publicly accepted Christ and joined themselves to the Apostle as becoming Christians. Though Paul was cut short in his discourse in carrying out the great lines of his arguments yet the system of philosophy brought out in the discourse, is to-day maintained, explained and enforced by more brain and moral power, and with more richness of illustration than ever before, since Paul's voice was drowned in the mockery of the men who could sneer at what they could not successfully contradict. Yet there is more in Paul's discourses of real valuable knowledge to mankind, than has ever come down to us from all the philosophical thinkers and writers of the classical days of Greece and Rome. That speech on the Areopagus is an imperishable monument of the first victory of christianity over cultured paganism. It was no mere effort for the moment, but it is, a perpetual possession, wherein the church finds ever fresh supplies of wisdom and guidance. And to-day as the result of that discourse idolatrous Athens has past away, and the mighty Christ of Paul is worshiped there. This was true of the great results of his labors in the cultured and greatest commercial city of the then known world—Corinth. The cesspool of iniquity of the world, as well as the world's great commercial center. In his year-and-half residence there he brought many of all classes to Jesus in salvation, establishing a permanent and strong church. And in his labors in Ephesus, the metropolis of Asia Minor, in the great results of his teaching and preaching, hundreds were brought to Christ, and gathered into the church, the city was so moved that the sorcerers piled up in great piles their mystic books of superstition, to many thousand of dollars' worth and made a great bonfire of them. People was caused to so desert idolatry, that a mob was raised against Paul, by the silversmiths of the city because of the people in Ephesus and surrounding country who were being so extensively led to give up idolatry, and thus depleting and ruining their business, in mak-

ing and selling of shrines of the image of the goddess in the temple of Diana, that magnificent temple of their city, of which it was said that the goddess in the shrine of this temple had fallen down from Jupiter in heaven. I see him after being wrested from the mob in Jerusalem, bruised and bleeding, from their assault, standing on the tower of Antonio, in Jerusalem, chained to two Roman soldiers, quieting the furious mob below, by his wonderful address, in presenting his experience in being converted from their faith to christianity, until he reaches the object of his mission, of his Christ-given ministry, the Gentiles, at which word, they are thrown into a fury. I see him when brought before the Sanhedrin by the Roman tribune, in his tact firing up the factions of the court by his remark and hurling them against each other in such conflict as to thus force the Roman officer to take him from their jurisdiction.

The excellency of the knowledge of Jesus Christ, as embodied and exemplified in Paul, was wonderfully manifested on those occasions in which he defended himself against the false charges of the Jews, and in the presentation of the claims of Jesus of Nazareth as the Messiah of God, whose claims he showed to be based upon the Holy Scriptures, before the Roman governors of Judea, Felix and Festus, and also in the same gorgeous throne room, in the magnificent palace of Herod the Great, in Casarea, before King Agrippa II. We see Paul in the grip of the terrible cyclone, in a wrecked vessel on the Adriatic Sea, which vessel it has been hurling in helplessness over the storm-tossed sea, for more than two weeks, during which time, neither sun, moon nor stars appeared. The vessel was a helpless hulk, leaking and sinking. All that company of two hundred and seventy-six souls were in despair, having given up all for lost, feeling that wreck and death was inevitable, save Paul. Though perhaps he was the feeblest, physically, of any of that company, he is the

only calm, self-possessed, courageous spirit on that rolling storm-swept vessel. I hear his tones ringing out in cheer above the winds and waves, as he goes with the soldier to whom he is chained, up and down the vessel, among the terrified passengers, trembling in despair, telling them to "Cheer up that the angel of the God, whose he was, and whom he served, had told him in a vision on that night that he had given him all who are on board the vessel, but the vessel would be wrecked for he must appear and witness before Caesar in Rome." Thus, testifying to, and the after results verifying his testimony, that the excellent knowledge of Jesus Christ, that Christ had made known to him in his vision, that he was the God of creation, as well as of redemption. That it was a great fact, that the winds and waves, and in fact that all the great forces of nature were under his control, and that as such they could not hinder or injure Christ's servant, in his mission, but must minister to his advancement in carrying out his mission. Now we look upon Paul as he bids farewell to Epaphroditus with this letter to the church of Philippi, and knowing that his trial is approaching before Caesar, the monstrous Nero.

PAUL'S TRIAL AND DEFENSE BEFORE NERO.

We wonder whether he will carry out his wonderful declaration that, "Christ should be magnified in his body, whether it be by life or by death," as he asserted in this letter to the church at Philippi, when he appears before Caesar on trial. He says that it is his, earnest expectation and hope, that in nothing he shall be ashamed, that with all boldness, though it should jeopardize his life, he would present Christ in his claims. We see him in the judgment hall chained to a soldier in the palace of Nero, the ceiling over his head appears like the starry sky, adorned with silver and gold and bestudded with precious gems. The walls are lined with the precious marble of Egypt and Lybia. Caesar is seated on his golden throne. On lower

seats he is surrounded by his associate counsellors—twenty in number—men of the highest rank and of the greatest influence. Among them are two Consuls of Rome, who were selected by the Emperor, representative of each of the two great majesties embracing all the judicial provinces. The remainder of these counsellors, consisted of Roman senators, selected by lot by the Roman senate. Over this distinguished body of judges, presides the tyrant Nero, the absolute ruler of the most powerful monarchy, that has ever been known—embracing, not only, the then known civilized world, but also all the barbaric—all wandering tribes and people then known to exist on the earth. The respectful reverential awe which the position of a ruler with such unlimited sovereign power and as chief justice, of the great Supreme Court of the World-ruling Empire of Rome, would naturally inspire in others, if the greatness and fitness of the sovereign accorded with the lofty position, but this is not so in this case. For such is the character of this presiding supreme sovereign and chief justice of this supreme tribunal as to cause him to appear in the eyes of true manhood, in loathing and contempt. But his unlimited power and cruelty excite great fear and horror to all who know of him. His infamous lust for praise and his shameful licentiousness make him decidedly a great monster. Before this tribunal presided over by this absolute, world-wide, all powerful, adulterous, blood-stained monarch, Paul, the great apostle to the Gentiles, is brought in chains, under the custody of his military guard. Will Paul quail before this monster in whose hands his life is absolutely placed, as viewed from the human standpoint? Will he have the courage of his convictions to present Christ and his salvation, however, repulsive and hateful it may appear to this monarch, whose displeasure means death to him? There is no quailing in Paul. As he stands before Nero and his overawing magnificent court, and surpassingly great splendid surroundings, with his great officers of

state, and the crowded room by his enemies and curiosity lookers-on of notable men and women, of that wicked and blood-thirsting and amusement-loving city of human horrors and agony. You may be sure, that he who had so often stood undaunted before the governors and kings, delegated rulers of the imperial throne, and who had had such wonderful revelations and realizations of the divine presence and the support of the Savior and who had promised to be with him always, would not quake when he was at last confronted by the supreme ruler and head of the Roman Empire—the monster Nero. Paul was conscious of the fact that while his life appeared to be in the hands of Nero, it was not, but in the hands of the Lord his Savior, who would shield him. As he had been with him in all of his past trials and troubles, he would be with him then. As he was permitted to speak and he reaches forth his right hand, as it was his custom in opening his address, his face lights up with the pleasure of being able to speak and witness for his Lord and Master on such a great and wonderful occasion, for he feels that if death should come, he would be no loser, but a great gainer, for he would be with Christ in glory, for in the Epistle he sent to Philippi, he said, "For me to live, is Christ, and to die is gain." He was ready to either live or die in accordance with his Lord's will. Thus, he stood calm and collected and ready to answer the charges of his accusers. Knowing that in the hour of his need it would be given him what was best to speak. As he poured forth his defense we may rest assured it was such as give a great and wondrous presentation of Christ Jesus in his great salvation, as well as at the same time, showing the falsehood and maliciousness, of the charges of his accusers. Such an impression did he make even upon Nero and his court the trial resulted in the acquittal of Paul. He was there pronounced guiltless before that vast audience, representatives of all classes of people of the great Gentile world. And

there in the midst of that great concourse, by the order of Nero, he is unchained as a prisoner, and liberated from his long captivity. He meets his friends again a free man at liberty to go forth and preach the gospel.

After visiting Ephesus and some other churches of Europe he makes his long-expected, greatly-desired trip, tradition tells us, to the far distant Spain and plants the gospel there. But in a few years the Roman Empire has turned to be the great red dragon of persecution in detroying the church. The wicked Nero had had his incendiaries to fire certain parts of Rome, which he desires to be replaced by greater buildings on a grander scale. But the fire is so destructive that the feeling aroused against him by the populace is so great, that in order to successfully stem it, he must place the responsibility somewhere, shifting it from himself. And he decided to place it upon the despised, persecuted Christians. So he had them hounded down and put to death in every form to satisfy the enraged populace. So the Christians were sought out to be destroyed everywhere in Rome. Paul's enemies in Europe preferred charges against him the second time and handed him over to the Roman officers as a Christian agitator, and hence as Nero had placed them, Paul was a traitor and an incendiary, and hence an enemy to Nero and Rome. We see him taken back to Rome and treated not as he was before in his first imprisonment there, with respect and favored with special privileges as a prisoner, as one about whom the probability of guilt was questionable, but now he is treated as a felon. No Christian dares approach him or sympathize with him publicly for by doing so, he will be condemned in the sight of the public and with Nero, as a criminal deserving death, as all Christians were looked upon as parties to the burning of Rome. He was placed, tradition says, in the Tullanium prison, at the foot of the Capitoline Hill, not far from the Roman forum, in October. Only the worst criminals were placed here. The upper

dungeon of the prison was seventy-five feet below the ground, and here the greatest criminal prisoners were placed, save Paul, at whom was such indignation, that he was put down through the trap door of the upper dungeon into the second dungeon, or the lowest dungeon of the prison, which was seventy-five feet below the one above, which put him one hundred and fifty feet below the ground. It is said the refuse of the upper prison drained into this prison. He is chained to a post by a chain only eight feet long. He had no bed to sleep on, and no chair to sit on, nothing but the cold, damp floor. He had no light save a little that streamed in through the trapdoor down through the upper dungeon. He never heard a human voice only when the keeper of the prison threw him down mouldy bread to eat from the trap door of the upper prison. In this prison he lay until the latter part of the next spring. He was taken out as a prisoner in the garb in which he was placed in prison, never having a chance to change his clothes or to cleanse himself, and brought in the court of Nero again in that dreadful condition, chained to a Roman soldier, and met the malignant fiendish look of Nero, as he looked down upon him with contempt and scorn from his throne, and with murderous and brutal intent, but Paul quailed not before him in this second trial. Though all forsook and fled of the Christians, because it would have been death and destruction to the cause as they perhaps looked at it then, to have stood out boldly for him there, and no doubt it was so viewed by the Lord. But while Paul appeared to be alone, he was not alone, the Lord stood by him on that occasion. He says in his second letter to Timothy, fourth chapter, sixteenth and seventeenth verses, this first answer of his last trial, "No man stood with me, but all men forsook me, I pray God that it may not be laid to their share." Notwithstanding, the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was

delivered out of the mouth of the lion." He was perhaps as he means by being delivered out of the mouth of the lion not sentenced to death at that time, though he boldly defended Christ in christianity, but was permitted to be remanded back to the prison as a kind of respite from the death sentence at that time. The expression at my first answer means, that he was brought again before Nero under another charge in a very short time after his being remanded to the prison and had to give a second answer at which time he was condemned to death. When placed back in the prison, by Nero, sentenced not to be crucified, but beheaded by the Roman sword. He being a free Roman citizen the privileges of his Roman citizenship saved him from the shameful and torturous death of crucifixion. Just a short time before his death, tradition says, Luke was permitted to be let down by ropes to Paul in this lower prison, with a lamp, stylus and parchment, and there Paul, in view of death, just a few days before his execution, wrote his second letter to Timothy, being his farewell message to him and to the church at large, to Timothy, his beloved son in the gospel, and this letter containing the last words recorded of Paul, the last of his writings, they come to the hearts of the earnest Christian, with a force of the last words of his dying testimony. Now what will Paul say in regard to the excellency of the knowledge of Jesus Christ in his wondrous salvation in the gospel, in the terrible ordeal which he is now passing, and in view of the shameful ignominous death near at hand, and the terrible scattered and destructive state of the churches throughout the world? What a triumphant testimony he gives to the reality of the Christian religion in all of its claims in its pre-eminently surpassing excellency in salvation. In 2 Tim. 1: 12, he says, "I also suffer these things," that is, for his testimony in preaching and teaching Christ and his salvation to the Gentiles: "Nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is

able to keep that which I have committed unto him against that day." 2 Tim. 4: 6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not for me only, but unto all them also that love his appearing." Here we have in this testimony of Paul, thrillingly set forth:

IV. The excellency of the saving knowledge of Christ, in making death the crowning glory of a well-spent life, for God and humanity, and a triumphant departure to the heavenly home with Christ in glory.

In these utterances of the Apostle we have expressed his great faith's triumphant expectation of an eternal reward to his faithfulness—it is a death paen of matchless sublimity, and crowning the retrospect and prospect of a Christian life—a life of loyal love to God and man.

Paul has now reached the goal of the flaming passions of his soul, in the supreme object of his intense and arduous endeavor, in all of his labors and heroic sufferings and struggles along all of his Christian life, viz.: That he might finish his ministry with joy. He feels that he has completed his life mission in the service of Christ, and in the glorious consciousness of successfully carrying out his Christ-called and divinely ordained mission as he knows that death is not far off, his whole past career as a servant and minister of Christ arises before him, and as he takes a careful retrospect of all of his labors, struggles, conflicts and experiences, through the supporting presence of his indwelling Christ, he has the consciousness of soul of his Master's approval of his career in carrying out his mission, and he cries out in exultation of soul as a triumphant victor, "I have fought a good fight, I have finished my *course*, I have kept the faith." "The time of my departure is at hand. I am now ready to be offered."

While the Apostle sees before him at a little distance the doom of an unrighteous magistrate, and the sword of the blood-stained executioner, he sees beyond this earthly tragedy, a juster judge, who would soon change his fetters, of that of criminal into the wrath of the conqueror. He looked beyond this transitory present. The tribunal of Nero faded from his sight, and the vista was closed by the judgment seat of Christ, he realizes he is standing almost within the vail. He sees at hand the prize to which he has been so long pressing, he recognizes it, as the gracious reward of divinely prompted and aided service—a gift of grace, and striven for successfully through given grace. The time he speaks of, that the Lord, the righteous judge, should give to him a crown of righteousness, under the expression, at that day, has reference of course to the great judgment day, when the glorified redeemed in both soul and body will enter into the final supreme eternal honors, riches and glory of God, while he has taught in others of his writings that the soul at death enters into glory, as glorified heirs in the heavenly household, but at the judgment day, as here spoken by him, they are to be crowned and enter upon their joint reign with Christ. What is true of Paul's experience at death is equally true of all who live the faithful Christ-like life. Our great consideration should not be so much about how we will die as to how we should live. As with Paul, so must it be with all others. His triumphant death was the result of an earnest, consecrated, faithful, devout, compassionate, courageous, Christian life. So to die a triumphant death like Paul, one must also live an earnest, consistent Christian life. The sources of Paul's joyful triumph and view of death is common to all consecrated Christians. Namely the joy and support given them from a retrospect of a life spent for Christ, and of the continuous and ever-increasing influence of that life in blessing others after they are dead and gone, and of their spiritual vision of the prospective glory that awaits

them, and often in a glorious vision of a spiritual convoy of the angels of heaven around, at the time of their departure to bear them to their home above, I have stood by the dying when it seemed as if a bridge of golden sheen was let down from heaven—a glorious highway for the ransomed of the Lord, gleaming with the steps of the angels coming to bear the dying Christian in spiritual ecstasy away from the dying chamber to the heavenly home. It is at the dying hour when the world's glories and honors and riches within themselves, appear in their emptiness and worthlessness, and the blessings of salvation flash out in their greatness and grandeur, and the dignity and future glory and bliss of the child of God rises upon the soul in the greatness of its reality. Earthly crowns and scepters and thrones and riches and glories fade into naught in contrast with heaven's unfading crown, scepter, throne and never-ending joys, riches and honor. Many, like Paul, when dying see the crown awaiting for them fadeless, like him they have realized from prison cells, that they had a defender higher and mightier than the Caesars or earth's great potentates. Paul, knowing that the cause for which he had been laboring and suffering was God's cause—God's greatest cause in all the universe for it is for the well-being of the highest and greatest of all God's creatures—man, in both his temple and eternal destiny, he knows he bears a commission higher than the sceptre of the Caesar's. The glory beaming back on him, from his past life—the effulgent glory of the life to come, to his spiritual vision, filling the prison in which he was confined with holy light and angelic forms, pouring out of the heavens through the open gates of the gleaming glory of the unveiled city of God, Nero's golden palace, his world power and glory and the Roman empire, in all of its worldly glory and greatness sink into insignificance in contrast to the power, glory and greatness of the heavenly kingdom into which he was to soon enter. He would not exchange

his dungeon and the excellency of the knowledge of Christ and salvation for Nero's golden imperial palace at the other end of the forum, covering the whole Palatine Hill, and for him imperial power and glory. Though Paul, as a prisoner, condemned to a felon's death, through the excellency of the saving knowledge of Christ, he is as far superior to Nero with all of his great worldly opportunities and privileges and worldly greatness and power, as a man, in greatness, ability, happiness as the archangel surpasses one of Satan's demons. Paul's surpassing greatness is in his great Christ-like thoughts and spirit and in goodness and mercy towards others. So we see exemplified in Paul that this salvation in Christ makes one, not only patient in tribulation, but to rejoice in suffering, in spite of the most trying surroundings and in the most terrible outward conditions.

In this terrible dungeon of this Mamertine prison. Paul's soul is filled with joy and rapture in the excellency of the saving knowledge of Christ. We see here in Paul's expression in view of death, that no Christian under the saving and directing influence of Christ can die till his mission in life is finished. "The time," says Paul, "of my departure is at hand." Because his life mission he realizes is ended, his Master had intimated to him his work was done and he would be called home. You remember as one of the assurances Paul gave to the alarmed passengers on the wrecked vessel in the awful storm on the Adriatic Sea, that the Lord had revealed to him that they would be saved for his sake, because he had to go to Rome to witness for Christ before Caesar. Therefore, the winds and the waves could not swallow them up in death, because his Lord, who controlled them, who makes the winds his ministers and holds the sea in the hollow of his hand, will not permit the raging elements to blot out the life of his servant. He cannot die till his work is done. So long as God has work for him to do it is better and he must live

and his life is safe as long as his mission is not finished, but when his work is done, like Paul, his Master will call him home. Just think of the value of the preservation of Paul's life at that time, and what the world would have lost in its future welfare, if Paul's life had been cut short in that wreck on the Adriatic Sea. We would have lost his Epistles to the Ephesians, Colossians, Philippians, 2 Timothy and Philemon, and his wonderful testimony in winning converts in Caesar's household and in propagating the cause of Christ in the Roman army, and the valuable effects of his discourses of defense before Caesar and the different representative classes of the Gentile and Hebrew world at large in the great masses that heard him. There had been tossed on the Adriatic Sea, the ships of Solomon, Xerxes, of Pompey and Augustus, freighted with the gems and golds of the gorgeous East, and with the immense riches of the spoils of nations. But it had never borne a treasure in all the treasures combined so far as value to mankind is concerned. She had borne no ship upon her bosom of all the ships of earth combined in their valuable treasures that would compare with the treasure the ship bore upon her bosom that carried in it the life of Paul—of that one man who was bound and guarded as the prisoner of the Lord to be brought before Nero. The deep, might have swallowed up all the navies of Salamis and Actium, and the earthquakes might have destroyed Ephesus, the metropolis of Asia Minor, and of Corinth, the great commercial city of the world—and Athens, the great intellectual center of heathen culture and development—and Rome—the world-wide ruling city, with all of its wealth, power and various great resources of worldly greatness, with less disaster to the world than would have been caused by the drowning of Paul on this voyage and thus cutting short his career, who had received the divine commission to preach the gospel by his bonds in all the Palace of Caesar.

Paul's death was a triumphant departure because he had

finished the contest of his life's race with joy. Let us see him as he goes forth to meet his martyrdom. As we have before said he was martyred by decapitation, his head being cut from his shoulders. We are told that Paul was not beheaded in the City of Rome as it was customary not to put to death any prominent prisoner in the city for fear of producing a tumult in the city. Tradition tells us that he was led out of the city beyond the city walls, by the executioner and his guard, upon the road to Ostia, the Port of Rome, and there executed a few miles beyond the city walls. As the martyr and his executioners passed through this part of the City of Rome, to the gate that opened out to the Ostian road, they moved among bustling exciting scenes, for the way must have been crowded with a motley multitude of comers and goers between the metropolis and its harbor—representatives of the avarice, and ambition, the fraud, and truth, the superstition and intelligence, of the imperial world. Through the dust and tumult of that busy throng, the small troop of soldiers, taking Paul to his execution, tread their way silently, under the bright sky of an Italian summer. They were marching, though they knew it not, in a possession, more truly triumphal than any they had ever followed in the train of the general or Emperor, along the sacred way. The place of execution was not far distant; and there the sword of the headsman ended his long course of suffering, and released that heroic soul from that feeble body, and at last thoroughly delivered him from his captivity. The prisoner, no doubt, rejoiced to follow his Lord "without the gate." Weeping friends took up his headless corpse and carried it for burial to those subterranean labyrinths (the Catacombs), where, through many ages of oppression, the persecuted church found refuge for the living, and sepulchers for the dead. Another tradition says he was buried on the Ostian road near where he was executed. It does not matter at which place he was buried, the precious fact is this, that when

his head was severed from his body he exchanged his chains and rags for the robes of eternal glory and the victor's palm, and his prison dungeon for a glorified mansion in the home of God. He realized what he had written to the Philippians, that to him death would be gain, as it is to all Christians who live the Christ-like life. He could truly say with the poet:

"I go to life and not to death;
From darkness to life's native sky;
I go from sickness and from pain,
To health and immortality.

"Let our farewell, then, be tearless,
Since I bid farewell to tears:
Write the day of my departure
Festive in your coming years."

"I go from poverty to wealth,
From rags to raiment angel-fair,
From the pale leanness of this flesh,
To beauty such as saints shall wear.

"I go from chains to liberty,
These fetters will be broken soon;
Forth over Eden's fragrant field,
I walk beneath a glorious noon."

"For toil there comes the crowned rest;
Instead of burdens, eagles' wings;
And I, even I, this life-long thirst
Shall quench at everlasting springs."

The truthfulness of Paul's estimate of the excellency of the knowledge of Christ in his salvation, is wonderfully verified.

V. In the blessed, consequences that have flowed out from the influence of the labor of his noble Christian career and of the testimony in his triumphant departure in death, in leading others to Christ in carrying forward the cause of Christ in the world's great salvation.

How little did the executioner realize that he was executing the greatest man of the age, and that the apparent failure in Paul's death was, in reality, the most infinite success. Thus, he died, the Apostle, Prophet and Martyr, bequeathing to the church for her government and discipline and edification and great moving power and success; the legacy of his apostlic labors; leaving his prophetic words to her living oracles; pouring forth his blood to be the seed of thousands of martyrdoms. Thenceforth among the glorious company of the Apostles, among the goodly fellowship of the prophets, among the noble army of martyrs, his name has stood, and still stands, preeminent, and wherever Christianity is taught and propagated throughout all the world, there Saul of Tarsus is viewed, as the greatest teacher and profound thinker, and the greatest man the world has known during all the centuries of Christian history, whether inspired or uninspired. The great systematic philosophic teacher of the Universal redemption, and of the world-wide religion of salvation—the herald of glad tidings to all mankind. If we look at him only as a writer, how immensely does he surpass in his most casual epistle, the greatest authors, whether Pagan or Christian, of his own and succeeding efforts. Nero little dreamed that the letters sent over the national Roman roads from Paul to the different churches, which contained not only exhortations, instructions and warnings, but commands that were more forceful and far-reaching than the communications and commands or dispatches of Nero—touching more closely the private relations of life, than all of the correspondence of Pliny and Seneca, and proclaiming in the very form of their salutations the perpetual

union of the Jew, Greek and the Roman into one common brotherhood. Paul felt assured that the gospel he had planted in the great centers of Asia and of Europe would be carried on by Christ, through his church, to the overthrowing of idolatry in all of its forms, and the planting of Christianity in its stead. That all the heathen temples in Rome would be supplanted by the churches of God, and the awful scenes in the bloody arena in the great amphitheater where human life was sacrified for the amusement of the populace in their love for the blood-curdling and agonizing scenes, would all be done away with and chapels for the Lord would be built around its outer circle, and a lofty crop arising from a mound in the center of the arena, as a monument to the Christian heroes whose lives were sacrificed there. Now, as Paul taught and believed that the gospel would conquer the world for Christ, the wonderful results that have already accrued in the triumphs of Christianity, assure us of the truthfulness of his salvation will finally take the place of error and sin, in the minds and hearts of regenerated humanity as a whole. Brethren, all the devils in hell, combined with all the wicked of earth, cannot impede our cause, if we are faithful, for it is the cause of Christ. So we can truthfully say with Chas. McKay, through the excellency of this knowledge of Christ in salvation so highly esteemed by Paul, that

There's a good time coming, brethren,
  A good time coming;
We may not live to see the day,
But earth shall glisten in the ray
  Of the good time coming.
Cannon balls may aid the truth,
  But thought's a weapon stronger,
We'll win the battle by its aid—
  Wait a little longer.

There's a good time coming, brethren,
  The good time coming.
The pen shall supersede the sword,
And right, not might, shall be the Lord,
  In the good time coming.

There's a good time coming, brethren,
  A good time coming;
Let us aid it all we can—
Every woman, every man—
  The good time coming,
Smallest helps, if rightly given,
  Make the impulse stronger;
It will be strong enough one day,
  Wait a little longer.

Every traveler who is thoughtful feels it is a memorable moment in his life to stand for once on the uncovered stones of the Appian Way, over which Paul, the prisoner of the Lord, passed on his way to Rome, or to go down into the dungeon where it is probable he was once imprisoned or to pass out of the Ostian gate upon the campagna and survey the scene where tradition tells that Paul suffered martyrdom. The names of Nero and other Caesars, are remembered only to be execrated, because of their selfish brutal rule of men, but the memory of Paul, a servant of Christ, and the servant of the well-being of his fellowmen, in the memory of mankind grows brighter and fresher, with the lapse of time, living in more hearts and cultured minds to-day than ever before—the work of his life being one of the greatest powers, in operating most effectively for the world's advancement in all that is great and good. There is no way to live an effective, successful life in the glory of God and to true permanent eternal welfare of mankind, only by doing like Paul, in appropriating the excellency of the knowledge of Christ in his great

salvation—in receiving him in the heart and life. Letting Christ take possession of the faculties of our inner being, controlling, directing, developing and wielding them in bringing men to God, in salvation from sin, and into holiness and happiness in the blessed service of God's work. Letting him through us wield all of our means and our culture and position, all that we have and are, in bringing wanderers back to the right way, leading them out of sin and sorrow into purity, honor and bliss. Then will our names be immortalized in everlasting perpetuation, in the hearts of those who survive us, and our destiny will be like that of Paul, we'll be glory-crowned by Christ. Then whether we live or die we can say with Paul:

"But what things were gained to me, those I counted loss for Christ. Yea, doubtless, and 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 as naught that I may win Christ."

REV. J. D. LEWIS
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OUR NEEDS AND OUR ABILITY AS A CHURCH TO MEET THEM.

REV. J. D. LEWIS.

We all are saying that much money is needed just now to make the whole of our part of God's Zion move smoothly and gloriously. We do need it in abundance, but we should not hold money up as a central, mighty, all-prevailing power; we must watch ourselves lest we become guilty of the sin of idolatry. "This is the word of the Lord, not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We must emphasize the great truth of our Master that the Holy Ghost religion, and more and still more Holy Ghost religion, is the first and paramount necessity of our persecuted people all over our bounds, and should we attain unto this high altitude, we would reach the "land of the rainbow," as we heard when children, where there are bags of gold. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

When the disciples were left alone in this world as sheep without a shepherd, as poor as poverty could make them, they had no promise of untold earthly wealth, nor that all these excellent Jewish synagogues would be turned over to them. Those apostolic preachers were not promised high spiral cathedrals in which to collect the multitudes and expound the word of the Lord. No! Gloriously different! Listen: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Again he said before his ascension, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." For this priceless boon they prayed. This

greatest of all necessities they received, and the money also came as needed.

Our God is anxious to give us, as a church, and as individuals, pentecostal showers of grace, with tongues of flame, and will then show our church that we already have in our possession enough of his own money to meet at once all necessary and urgent demands; and that she will continue to furnish us all we need, provided, of course, that we keep in our souls enough Holy Ghost religion to prevent us from being robbers. Read Malachi 3: 8-1.

The tithing system was also endorsed by the Son of God while here on earth. Read Matt. 23: 23. It never has been repealed, therefore, the rich and poor should give to God his own ten cents out of each dollar, and a dollar out of each ten dollars, and ten dollars out of each hundred dollars, with the promise of the great Owner of the "cattle upon a thousand hills" and of all the silver and gold of this world that it shall all come back to us in good measure, pressed down, shaken together and running over, amounting in all, his word teaches, to one hundred fold more than we give. When we get a sufficient supply of Holy Ghost religion, we can believe and practice what the Bible teaches, otherwise we will kick against the goads.

Brother, or Sister, are you one of the kickers for the want of more religion? If so, you are hurting yourself badly, and also hindering the progress of your church. The Spirit of God will lead all who are guilty out of such "roguery" if he is only given a chance.

Would it not be a great blessing if everybody in the church believed the Bible on its tithing and free will offering teaching as readily as on its teachings concerning heaven, the home of the soul? Infidels on the tithing question, but orthodox believers on the subject of heaven. One is taught by the same God as positively as is the other. I am free to confess that I can't conceive how one under the

power of the Holy Ghost can accept a part of the Master's teachings and absolutely reject another important part.

The men of our churches, even the elders and deacons and the preachers, all of whom should know better, will, against their own financial interest, and the financial and especially the spiritual interests of their respective churches, withhold their tithes, and, contrary to God's own eternal truth and teachings, allow and encourage their women, their wives and daughters to go into the show business, and bazaar and restaurant business, and all kinds of non-scriptural clap-trap, catch-penny schemes, and worldly plans, to get money to meet the expenses of the church. The dear, good, willing souls, almost urged to strain their brains and break their backs and weary their feet, dragging their wearied limbs after them, to get the money that should come out of their own pockets, money which belongs to God. Money which God is robbed of every week, which should be given into the Master's treasury on the first day of every week. Don't these same men know that they have to furnish all the material to make those splendid and expensive cakes, and all that excellent ice cream, and then have to go and buy it all back again to keep the scheme from being a failure and to enable the good women to publish abroad that they took in $50, more or less, to sustain the Lord's dear cause and keep his church from dying outright. Better, a thousand times better, let the Lord's own money sustain his own cause in God's own blessed way. If the Bible plan was religiously adhered to, a great many doctor bills would be avoided for the poor overworked woman and many fusses, jowers and jealousies would be prevented.

I am very frank, however, to acknowledge that the church members, in the days of Christ's earthly stay, did similar things. On two different occasions he went into the temple at Jerusalem with a whip of small cords and overthrew the tables of the money changers, and chased

them, together with those who sold doves, out of God's house, saying very authoritatively and energetically, "Is it not written my house shall be called of all nations the house of prayer, but ye have made it a den of thieves." And then, after the temple was cleansed from such things, the blind and the lame came to him in the temple and were healed. We will never do the "greater works" that the Christ did, until we get such abominations out of our congregations. Holy Ghost religion will cure us of sitting down to eat and drink and rising up to play around the golden calf. We make calves of ourselves worse than the calf which Aaron made when we leave God's plans and use those of our own molding. We have been almost ground to powder, like this same calf. The powder of this image was cast upon the water and the idolatrous Israelites had to drink the bitter idol.

Several centuries after this, the Israelites were carried off into Babylonish captivity, and there they remained for seventy long years, to get them cured of their prevailing sins—idolatry, Sabbath desecrations, and robbing God of his tenth of what he placed in their care. In conclusion of this division of the subject I say, in language of inspiration, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20. "This book of the law shall not depart out of thy mouths; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and thou shalt have good success. Turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest." John 1: 7, 8.

Let me say with special emphasis:

One of our greatest needs so as to get all other needs, is our need of a head and heart study; yea a searching of God's inspired Book. So we may become Holy Ghost Christians and not worldly shams. I admit that many re-

generated church members take part in setting money traps, but with a sadness I find they are spiritually frozen almost as hard as the ice cream they sell. May we all get a fresh pentecostal blessing, then we can do right, and still get all the money needed.

WE NEED TO INDOCTRINATE OUR PEOPLE.

Our church has bled at a million pores for want of our people being made familiar with our Bible doctrines. There has always been an hurtful and hindering liberality among us. Our preachers, at least a majority of them, in the past, would not preach on Water Baptism or preservation of believers, or against fatalities, because of the fact that the Baptists, Methodists, Campbellites or Presbyterians might not like it. And when we as preachers earnestly desire, through the leading of the Spirit, to enlighten the good people on any controverted subject like the mode of Water Baptism, the elders object to its being done, and perhaps say to the preacher, like one said to me last summer, "Do you think you can preach on water baptism without getting on somebody's toes?"

Brethren, we should post ourselves on our doctrines, and then fearlessly, though respectfully, preach them, letting the good brethren of other denominations take care of their toes like we have to do while they are so often preaching theirs. I could mention churches which have grown very much faster than ours, whose peculiar doctrines cannot be sustained by God's word, yet they have made wonderful progress from the fact that they are always presenting them to the people, and our young people, especially come to the false conclusion that they are right and that we are wrong because they never hear our preachers preach on the same subjects. It is a deplorable fact that a great many ministers in our church look on the controverted questions as so very non-essential that they don't even post themselves on these sub-

jects sufficiently to be ready, at all times, to give convincing information to the inquiring people, either privately or publicly. Alas! alas! So many of us are so afraid we will do wrong that we won't do right.

The fish we catch are put on other denomination's strings, and often from our own families, right directly under our own eyes.

This preacher held a good meeting a few years since in East Tennessee and when the pastor was urged to give an opportunity for the young converts to connect themselves with the church, he positively refused to do so, from the fact that he wanted each one to study over the question for one mouth before joining the church. We are so very liberal in our actions and expressions that we make the impression that we would rather our converts would go to another church.

Listen, will you to some of our expressions: "Cumberland Presbyterians never persuade people to join our church." "We let them do as they please." "If you don't see proper to cast your lot with us we don't want you." "We don't claim to be superior to the other churches; they are good and true churches, go on and join them if you feel like it." "We are after getting souls saved and then let them join whatever church they have a mind to." "It don't make any difference what church you belong to anyhow."

Some truth in such expressions, but we emphasize even the truth sometimes so as to make it almost a falsehood. We need more denominational backbone, and we need to say what we believe, that we have the most Scriptural church on the globe, and we should frame our liberal expressions so the people may see that we believe with all our hearts that we have the very best part of God's earthly fold, where the sheep and lambs can be better sheltered, and better fed, than anywhere else beneath the sun.

We need, in this time of reconstruction, to put more denominational color in our Sunday school literature.

Our children need to know our doctrines, and should be taught to discern the true from the false. I at one time spoke to Mr. McKamy, the editor of our Sunday school literature, before the division, about not even saying one word about how Christ was baptized in the lesson on Christ's baptism, and he very emphatically let me know that he believed about as much in immersion as he did in pouring or sprinkling. I am glad to know that our present esteemed editor, Rev. J. R. Goodpasture, is far from being an amphibious animal like McKamy.

Our Confession of Faith does not teach immersion, as some suppose, but says plainly that baptism is rightly administered by pouring or sprinkling water upon the person. Certainly this is right, for Christ said, "John truly baptized with water," and we should administer this ordinance of God truly and rightly. Yes, our literature should give out no uncertain sound on this and all other controverted questions.

I make more prominent the baptism question because the immersion churches draw from our ranks more than any others, except in the recent exodus which was brought about by money lovers and salary seekers. Those who went seemed to care nothing for doctrine, but desired solely to get into a larger and richer church, and had they been trained from childhood in the Bible doctrines of our church, from the pulpit, in the Sunday school, and in the home, this exodus would not have been brought about.

True Cumberland Presbyterian preachers do not believe in immersion. Then why do they practice it only to get some one in the church? A well-posted preacher can, by a Scriptural sermon on baptism, or by an earnest explanatory talk by the fireside, convince ninety-nine per cent of those who are biased towards this unbiblical way, that plunging persons under the water is not baptizing with

water as God teaches in his word. Every one of us should be well enough posted to be able to show positively that the place where any one was ever dipped for baptism is nowhere to be found in God's blessed book. And on the other hand, show conclusively that sprinkling and pouring is the only mode taught in the Old Testament and the New. The need to awake to this great need which is truly a need to save our children and young people from being drawn from our families and from our church, while we are sometimes at least practicing this unscriptural mode, giving thereby the immersionists the only telling and disastrous argument against us. It is a cudgel we give them, and they use it on us without mercy. I am truly glad we are quitting it. Brethren, lets be Scriptural and quit it absolutely and altogether.

OUR ECCLESIASTICAL ROBES SIT ON US TOO LOOSELY.

A man who seemingly could have been much help to us moved into our city, Birmingham. Accompanied by one of my elders I made him a special visit. In our conversation he soon let us know that he and his family were only a little nearer another church than ours, therefore, expected to join it. He said very positively, "In fact, my ecclesiastical robes sit on me very loosely, I am not very particular about what church I join." He was an object lesson, teaching us that our church tension screws need a few more turns to the right. I don't believe in close communion and selfish sectarianism but on the contrary, in a broad Christian, helpful fellowship with sister denominations, and while this is true, I know we should teach our children as well as the grown up members, that our own church family is decidedly the very best, and that they should never think of deserting their dear church mother for another. When one of our members move away out of reach of one of our churches, instead of joining another for convenience as is often done, let him worship with

others; that is right, but still let him maintain his church name and integrity, going to work as a missionary to establish a Cumberland Presbyterian Church in that neighborhood, which has been done at places and times innumerable.

OUR YOUNG PREACHERS MUST BE EDUCATED.

Cumberland Presbyterians have always stood for an educated ministry; the first course to be taken in the Holy Ghost school of Christ; the other qualifying course to be taken at the feet of our Gamaliels, who, with our boys, should constantly sit at Christ's blessed feet. We are not in any great pressing need of many institutions of learning at the present. God will supply us with all we require as the days go by.

Without any delay, we should put an ample sufficiency of the Lord's money into Bethel College, at McKenzie, Tenn., for thorough equipment, making it equal to any school North or South, and far superior to any other in the whole world for Cumberland Presbyterians. It is already thus superior, but we must make it immensely so, as God has given us such a wide open door to increase the educational facilities of this great institution of learning. We are proud of the present record of this school, under its able management. But we should come to its relief immediately, with money and patronage, that its power for usefulness may be increased an hundredfold.

Dear Cumberland Presbyterians of financial means, which God has blessed you to possess, why can't you step forward, in his blessed name, with hundreds and thousands for this grand and much needed purpose?

If some of you can't respond with ready cash, why not, by will, bequeath to Bethel College amounts large and small, that will work on and on after you have crossed over the river? We sincerely hope that the time will never come in our history again, when our young men will feel

that their preparation is not complete without an additional course is taken in "Union Theological Seminary," or some other demoralizing school, for many in the past who polished up at this mentioned institution, came back with the marked polish of infidelity upon them. Like their noted preceptor, Dr. Charles W. Briggs, many of them, ever after, were evolutionists, and "higher critics" full fledged. Many of these same "burnished" ones were so much ashamed of their dear mother, who gave them birth, that they went to work to murder her outright. One of them, J. Frank Smith, said to this present writer: "I would not take five hundred dollars for what I learned in New York about what part of the Bible is true and what part of it is false." J. K. Howard, who was pastor at Jackson, Tenn., for some time, and prior to his pastorate there, was, with J. Frank, through the course at "Union" and was free and bold to preach the same from his pulpit, and declared to me, in private, that the "Divine conception of Christ, the bodily resurrection of Christ, the miracles of Christ, and, in fact, all the miracles of the Bible, are not true; no such thing as a miracle has ever been performed; the writer of the Bible only threw such things in as embellishments; whenever I find anything in the Old Book which is not in happy accord with evolution and the book of nature, something happens—that thing has to go."

This is information for us, isn't it? Comes straight from the metropolis, but not from Christ, but originally from his majesty, the devil.

We should not be satisfied until we have our young men well-supplied with well-equipped schools, where they can get all the literary and theological polish necessary to preach Christ and him crucified to a sinful and dying world. Let's give the necessary amounts of money for this purpose, and especially should we strive to make our schools, indeed and in truth, "Schools of the Prophets,"

where the Bible is taught as the true revelation of God to man and where Holy Ghost religion is a specialty in the college curriculum.

WE NEED IN THESE PERILOUS TIMES TO EXPERIENCE, LIVE AND PREACH WITH MORE EMPHASIS THE NEW BIRTH.

"Glory to God, I am saved," said the Scotchman in Glasgow. "How do you know it?" inquired an infidel. The Scot replied, "Because I happened to be there when it was done."

You remember a prominent church member went to the Master under cover of darkness; only a few words were passed until he got the stupendous truth sent home to his head and heart, "Except a man be born again he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born again." This unregenerate church member marveled and said: "How can these things be." A Master in Israel and didn't know this truth; was ignorant enough of spiritual things to only think of the impossibility of one's being born twice naturally. But the great Teacher taught him and us that it is a spiritual birth which is imperative before one can enter God's kingdom. Men and women, boys and girls are taken into the various churches now by thousands, who know nothing of God's regenerating grace, or broken hearted contrition. True Godly sorrow for sin, constituting true repentance in a soul saving faith in God, is not preached with the earnestness that characterized the sermon heard by Nicodemus. Therefore, hearts are not broken now, and souls are not washed in the blood of Christ; as we have reason to believe the heart of this unregenerate Master in Israel had his broken with the hammer of the word and saved by the washing of regeneration and the renewing of the Holy Ghost.

God has preserved the life of our church for this needy time in which we live, has purged us and purified us from

much worldly dross, and now we are expected to give no uncertain sound with the gospel trumpet on the subject of repentance, faith, and Holy Ghost conversion. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men but of God," Rom. 2: 28, 29. Through much false teaching, and a morbid desire to get large numbers gathered into the church, and thus give the evangelist and pastors great names, people of all ages are scooped in, having been made to believe that a small desire to live better and at last barely getting into heaven, is all the change necessary. They are admonished to come along and give the preacher the hand in token of such shallow desires, are then received into the church, baptized, and are rocked by that church in the cradle of false and carnal security. In too many cases the blind are rocking and leading the blind. Sinners are often told to at once connect themselves with the church and procure or get religion afterwards.

The church which tried so hard to swallow ours completely, and did gulp down many of our members, not only teaches fatality, but also teaches that when a sinner is under conviction for sin, he is then regenerated and his election is an assured fact, and the said Presbyterian, U. S. A., Church doors are open wide for all this kind who are taken in on even a very superficial conviction, if such unsaved sinners will only consent to enter.

We feel confident that our Christ wants us to renew our efforts in preaching and teaching the new Birth, thereby pulling off the mask from such unbiblical teachings as are prevalent almost everywhere. An Irishman just hired was sent out with a box of axle grease, with instruction to give the wagon a good greasing. After a time he returned, and on being interrogated about the job, answered: 'I greased the wagon good all over except the things the

wheels turn around on; I couldn't get to them." The all important part was not oiled at all. That is very much like the modern work of these times in preparing sinful mortals for the heavenly home. The soul is not reached with saving grace in far too many instances because the preachers and teachers are doing their work so unbiblically, taking unsaved ones into the church, baptizing them in the name of the Father, Son and Holy Ghost, before any Holy Ghost religion has reached the soul with its cleansing power. In the language of another I say: "The pressing demand of our times is a revival of the preaching of the old truths of sin and salvation. We must get back to Christ; back to Pentecost; back to apostolic truth; back to the courage and faithfulness of the fathers. In those days the word of the Spirit cut its way through to marvelous victories. Conviction was pungent. Mourning for sin meant tears and groans. Repentance involved the surrender of very sin. Conversion was a translation. People were gloriously, gloriously saved.

Cumberland Presbyterians, our opportunities are now great under God's leadership for us to begin our new century with a determination to honor God more by crying aloud everywhere: "Ye must be born again."

PRESERVATION OF BELIEVERS.

The fact has already been mentioned, that one of our needs is to preach our doctrines more than ever before. It is of great importance to our church and to God's cause that we not only cry aloud, "Ye must be born again," but also let it ring out from the mountains high, and valleys low, that regeneration is a work of eternal duration. If you will follow me in some Scriptural quotations you will see that one of our needs is to proclaim to the world that whosoever believes in the Son of God is regenerated, born again, never to be unborn, saved, never to be unsaved, a name written in heaven, never to be blotted out.

Don't get tired of what follows, because it is Bible truth and the most of it Bible language.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 21. Saved when? "He that believeth on the Son hath everlasting life." John 3: 16. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5: 24. All the inmates of the lower world, turned loose with Beelzebub, heading the whole of hell's army, could not damn the soul who has thus passed from death unto life, with God protecting and saying, "he shall be saved, and shall not come into condemnation." No wonder we have a right to be positive. Listen! "Ye are dead and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3-4. "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." John 10: 28, 29.

The true child of grace is the safest thing to be found anywhere on earth. "The name of the Lord is a strong tower, the righteous runneth into it and are safe." Prov. 18: 10. Christ and the Father are one, we have just read. Now read again: "Neither pray I for these alone, but for them also which shall believe on me through their word (that means us) that they all may be one in us; I in them and thou in me; that they may be perfect in one." John 17: 20-23. "He that is joined unto the Lord is one Spirit." 1 Cor. 6: 7. "For we are members of his body, of his flesh and of his bones." "Now ye are the body of Christ and members in particular." 1 Cor. 12: 27. "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Cor. 12: 13.

What do we find in the verses just read?

"That Christ is in us, that God the Father is in Christ, and that both the Father and the Son are in us, and that we are in Christ, and in the Father, having been baptized by the Holy Spirit into this happy, loving and safe retreat. Does it not make you feel that you are absolutely safe, when the all-powerful Christ tells us in language suited to our fitness, that we are members of his body, his flesh, and his bones?

The thought of the devil's dismembering the Son of God is inconceivable, only to say, impossible. "Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" Rom. 8: 35-39. Again we are wonderfully helped with the wonderful truth as follows: "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith" 1 John 5: 4. More wonderful still is this passage: "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not" 1 John 5: 18. I say and all must admit that if the devil can't touch a believer's soul, the part of us which is born again, and hidden in Christ, he can't in any conceivable way, land it in his domains.

John, the beloved disciple, speaks again, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of Good" 1 John 3: 9. I am met just here with the fact that we all sin. Yes, and I meet that fact with Paul's deliverance in Romans 7 from fifteenth to last verse, where he makes it

plain that when God's children sin it is not the inward man —the "I"—but the outward unregenerate man, the fleshly nature, or the fleshly mind if you are psychologist enough to know what that is. The Bible truth is simply this: The connection is so close between Christ and the Christian, that his precious blood, the efficacy of which is all the time flowing through his soul, so that our wrongs, our sins (we don't want to sin, we don't love sin, we hate it) don't stain or contaminate our souls in the least. "Sin shall not have dominion over you, for ye are not under law but under grace" Rom. 6: 14. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1: 23.

Now we catch a good long breath before I read again, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" Rom. 4: 7, 8. In the next verse Paul calls this a "blessedness" and we should all say so too. We are in such a happy and secure condition, in Christ Jesus, that our sins are not charged up to us at all, not imputed. The meaning is "not charged" or set to the account of. "It is a blessedness" to be enjoyed and highly recommended to others.

"Horrible doctrine," says one. "You get all the church members to believe what you are preaching and they will go to extremes in sin and wickedness." Not if they are children of God. If born again, they do not love sin; they love God and serve him through love. They obey him because they are saved, not to be saved. Fathers and mothers desire from sons and daughters obedience through love. Our heavenly Father accepts of no other.

Brother, if you have old time religion, this doctrine I am preaching will cause you to serve God more faithfully when thoroughly received and believed. Love makes our service precious to God. "There is no fear in love; but

perfect love casteth out fear. He that dwelleth in love, dwelleth in God, and God is love." "He that feareth is not made perfect in love" 1 John 4: 16-18. I remark just here that no one can be perfect in love, while being afraid that God is standing, threateningly, ready to cut the cords which binds him to heaven, for every offense known and unknown. I imagine, in other words, that I would be altogether miserable if I were in constant fear of losing my religion.

To the Book again: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. When ancient kings sealed a decree, they couldn't break it themselves. Read about the decree that put Daniel in the lion's den. The king tried to change it, but could not. When God seals a Christian's soul, it is to stand until the day of redemption, and then he enters heaven with God's seal upon him. "Now he which stablisheth us with you in Christ and hath anointed us in God; who hath also sealed us and given us the earnest of the Spirit in our hearts." 2 Cor. 1: 21-22. Will you please take in that word "stablished?" When God stablisheth a soul in salvation, it is there to stay. Also the fact that God gives us the "earnest of the Spirit." You buy some real estate, and to show your sincerity, you pay $500 "earnest money," which binds both parties prior to getting full possession. God gives us the earnest of the Spirit to make the fact positive that we are going to get all of heaven. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. 1: 6. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day." "That every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day" John 6: 39-40. "The steps of a good man are ordered by the Lord, and he delighteth in his way.

Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand" Psa. 37: 23-24.

We learn in Jude 24th verse, that Christ is able to "keep us from falling and to present us faultless before the throne." Certainly he will do for us all that is necessary, and that means a thousand times more than we can desire or even think about. I, a poor sinner, can't think of anything greater than to be presented before the Father in heaven faultless. "For other foundation can no man lay than that that is laid which is Jesus Christ." Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble . . . fire shall try every man's work of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved yet so as by fire" 1 Cor. 3: 11-16. Our loving Shepherd is not going to lose the sorriest one of all his flock. He will have to bring some of them home through the furnace of affliction and it made seven times hotter than usual, and at the final windup, when the counting is all over, Christ can say to the Father, "Of all entrusted to my care, I have lost nothing."

In the closing words of this subject, I refer you to the book of Job, which was written in a great part, to show to the entire world that a truly regenerated soul, with the devil turned loose upon him, will maintain his Christian integrity and utterly disdain the very thought of cursing God and turning his back upon him. Satan was sure of getting Job if all his possessions were swept away. God permitted him to leave him in abject poverty and childless, with nothing left, only a scolding and faultfinding wife. Job was true to his God still. His Satanic majesty acknowledging his great big failure then informed God that if his body, his bone and his flesh, were severely afflicted he would curse God to his face. The devil was then permitted to do as he pleased with Job's body, but God said, Save

his life. You all know the horribleness of his bodily torment, and how his wife was devil enough to say, "Curse God and die." And his three friends were an aggravation instead of a comfort. Job was a true servant of God through it all. God was protecting his life. He is still restraining the devil, saying, Don't you touch his life, his soul. "I give unto them eternal life and they shall never perish."

I close this paper as follows:

We need to impress our young preachers with the fact that entire consecration on their part to the work, is eminently essential and necessary. The time of old and young preachers should be given to searching the Word, preaching the Word, pastoral work, visiting the homes of the sick and the well, burying the dead, consoling the bereaved, scattering Christ's sunshine everywhere. God never fails to move on the hearts of the people to supply the temporal needs of such a consecrated servant.

When Queen Elizabeth was sending an Embassador to a far away post of duty, the man said to her, "But who will take care of my family and business while I am away?" The Queen answered, "You take care of my business and I will take care of yours."

If we will take care of God's business, he will take care of ours. "Lord, increase our faith."

So many of the churches of all denominations are little weaklings for the want of preachers who devote all their time to the work. Any ten families can support a pastor equal to the way they live by giving one-tenth for this purpose as the Bible teaches. And they would prosper more by so doing. Again we preachers are guilty before God, for not training our people to do public work. We go to our pulpits and preach a sermon, very often, as dry as dust, to a sleepy set of hearers; not another word is said outside of some dry as a bone singing, all go home hungry in soul and body. We need a terrific shaking up,

and our dry bones of the valley clothed upon with the power of Holy Ghost religion; then and not sooner will our people catch the flame Divine and something of importance will be doing in Israel's camps. I think there are very few, if any, of Christ's followers, whom he would excuse from doing some kind of public as well as private preaching. One of my elders recently got his soul full from the sermon, tried to talk, couldn't for crying. That congregation was touched and helped without a single sentence being uttered that was heard. That was the finest kind of preaching for that special time. Our members, both men and women, should be trained to hold the services at the church in the absence of the pastor. This is often much better than to have another preacher occupy and deprive them of the blessed privilege.

If our own men, women, boys and girls are led to pray and talk in a leading public way, the prayer meeting problem will be at once solved and be well attended. The Sunday school will no longer drag. God will give the preacher good congregations and showers of blessings. If we can get people in the church to consent, or at least to try to work wherever needed, that people and that church will be blessed of God. It is prayer meeting and Sunday school Christians we are in need of almost everywhere, and also Christians who are not as the great Gladstone said, "Oncers." Said he was not a Oncer, he went to church twice on Sunday. Preachers live longer as a class than other people, they go to church twice on Sunday even down to old age. It is sad to know that the devil persuades men and women that they must take care of their health, especially Sunday nights. It is a burning shame that many of our children are educated not to go to any but the Sunday school, by the parents, taking or allowing them to go home after Sunday school is over. Please take notice that such parents in after years have more heartaches and heartbreaks than those who take them to Sunday school and

after dismission and an intermission, keep them in the pew to hear the word, "Train up a child in the way he should go and when he is old he will not depart from it." More religion would work wonders on all these lines in all our families.

A few words on the Eleventh Commandment found in John 13: 34, 35. "A new commandment I give unto you, That ye love one another as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, when ye have love one to another." With old time religion in all our souls, which religion is love, we would see our own before our brother's faults, we would throw the mantle of charity over the erring ones, we would keep back the sharp cutting words, we would never write a letter full of poisonous spear points, and we would never be guilty of making incurable wounds. Brethren, let's show to the world that we are of God and that our business is to love Christian people everywhere, showing the spirit of Christian forebearance, and also a deep-toned Christ-love for the unsaved.

MRS. BESSIE C. MORRIS
TEXAS

"THE KEYS OF THE KINGDOM."

MRS. BESSIE COPELAND MORRIS.

Matt. 16: 19, *And I will give unto thee the keys of the Kingdom of Heaven.*

Heb. 11: 16, *For here have we no continuing city, but we seek one to come.*

In this text we have God's great and unselfish love manifested through Christ, to earth's unlovely millions, at its noonday splendor. Its brilliant, and all penetrating beams illuminating earth's darkest corners, and bewitching the lowering clouds of man's sorrow, with a wonderful silver lining of faith, and hope, and blessed life.

Brawny justice is unarmed, and his burnished sword falls from his palsied hand, and he flies panic-stricken, before the conquering brigades of God's love, and hides his cowering face in the silken draperies of sweet mercy.

The God of creation, who confessed that it was he himself who scooped out the basin of ocean and sea, and holds their floods in the palm of his hand, and stretched out the sky like a velvet curtain and bejeweled it with glowing worlds, and built the track for the flying chariot wheels of racing comets, and springs the bow that forces through the astronomical heavens burning meteors, also confesses that man is the apple of his eye. Quintessence of all wonders, and marvels of all ages, humanity with all of its weakness, and multiplied infirmities, is the object of God's fatherly love. And as an earthly parent pitieth an afflicted child in his family more than the robust and red-cheeked, so God looks upon us in our afflictions with pity.

God has indeed proven his love for us, notwithstanding our unfaithfulness to him, he has sought by every means conceivable, a more demonstrative way by which to pour out his love to us. That we are an afflicted people is a

demonstrated fact. The cemeteries, the asylums, the hospitals, the infirmaries, and orphan homes, are bold and eloquent witnesses of our weakness, and many imperfections.

But the heavenly father has not withheld any good thing from us. He has given us everything calculated to make us a happy and prosperous people. Even in the formation of the earth, God seemed to have the good of the people in mind, and made it a store house of rich things, held in reservation until the very moment it is most needed.

I. "God's Gift to Man."

Gen. 1: 28-29, "Replenish the earth and subdue it: and have dominion over the fishes of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth, and God said, behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." Have dominion, What is that? I will tell you. It simply means that we are privileged to take the ore from the mines, and make the iron rails, and steaming locomotives, and ships. It means that we have the right to convert the tin and copper into utensils, and the gold and silver into money, and dazzling ornaments for our use and pleasure. To tear out of earth's bosom the rich coal and burn it for our comfort—to slash down the forest and rip them into yellow lumber for our houses—to turn sparkling water into mighty steam and harness it, and hitch it to the vehicles of our invention—to put the yoke of service upon the writhing necks of wind, and flood, and lasso the lightning and hitch it to the post of duty with bridle bit, and rein, and make them slave for us in their turn.

The haughty lightning God has given to us to be our message bearer, and to tug at our chariots, and to turn the vast wheels of commerce, and to stand on our streets, winter and summer and patrol the alleys and avenues, and

keep wakeful night watch while we sleep, and to illuminate our churches, and temples, and stand sentinel on duty in the chambers of our sick. Peace and comfort follow in the wake of this strange servant, but abuse it, and grim death gets up from his immemorial ambush and shakes from his shaggy mane sorrows unalterable.

Have dominion over earth's products, is also implied. We may enjoy the rich fruits of various description to the fullest extent. The sweet-scented fig, the mellow apple, the peach, the plum, and blood-red cherries, hang like ruddy moons from bush and bough in their season to whom the Creator gave form and flavor, such as would satisfy both the desire for beauty and appetite for food. Grains of all description, spices, sugar, cotton and medical herbs, are ours to enjoy.

We can shear the sheep of their wool, rob the cattle of their flesh and hides, and use them for our comfort, for they are God's gift to man. The flowers in the field, from the brilliant, and flaunting colors of the rose in tropical countries, to the miscroscopic moss in the land of perpetual ice, are God's velvet-cheeked missionaries, scattered permiscuously from one extremity of creation to the other, to teach us that God is not all stern law, but that he has a lovely side, and desires to please us with earth's decoration.

After he had given the use of all things created, into man's hand, still his great father heart yearned for some other way to manifest his love. Prophet after prophet was sent from the father with the message of his love, and faithful witnesses came laden with his promises, "thirty-two thousand promises of his love and protection," any one of which will float a soul in safety over the raging seas of life, and land him soul and body in the eternal home of the blessed.

But God's love manifested to the world through temporal blessings, was like the morning star heralding the

glorious day of free grace, in which Christ was given to die on the cross in our stead.

St. John 3: 16, "For 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 gave man everything on earth and in it to explore at his leisure and enjoy at his convenience. Then he gave his only Son, the golden link of fraternal brotherhood, to tie us inseparably to God and high heaven.

Through Christ we have a full and free and complete salvation from sin, and its dominion. Holy Ghost religion is like an electric elevator, it brings the high down, and the low up, and places us all on one common platform of brotherhood. And the religious platform is wide enough for all creeds, and doctrines of salvation complete through Christ, but the Cumberland Presbyterian Church unblushingly and unhesitatingly, and unmovably stands on the plank in the platform, which was hewn out of the cross of Christ, that advocates a whosoeverwill gospel.

My faith in an allwise God, is not so palsied as to believe that he said to a few of earth's inhabitants, have those dominion over earth's treasures, and to the others, keep your hands off. Neither can I believe the God whom I serve, capable of such unspeakable selfishness, as to stand by the cross of Christ whom he gave to satisfy the demands of an insulted and broken law, and say to the repenting thief, "Thy sins be forgiven thee," and to the man who cried out, "surely this man was the Son of God," close thy lips, for before the foundation of the earth these were foreordained and predestinated to life eternal, but thou art not of the elect, therefore, lost eternally. If this is the true doctrine of God and his Christ, and if some of us are irrevocably and unalterably foreordained and predestinated to eternal woe, pray tell me why Christ died at all.

No, sir, Christ was God's greatest gift to the world, and

the record of him says, "Whosoever believeth in him shall not perish." Glorious doctrine before which every other creed, and faith is stricken to the ground, and Christ stands the eternal gateway, to glory and to God, for whosoever-will.

Why, my dear brethren and co-laborers, we can do anything we want to that is right with such a God, and such a religion, and such a church.

We have got plenty of money, and plenty of brains, to do anything for God and lost souls, and the upbuilding of his church.

There is enough brains left in the Cumberland Presbyterian Church to cover the United States, if spread out with a knife, and to pave a concrete walk from New York to London.

What the Cumberland Presbyterian Church has accomplished during the past one hundred years is only the beginning of what it will do in the next hundred years. Some one has very truthfully said, her past history is only a beginning for the future.

These old gray men who grace this great anniversary assembly, who have stood true under the enemy's lash unflinchingly and have preserved the good name of the church with the help of these stately men, "the apostles of right," will not be here when old Dickson rings with the shouts of Cumberland Presbyterians one hundred years from now.

Oh, no, but this assembly will long since have been seated in the great General Assembly on high, where congregations never break up and Sabbaths have no end. There the cheeks of the old will re-assume their beauty and the afflicted and down-trodden will forget the language of pain. I think we will have only one committee in that assembly, and that one will have one duty only to perform, and that duty will be to devise some means by which we can stand the first day in glory.

II. "The Keys of the Kingdom of Heaven."

Jesus, the greatest missionary that was ever sent to any people, came to fulfill the will and promise of God, and to accomplish for the world that which no other could do. He gave his life and precious blood for the world's redemption and the establishment of the church. But that seemed not enough, and he said to his earthly brother, God the Father, has given you the whole world and its vast domains to explore at your will, but I will give you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whosoever thou shalt loose on earth shall be loosed in heaven. The keys of the kingdom—what a magnificent gift; and how they dazzle the very gaze of the receiver.

Angels leaned over the parapet of heaven and smiled in wonder—the high officials whispered it through the courts of paradise—"man has the keys of the kingdom. The redeemed spirits began to talk about it, the birds sang about it, and the river of life murmured it, with the tossing of every silver wave, to the lilies afloat upon its mirroring bosom, and the lilies told it to the twinkling stars, and the twinkling stars told it to the big planets near the earth, and they flashed the good news to the worlds within the sword of Orion, "Man has the keys of the kingdom."

Three worlds were interested in that wonderful proclamation, and all creation listened and watched in rapt attention for the final culmination of earth's greatest drama; and everything that had breath or creepeth upon the earth seemed to praise God for his great gift to man, and the glorious anthem, "Man has the keys of the kingdom," was sounded by a million voices. Touching the notes of sweetest harmony, jarring the foundation sills of Satan's black pandemonium and blanching the cheeks of night.

Death himself (ugly monster) crouched in an open grave terror-stricken, while redeemed spirits sounded the

glorious anthem at his very gate, and broke the rusty lock of the prison house of anxious millions—"Man has the keys of the kingdom."

The crickets hushed their doleful pipings under the doorstep of man's ruined home, to hear the heavenly proclamation, and with the rustling of their wings, the night was made vocal with—"Man has the keys of the kingdom."

The nightingale sang it at twilight and the night hawk tuned his hoarse voice to repeat it in the still hors of the night, and the mocking bird in silver notes, warbled it at dawn—"Man has the keys of the kingdom."

The black vulture of sin gathered up his storm-torn plumes and sailed away to the haunted castle of earth's ruined children, and from a rusty throat horrid croaks burst forth, received in that dismal locality with cries of pain and angry cursing—"Man has the keys of the kingdom."

While all heaven rejoiced and all hell was laying under contribution every power within its grasp, "if possible to defeat the plans of God," the bad angel with bat wings and horrid breath, approached man, and said, "Your gift is of no value, the keys will not work."

I thank God that in the creation man was invested with some curiosity as well as the woman, and on that occasion it did him a good turn.

They won't work, insisted Satan, but Peter, the bold and resolute apostle, determined to put them to a practical test. And the hundred and twenty faithful followers of Christ climbed the rickety stairs to an upper chamber to wait for the promise of the father. There they prayed and waited nine days and nights "for the command was," depart not from Jerusalem until you are endued with power from on high. And on the tenth morning with trembling fingers, and a wildly beating heart they dared to thrust the big golden key of faith into the key hole of the ponderous

door of God's promise, and men and angels, and devils, stood in silent attention while they turned it. "Glory to God in the highest, the big lock rolled back with thunder peals in quick succession, and the door swung open, and the Holy Ghost came as the sound of a rushing mighty wind and filled all the place where they were sitting and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

Heaven shouted with great joy, and hell creaked to its deepest caverns, while man, brimful of glory, shouted to earth's millions, living and unborn—The keys of the kingdom will work.'

Do you believe it? Do you know for yourself that they will work? These old gray fathers with frosty temples and flowing beard can tell you whether they will work or not. They have tested them on the battlefield and in the thickest of the fight, and in the trying hours of temptation and in the chambers of their sick and dying. I thank God for the blessed Christian fathers and mothers in our midst. They bind this world to the chariot wheels of God's providence. Take them out of the world and it will fall to staves. What is the memory of a good mother worth to you young men? What would you take for it—would you sell it? Is it not the memory of her sweet face and tender prayers that keeps you out of much mischief? Take mother out of your life and it would be like extracting carbon out of diamond.

(1) Faith is the big golden key that unlocks all the doors in the universe. St. John 15: 7, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Do you believe that? If so, to you all things are possible through Christ. I have said many times and I repeat it before this Assembly of the church's, representatives, that the Cumberland Presbyterian Church has one great duty to perform, and that is to convince the world that she is a child of the Holy Ghost.

And if ever we cease to be a spiritual church, we fail to accomplish the great aim for which M'Adoo, King and Ewing organized it one hundred years ago. With the golden key of faith we find a number of smaller keys of faith without which the keys of the kingdom are incomplete.

1. "Faith that makes whole." Matt. 9: 22, "Daughter, be of good comfort, thy faith hath made thee whole." This is the key to the office of the Great Physician who for six thousand years has not lost a case. He is able to save to the uttermost all those who will come unto him.

2. "Blessings according to your faith." Matt. 9: 29, "Then touched he their eyes, saying, as your faith is, so be it unto you." Faith is the measuring line of all our blessings and we cannot hope to rise above our faith.

3. "Great faith." Matt. 15: 28, "Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt." So many of us desire great faith, and we think if we had great faith what wonders we would perform for the Master. But many times the very person who seemingly has small faith, so far as wonderful works are concerned, is possessed with great faith. Those who are faithful to Christ, faithful in the prayer meeting, faithful to the church, and faithful over little things have great faith. And these are the kind of people, out of whom the Lord can make pillars in the church. Let us pray that the Lord will raise up more pillars, more men and women who are faithful over little things. We have a great many more sleepers in the church than we have pillars. This ought not to be. But the faithful pillars, will shine in the day of the Lord, like the golden beams of Jacob's ladder, for they carry the little key of great faith.

4. "Justifying faith." Rom. 3: 28, "Therefore, we conclude that a man is justified by faith." Rom. 5: 1, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ.

5. "Walking faith." 2 Cor. 5: 7, "For we walk by faith and not by sight." 1 John 1: 7, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

6. "Working faith." Gal. 5: 6, "Nothing availeth anything but faith, which worketh by love." Here we have walking faith and working faith, which implies religious activity.

7. "Dead Faith." Jas. 2: 17, 18, "Even so faith if it hath not works is dead, being alone." "Yea, a man may say thou hast faith and I have 'works.' Show me thy faith without thy works and I will shew thee my faith by my works." A dead faith is the fatal key that Satan will slip on the ring of keys that belong to the kingdom of heaven, if we are not on the constant lookout.

(1) Dead faith is a lead key and will lock up all the stores of blessing, and plunge the soul into unsettled and unquiet discontentment. The lead key was molded and fashioned in the foundries of outer darkness and it will surely defeat us in every effort, and failure will trail after us like a lazy dragon. Empty pews and a fruitless ministry, and a dead church, will certainly be the reward of him who carries the key of dead faith.

Have you failed in the Lord's work, is your ministry barren and your life fruitless? If so, in all probability you are the possessor of the fatal key. Get rid of it, and do it now. God demands it, and souls demand it, and the condition of your church demands it.

Every man and woman should be at their post and at their best, for to-day the call is ringing with new emphasis, go ye unto my vineyard and work, for lo, the fields are white unto harvest and the laborers are few.

(2) Sincerity is the little silver key that unlocks all the inside doors to the sanctuary.

Titus 2: 7, "In all things shewing thyself a pattern of

good works, in doctrine, shewing uncorruptness, gravity, sincerity."

Phil. 1: 10, "That ye may approve things that are excellent."

"That ye may be sincere and without offense till the day of Christ."

Are we sincere in our prayers and supplication, or do we make long prayers to be heard of men? If so, we get our reward, we are heard and soon forogtten.

But the sincere and humble suppliants who keenly feel their need of the Savior's help and prayer only to be heard at a throne of grace, will write their influence indelibly upon the lives of those with whom they come in contact.

Dr. Bernardo, of London, "the great philanthropist," stood one evening on the piazza of his great home, and a small waif came up to him trembling with cold and hunger, and said "Please, sir, mister, write me admission to your home. I am so cold and so hungry, I have no home. Please, sir, mister, write me admission to your home.

But Dr. Bernardo turned away impatiently, wishing to test the boy's sincerity, and said, indifferently:

"Where are your letters of recommendation? Have you no friends? How do I know you are sincere?"

A big tear ran down each pale cheek, and the little fellow, thinking his case a hopeless one, waved his hands over his head, and the ragged sleeves of a threadbare waist fell back from arms blue with cold, and said, chokingly:

"Mister, if these 'ere rags are not my friends, then I have got nothing to recommend me."

The philanthropist said he felt something moist in his eyes while he wrote as fast as ever he could a little note of recommendation for that friendless child.

That is the way we must all come to Jesus, sincerely and honestly, and if we have no one on earth to recommend us in their prayers, our self-righteous rags and our

great need accompanied by the sincere desire of the heart will eloquently recommend us to God.

The little silver key of sincerity will never fail to unlock the door of God's mercy.

(3) "Repentance is the big solid brass key which unlocks the door of God's forgiveness to the penitent and erring one."

2 Peter 3: 9, "The Lord is not slack concerning his promise as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The Apostle Peter said to the Jews assembled at Jerusalem on the day of pentecost in Acts 2: 39.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

How many are called? We find the answer in Rev. 22: 17, "And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst Come." And then the apocalyptic writer showed the whole chasm of man's apostasy, and said, "Whosoever will, let him take the water of life freely."

Whosoever will may come to repentance. It certainly seems to me that this proclamation of free grace for whosoever will have it, is quite sufficient to silence all religious anarchists on that line forever.

(4) "Honesty" is a little strait key with not so much as a notch or hook at the end, but it works like magic, and will open the door to a clean character. Rom. 12: 17-18. Recompense to no man evil for evil. Provide things honest in the sight of all men.

And if it be possible, as much as lieth in you, live peaceably with all men. Honesty is a priceless jewel and a grace to be coveted.

Dishonesty is not only applied to those who would cheat you in business, but the man, or set of men, who would

cheat you out of your faith, and rob you of "that great and all-essential element of happiness." Contentment is a thief in the strictest analysis of the word.

Dishonesty in doctrine and belief is a great evil, which we should guard against.

If our doctrine is a good one, let us defend it unblushingly and boldly, and when we are asked if we believe all men may be saved through Christ, say so, and say it with emphasis. And if you believe in predestination and election, say so. But those of us who do not believe it, will say "no" so loud that three worlds will hear it. Stand up for what you believe to be right, regardless of opposition.

I know that it takes grit, grace and courage to stand the criticism and scathing opposition of our opponents sometimes, but Cumberland Presbyterians are abundantly blessed with these graces. We have got the grit, "alright," and grace sufficient, and courage to lend, and anything else we need, even the little key of honesty.

We have got men who are giants, intellectually, with a fist like a pile driver, and a backbone like a column of steel. They laugh at impossibilities and succeed. They hammer with their great fist against the stern walls of incomprehensible, and almost impenetrable opposition, and their supreme achievements hang like blazing suns in the sky of church history.

The church, to be sure, has had its Waterloo, its hack of swords, its finger of scorn, its alamo, its crash of fierce battle, its onslaughts, its leaden voice, its gullies filled with death, and all its fearful tragedies, but out of the Waterloo has come the true king, the monarch, and rules of parliament with the glorious key of honesty dangling at his belt.

There are honest souls that stand so tall if they stretched out their mighty arms they would touch the very pillars of the sky. And if they should lean against the polished columns, the ceiling of nature would creak, and the roof

would tumble down, and the multiform and multiplied splinters would fly like snowflakes in winter.

(5) The prodigal's key is an old iron key and will unlock the door of God's forgiveness. This key has been worn smooth by thousands, wandering away from the father's house and returning. Hosea 14: 4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. What a blessed thought: "Transporting in its nature," "mine anger is turned away," which is equivalent to My smiles are turned toward thee.

You will not find much difference in the practice of the different churches on this falling from grace proposition, though you may search until your hair turns gray. The Methodists backslide and the Baptists backslide, and the Cumberland Presbyterians get on the sidetrack, with the switch closed at both ends. But the prodigal's key will unlock the switch, and God's switch engine of forgiveness will pull us out on the main line, for he says "mine anger is turned away" from him.

(6) "God's strength" is a metal skeleton key and will unlock any door on earth, in heaven or hell. Rom. 8: 31. What shall we then say to these things, if God be for us who can be against us?

If the path of duty leads you through hard trials, and dark tunnels, Jesus will go with you. He has been there before you, and when you come to a dark and heavily barred door shutting out the light of God's smiles, "if you will look for it," you will find the skeleton key on the ring of keys which the Master gives to every believer, and it will unlock every door. It will unlock every door, only try it. If sorrows have come to you Jesus will share them with you, for he is indeed a man of sorrows and acquainted with grief.

Is there an angry storm hissing on the sea of your soul, tossing the small boat of endurance violently against the rocks of discouragement and tearing the white sails with

lightning and drenching the decks with tears? If so, Jesus will hush the storm, for if God be for us who can be against us?

I have felt the fiercest storm raging in my own soul, and crashing thunders bounded from shore to shore, while a deluge of briny tears fell like winding sheets of rain, and lightning flashes fairly scorched my brow: Every wave was whipped to fury, and every crystal dewdrop was changed to serpent eyes, that glared at me like spying demons. There stood my cottage home all wrecked, it seemed, by the merciless storm. A black hearse with waving plumes, stood at the splintered gate-post, and a knot of crepe hung on the battered door knob. Death was there, and master of ceremonies, and the poor victims of the storm sat huddled together like orphan chicks, weeping. Sorrow was there, nobody sang for joy, and nobody laughed there, all was still, only the groans of the bereaved broke the horrid stillness. But in that awful stillness I heard footfalls, and I listened and notes of the sweetest music came floating over the sea. It was Jesus, the Sun of the morning, and his sweet face was turned in my direction and beamed with pity, and I heard a voice, not loud, not harsh, but a whisper, that to me sounded like a shower of glistening jewels dropped by heavenly maidens into the crystal seas of glory, "My child, it is I, be not afraid."

It was Jesus speaking, and all hell seemed to burst at his feet with a sarcastic yell. And a million sea-hounds snapped at his heels, with snarling lip, and gloating eyes. Wild and unreasonable echoes, reluctantly, but surely got up from their ambush and rolled in the wake of the storm. and the wind, "that unfrightened robber whom nobody has ever arrested and brought to justice for his pilfering," came with hideous howls, to vent his wrath on the weary God-man. He fairly rolled the sea into mountain scrolls, and angrily broke their seals and dashed their contents

heavenward, and with his long sword he split the watery winding sheets, and sheared their frazzled edges with scissors of fire.

Faith, pale-faced and trembling, stood at the wheel trying to man his boat, in whose startled ear doubt blew his hoarse horn. Every company of hell's artillery took sure aim and fired their hostile guns in quick succession, but there came one walking quietly and unmoved by the frightful onslaught.

The pressure of the conquering feet of the Master did not irritate a single nerve, or disturb the tender sensibilities of the soul. "Peace, be still." What music? I heard the echo jarring the foundations of nature, and at his word, the pilferer fled, and the sea hounds sprawled at his feet, and whined and grinned, as if more pleased than outraged.

The black sorceress, Terror, turned pale and her heaving bosom was belted with a gorgeous rainbow and the lightning scissors hung at her belt. Her purple lips parted in a strange, and curious smile, half outraged, mingled with shame and amazement. She sickened and died, and the sunbeams danced over her grave, and all was still—still.

The raindrops glistened like jewels along the flower-fringed shore and peace, sweet peace, was mine. Someone that I loved was gone from the cottage, a sweet voice in song was hushed, a lovely face from our family circle was missing. I sought the missing one, but found her not. But Jesus is there and all is still.

There is no storm raging, no angry thunder peals, no vivid lightning flash, for the light of immortal life streams down through the rifted clouds and by faith in the distance, "through the rift in the clouds," I see a pearly white city all glorious and bright, where the missing ones of our families have gathered, and are waiting for our coming. In the land of the setting sun there is a grass-grown mound, all that is left on earth of a sweet sister, but we will meet

again in the sweet bye and bye, where death and sorrow never come.

Oh they tell me of a home far beyond the skies,
Oh they tell me of a home far away,
Oh they tell me of a home where no storm clouds rise,
Oh they tell me of an unclouded day.

(7) "Trust is a peculiarly moulded key, bearing all the gorgeous colors of the rainbow, and wet with tears. This key, if carried in the hand of the sorrowing, will unlock the door of comfort.

Trust and obey for there is no other way,
To be happy in Jesus but to trust and obey.

1 Thess. 4: 16-18, "For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Psa. 37: 5, "Commit thy way unto the Lord and he shall bring it to pass." A faithful prayer never fails to reach the ear of God. Those offered when time was young and those uttered but yesterday, are not forgotten. Even the tears of the saints are bottled up, not a tear is wasted nor a prayer forgotten.

Trusting, trusting, trusting in the Lord,
I believe the promises he gave.
Trusting, trusting, trusting in the Lord,
He alone can save.

One ray of trusting, and believing prayer has kindled pencilings of glory in our closets and has unlocked the

door of comfort and spangled the clouds of sorrow with gold and silver edges, and glimmering into the night of our bereavements and stealing into the shadows of our disappointments have dropped a mellow light along our pathway.

But, oh, what will it be when perfect trust has reached its grand climax? When we shall bask with steady wing and kindled eye in the overwhelming splendors of the full tide of Jehovah's love, unveiled and filling eternity.

John spoke the truth when he said there shall be no night there in the day of God's appointment. These souls of ours shall drop these shackles of clay, and stepping upon the threshold of their tottering cages will plume their pinions, and climb right up into the sky, and land themselves on the bright frontiers of glory. Then the roaring floods of the centuries may dash, the angel with his earthquake trumpet may come, the judge may descend and earth catch fire, and storms may spread their black wings overhead, but they cannot disturb the trusting soul.

Earthquakes may split the earth, and hell itself may belch its demons at heaven's gate, but their breath will never wither a flower in the garden of God, where the saved are, high up in heaven.

(8) "Perfect love" is a key of wondrous beauty, richly set with pearls and precious gems. And along the main stem there are great drops of blood. This key will unlock the pearly gates to the city of God, and the door to everlasting life.

Old John Fuller, who was thrust into prison for his faith in Jesus carried his old Greek Testament with him, "his sole companion." When he was finally led out to pay the penalty with his life, he prayed, "O, my Father, give me a passage of Scripture, to sustain me in this awful hour. And he opened his old Greek Testament and read 1 John 4: 18. There is no fear in love, but perfect love casteth out all fear. He pressed the open book to his breast, and

looked up with a radiant face and said, "It is enough for time and eternity." He thrust the key of perfect love into the keyhole of the pearly gates, and the executioner chopped off his head, the gate swung open and his redeemed spirit swept into glory.

I will give you the keys of the kingdom. What are they?

1. The glorious key of faith.
2. The key of sincerity.
3. The key of repentance.
4. The key of honesty.
5. The prodigal's key.
6. The skeleton key, "God's strength."
7. The beautiful key of faith.
8. The key of perfect love.

III. "The Home of the Faithful."

Heb. 13: 14, "For here have we no continuing city, but we seek one to come. Our cities are capable of being destroyed, and our homes are perishable, but we look for a city whose maker and builder is God, "An eternal resting place." Here life is but a hand's breadth. Yesterday in the twilight of evening we gathered around mother's knee, white-robed children to say our evening prayers. Today we are men and women grappling with the stern problems of life. To-morrow the business fruit of youth will turn to ashes on the lips of old age. Everything in the wide universe says to us, here have we no continuing city, but immortality cries back to nature, we seek a city where death and sorrow and old age cannot come. John the revelator beautifully described the glorious future home of the righteous, under the figure of a magnificent city.

This figurative city was made of gold, and had twelve gates, each made of a single pearl, and was surrounded with a wall of polished jasper.

The city rested on twelve foundations of precious stones,

disposed in layers one above the other, and each foundation was composed of a single gem.

This city was paved with gold and located in a new and glorified world, and in it was the throne of God, and of the Lamb from which, the apocalyptic writer says, proceeded the river of life. And probably beneath the glorious throne, were huge caverns walled and arched with jewels and diamond columns, from whose glittering pendants percolating nectar dropped, from which the fountains of living waters burst, in a thousand glossy torrents and uniting like streams of liquid crystal, embanked in emerald, flowed unhindered through the golden city, and sweeping majestically, beyond the jasper wall, girdled the sealess and renovated earth. In this city symbolizing the heavenly state, made accessible to man by Christ, "the way," was also the tree of life.

Not a single tree, I'm sure, but trees which grew along the streets and threw their cooling shades upon every golden pavement, where the citizens of heaven's metropolis, franchised and redeemed, will ever pass, and line also the banks of the river of life.

Their giant trunks upreared above floral hills, and burnished domes gleaming in silvery sheen, and spires and towers glittering with diamond frost, and palatial palaces resplendent and spangled with gems.

These trees of life are amazingly roofed with fadeless foliage, and their branches offshooting and wide-spreading are continually laden with immortal fruit, absolutely free to pluck, and eat, and live forever; there is no burnished sword gleaming and no cherubim forbidding. There, it is life—blessed life, and life forever.

Life is sweet, life is glorious, if but for a moment, but eternal life, who will dare to measure, who can measure, or fathom, or weigh the incalculable period of its duration?

Take your line, drop your plummet, and lift your scales. What's the answer? Ah! it is eternal life.

If you would search more extensively for the meaning of eternal life, go to eternity's chronometer and mark the swift flight of cycles, infinite and count the vibrations of its ponderous pendulum, constantly going and coming. Count the mighty strokes upon its sounding bell, floating away in music, each repeating to its last murmur—life, blessed life, forever.

Chronicler of ages and never ending cycles—we entreat thee, repeat the period of your record—forever is the answer—eternity, eternity.

Life is heaven and a never-ending eternity the period of its enjoyment.

Here our homes decay and our loved ones die, but in that city for which we look, our home will be eternal, and our loved ones will never die. In that home of eternal joys, our fondest hopes will sweep to a rich and abundant fruition. In that home the immortal relation of the family will never be disturbed. The bonds of love and friendship will never be surrendered and love will wreath her bright chain of golden links about us inseverable forever. There will be no more sorrow, tears or crying, thank God there will be no more painful farewells in that God-blessed home of the faithful. Death will be eternally banished and the cadaverous monarch will be chained in the valley of bony loneliness and will count his empty vaults world without end.

Just where that heavenly home is located, or what it is like, I do not know. But it is quite enough for me to know that there is an eternal home of blessedness, somewhere in a sunny locality, prepared for those who walk uprightly. It may be, who can tell, some bright and glorious metropolitan world fixed securely in the center of the universe around which all suns and systems revolve, where magnificence and beauty struggle for the mastery and

eternal glory sits enthroned? To that home we are bound, with Jesus leading the way, for he said, "I go to prepare a place for you, and if I go, I will come again that where I am there ye may be also."

Intervening is a vast ocean with billowy crest and towering waves, but we are aboard the old gospel ship Zion. Her keel, stern and timbers are strong. Her spires are tall, and her decks and cabins are spacious, and there is plenty of room on board for us all. God, the Father, is her captain, and Jesus her untiring pilot. Her journals reveal a thousand voyages, and a thousand storms. Her logbook reveals a flying speed and her register a million passengers, all going home. She is bound from earth to glory. She has already slipped her anchor, and unfastened her moorings and her invulnerable keel now cleaves the briny wave, and flies away like a rushing bird to the distant shore where home and loved ones are. Love drives her machinery and the wind of heaven crowd her canvas, and angels hover on her every mast as she leans to the surge and groans, and drives, and flies, with her swelling sails of lily white, like the plumed wings of the bird of paradise, wet with the dew of a perpetual morning.

On that ship you will find the widow and orphan, the old and the young. Some are lonely, and some are broken-hearted, and some are heavy laden. Some are weeping, some are praying and some are shouting. Every face of the ship's company is marked with the lines of suffering, and every heart has felt death's shock. Somewhere in their life they have wept, they have borne heavy burdens, they have buried their dead. But they are going home and every heart swells with the anticipation of a glorious home-coming.

The pilot turns the wheel, and the old ship swings around the black shores of the valley and shadow of death, —and "O! glory"—in the distance, all glorious and bright,

the pearly white city, bathed in glory looms up, beautiful beyond description.

Every passenger rushes to the main deck, and every eye catches the glorious vision, and every voice shouts—"The city, the city."

She steams into harbor and the ship master throws out the gang-plank and orphans rush into the arms of radiant mothers, long separated, and sisters, and brothers, and fathers, and mothers, reach the end of their separation, while angels behold in joyous wonder the glorious home-coming of the homeless. The persecuted and oppressed are rewarded and the Lord's poor become rich in treasures imperishable.

Sooner or later the last day will come and we will stand at the end of our pilgrimage. Life with us will soon be over and the day of judgment will dawn. Then the sun unwheeled will drag along the jarring heavens and refuse to shine. The stars will veil their faces and the moon will roll up in the heavens red as blood, and hang her crimson livery upon the black wing of night. Earth will quiver upon her axis and huge mountains of sorrow will drift and lodge upon her quaking heart.

A mighty angel with a face like the sun, clothed with clouds, and crowned with a rainbow, and shod with wings of fire, will cleave the heavens in his lightning track, and descending with one foot upon the troubled sea, and one upon the earth, will lift his hand to heaven, and swear by the Judge of the living and dead, that time shall no longer be.

Old Time, the father of centuries, and the heartless tomb-builder of generations will die, and fall a giant in ugly ruins. Then we will join the heavenly chorus, and hail redemptions, grand consummation, with one grand anthem, whose choral thunders rolling along all the paths of space, will shake the universe, with its bursting chorus, "Oh, death, where is thy sting?"

We are tenting to-day on the old church ground with our faces set like a flint toward our eternal home and our hearts are fixed on that city and in the sweet bye and bye we will be invested, both soul and body with immortality. And in that fair city at the sounding of the gavel the grand General Assembly of the Universe will be seated in the spacious halls of glory, to witness the marriage of the bride and the lamb, when matrimony will reach its grand culmination. O, let us go there, let us go there!

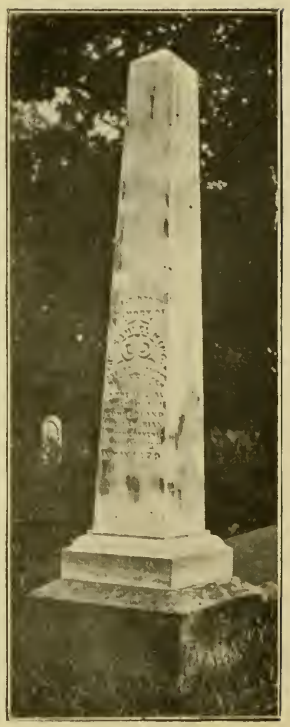
SECTION II

HISTORICAL PAPERS

MONUMENT OF
REV. SAMUEL M'ADOO

MONUMENT
MRS. FINIS EWING

MONUMENT
REV. FINIS EWING



TWO VIEWS
MONUMENT, REV. SAMUEL KING

THE IMMORTAL TRIO.

REV. J. W. DUVALL.

Revs. Samuel M'Adoo, Samuel King and Finis Ewing

Samuel McAdow was born April 10, 1760, in Guilford County, North Carolina. His mother was a very devout woman. He was converted when he was eleven years old. The first school he attended was taught by Dr. Caldwell, a Presbyterian minister. This school was broken up by the Revolutionary War. The war ended, he completed his academic course in Mechlenburg College. Shortly after he was converted, he felt he ought to preach. He did not consent then, but his mind was not long at ease, for he was often reminded he ought to enter the ministry. He was a married man, and living on a farm when he consented to preach. He left the farm and procured a place near the residence of Dr. Caldwell, and began the study of theology under him. He was licensed to preach by the Presbytery of Orange, September 20, 1797. The date of his ordination is unknown, but it was only one or two years later. He was not an ambitious man. He did not seek notoriety. He had an humble opinion of his preaching ability. After he had preached his ordination sermon, he wanted to hide, because it was so far below what he desired it to be, but the members of his church had an entirely different opinion, for they wanted him to have it published.

In 1799, taking a letter from his presbytery, he started West. He spent the summer in East Tennessee, supplying the Big Limestone congregation. When fall came he continued his journey West, until he came to Kentucky, where he found many of his old acquaintances, who had moved from North Carolina a few years before. The work of the great revival was just beginning, into which he entered with all his soul. He traveled extensively, riding as far

north as the Ohio River, and then south far into the state of Tennessee. He continued to travel and preach until he was almost disabled from public speaking on account of weak lungs, and because of this his more active ministry ceased. He settled in Dickson County, Tennessee, and engaged in teaching and preaching on the Sabbath.

We must not conclude Mr. M'Adoo always looked on the rosy side of life, but on the contrary, he was often low-spirited. He doubted his call to the ministry, and to keep from preaching, he left the neighborhood where he was known, and settled where he was entirely unknown. But he could not be contented there, he talked to a neighbor about the moral condition of the community, and they agreed to hold a prayer meeting. This meeting was so interesting they agreed to hold another, and at the close of this one the truant preacher was ready to take up the work of the ministry. Where is the preacher who has not at some time in his life doubted his call to the ministry, and has been tempted like Jonah to flee to Tarshish? Mr. M'Adoo never regretted the part he took in the organization of the Cumberland Presbyterian Church. He believed it was done under divine sanction, and that God would take care of the church. The existence of the church to-day shows his faith was not misplaced.

In 1828 Mr. M'Adoo moved to the state of Illinois, settling in Bond County. When the infirmities of age came upon him, which prevented him from preaching regularly, he conducted Sabbath schools and prayer meetings. On the 3rd of March, 1844, he passed into the land of the immortals. His last words were, "All is peace, my work is done, everything is ready. I have nothing to do but to die; there is no doubt, no fear." He was buried three and a half miles northwest of Greenville, in Bond County, Illinois, in the southwest corner of the cemetery at Mt. Giliad Cumberland Presbyterian Church. His grave is marked by a white marble shaft, twelve inches square at

the base, and six inches square at the top. The shaft is four feet high, which rests on a white marble base twenty-four inches long and twenty-four inches wide and six inches thick. This capstone of the base rests on a white marble block eighteen inches square, and the whole shaft rests on a white limestone rock two feet square, making the height of the monument eight feet. On the south side of the shaft are these words: "Rev. Samuel M'Adoo, born in Guilford County, North Carolina, April 10, 1760. Died March 30, 1844." On the west side: "Licensed to preach September 20, 1794, by Orange Presbytery, North Carolina. One of the three who organized the Cumberland Presbyterian Church, February 4, 1810. Removed to Bond County, Illinois, 1828."

REV. SAMUEL KING.

Samuel King was born in North Carolina, April 19, 1775. He was licensed to preach in 1802, and ordained in 1804. He moved to Missouri in 1825. When he was sixty years old the General Assembly asked him to make an evangelistic tour among the frontier churches. He mounted his horse and road through the states of Tennessee, Kentucky, Arkansas, Alabama, Mississippi, Louisiana and Missouri. He was nearly two years on this trip, twenty months being the exact time. He was an able preacher. Finis Ewing, who was an excellent judge of preaching said: "I would rather preach after any other man than King. He says all there is to be said on the subject." As his interest in his sermon increased, so did the interest of his audience. He carried his audience so high, he was the only man who could let it down.

Once, at Goshen, Tennessee Camp Ground, he preached on Sabbath. The power of God came on the congregation. The people almost held their breath. King felt the power. By and by he became silent, and when he could stand it no

longer, he left the pulpit and started for the woods, but when he had gone about a hundred yards he came back and entered the pulpit, and resumed his sermon. There was no longer a look of awe on his face, but a holy raptuous light. There was such power in the sermon that it swept everything. Once he left his circuit and road some distance and preached to the Choctaw Indians, through an interpreter, and while preaching the interpreter was convicted and fell to the ground and began to appeal for mercy. King did not know one word of Choctaw. Now what could he do? He could not pray in Choctaw, but he could in English, and while he prayed the interpreter was converted. After this he resumed his sermon and many of the Indians were converted.

King was a man of very strong convictions. He did not come to a conclusion rashly, he weighed the matter carefully, and when he had decided, that matter, so far as he was concerned was settled. He concluded early in his ministry that intoxicants were injurious, and on that account he refused to ask a blessing once because there was whiskey on the table. Those of us who know his grandson, the late Rev. S. Finis King, know that his firmness for what he thought was right was one of the many admirable traits of this man of God, who rather than retract what he had said about an evil he saw among some of his church members, resigned his pulpit, when he could have held it, had he admitted he was too firm in his decision.

Rev Samuel King was a plain, practical man, whose labors were extensively useful. He was beloved of all his brethren, many of whom acknowledged him as their spiritual father. He gave satisfactory evidence through his long successful ministry, that his presbytery made no mistake when it ordained him to the full work of the ministry. Although he had not a diploma from some prominent college, he had the approval of God to his ministry, which is infinitely more to be sought for than a classical education without it, while

a college education, with the blessing of God attending the effort of a cultured mind, is better.

Rev. Samuel King died September 18, 1842. He was buried in the cemetery at Shiloh Cumberland Presbyterian Church, in Johnson County, Missouri, some ten miles south of Warrensburg. His grave was marked at first by a sandstone slab six inches thick, cut in the shape of a coffin, two feet wide at the head, three feet three inches wide at the shoulders, one foot five inches wide at the foot, and seven feet three inches long. This sandstone lies flat upon the grave, and on it this inscription is cut: "Sacred to the Memory of Rev. Samuel King, one of the Founders of the Cumberland Presbyterian Church, Born April 18, 1775. Departed this life September 18, 1842. Age 67 years 4 months and 14 days. "Let Me Die the Death of the Righteous." There is now at the head of this grave a white marble shaft, seven feet high, standing on a square marble base twenty-one inches square. On the west side of the marble shaft is inscribed, "Erected to the memory of Rev. Samuel King, one of the founders of the Cumberland Presbyterian Church, by the General Assembly of the Cumberland Presbyterian Church convened at Warrensburg, Mo., in May, 1870.' On the east side, Died September 18, 1842, age 67 years, 4 months, 29 days." Should be 67 years, 5 months.

REV. FINIS EWING.

Finis Ewing was born July 10, 1773, in Bedford County, Virginia. His father and uncle had settled in this country, on their emigration from Ireland, a number of years previous to the Revolutionary War. They were among the most respectable people in the country. His parents, he and the rest of the family moved to the Cumberland country, and settled about six miles above Nashville. He was educated in part at Spring Hill Seminary. He was a man of gentle appearance and prepossessing manner, frank, generous and kind in his disposition. At the age of eighteen he

was a distinguished member of a literary society. January 15, 1797, he married Miss Peggy Davidson, daughter of General Davidson, who was killed in battle on the Catawba while opposing the advance of the British under Lord Cornwallis.

Both Mr. and Mrs. Ewing joined the church unregenerated. They were both converted under the heart-searching preaching of Mr. McGready. After many prayers and tears and wakeful nights and anxious hours, they obtained pardon, and peace and joy came into their hearts. They knew they were pardoned, because the Holy Spirit bore witness with their spirits they were the children of God. In church, Mr. Ewing, before he became a minister, sat at the clerk's desk, gave out the hymns, and lead the singing. He was a good singer and had a strong, melodious voice.

When he felt he must preach, he was dejected for a time, because, if he preached, he could not do for his family, and servants and farm what he desired to do. He said after he was licensed, and the difficulty arose about such men as he preaching: "If I am forbidden to labor for God and souls, I fear I shall go beside myself." He must either preach or lose his mind. Ewing's circuit in Tennessee, composed of Montgomery, Dickson, Robertson and Davidson Counties, was the first ever planned by Presbyterians in this country. He had to preach once and twice every day and sometimes three times. He traveled through dense forests, swam swollen streams, ate venison and cornbread. Either the plain fare made a great preacher of him and his associates, or the root of the matter was in them. If it was the food, then we ought to pray God to feed all of our preachers on plain food. When he knew it was expected of him to do the work that was planned, he shrank, knowing the greatness of the responsibility that would be on him. Being a minister of the gospel was no trifling matter with him. On entering the homes of some of the people, to whom he was sent to minister, some of the inmates shouted for

joy, while others wept for the same reason. How different now, there are some people who do not want a minister to enter their homes to spend the night. Either the ministers or the people are to blame.

When McGready and Hodge left the revival party, and went back to the Old Presbyterians, as they were called then, and McGee had not formulated his doctrine, and did not feel free to unite in forming a separate presbytery, and Rankin had gone to the Shakers, and M'Adoo was in feeble health, what could King and Ewing do? They could give up the ministry, and manage their farms, or study law, and make more than a competency for their families, and so save themselves and their families much humiliation and contempt. Such men as these could fill creditably any office in the county or state or nation to which they might aspire. They could have gone back into the church, as some infidels and church members said they would, who thought more of members than of souls. Men of the world hoped they would do this, for they thought the time had come when this enthusiasm should cease, and their consciences be permitted to slumber. But King and Ewing were not made of that kind of material. They must have the consent of M'Adoo to help them in the formation of a new and independent presbytery. To get this, Ewing and King made the hard days ride February the 3rd to the home of M'Adoo. After Mr. M'Adoo had spent most of the night in prayer he decided he had the mind of the Lord on the important matter of organizing a new independent presbytery, whose ministers could teach the doctrines of the gospel as they were taught by Jesus Christ and his apostles. On the morning of February 4, 1810, which was Sabbath, Cumberland Presbytery was organized. This is what they said on that eventful day: "We, Samuel M'Adoo, Finis Ewing and Samuel King, regular ordained ministers, in the Presbyterian Church, against whom no charges, either of immorality or heresy have ever been exhibited,

before any of the church judiciatories, and having waited in vain for more than four years, in the meantime petitioning the General Assembly for a redress of grievances, and a restoration of our violated rights, and do hereby agree to determine to constitute into a Presbytery, known by the name of the Cumberland Presbytery." One of the first things done after the constituting prayer, which was at family worship, was baptizing Rev. Samuel M'Adoo's youngest child, a daughter. Mrs. M. Hampton, of Kansas, address unknown, is a granddaughter of the first person baptized in the Cumberland Presbyterian Church.

Rev. Finis Ewing organized a congregation, Piny Fork, in Christenden County, Kentucky in 1812. A campmeeting has been held there every year since, except two. In 1820 Mr. Ewing moved to Missouri, and settled in Cooper County among his old neighbors from Kentucky, who had preceded him. When at the synod in 1825, they were discussing whether they would have a General Assembly. Mr. Ewing advocated a delegated synod. He dreaded the imitation of other churches, lest the time might come when the church would imitate other things not profitable and praiseworthy. Ewing was not afraid to defend what he though was right, although the ablest ministers advocated a General Assembly. The Assembly idea prevailed and Mr. Ewing submitted to the will of the majority. From the very beginning he advocated establishing a college. While many speeches were made in favor of a college, none were equal to his for clearness of argument and forcefulness. He studied as long as he lived. He was a scholar of some classical ability. An intelligent gentleman who had heard him often, heard his last sermon and said of it: "This sermon is truly excellent, and I think it is decidedly the best I ever heard from him." Mr. Ewing died July 4, 1841, and was buried in the city of Lexington, Missouri. His grave is marked by a shaft of Italian marble five feet, 5 1-2 inches high, which is 13 3-4 inches square at the base and

nine inches square at the top. This shaft rests on a block of Italian marble 18 3-4 inches wide and 6 2-3 inches thick, and this rests on a Warrensburg stone 22 inches wide and 6 1-4 inches thick, and the whole rests on a limestone base 36 1-2 inches wide and ten inches thick. In a wreath above the center of the shaft is the word Ewing. Just below this are these words, "In memory of Rev. Finis Ewing, born in Bedford County, Virginia, July 10, 1773, died in Lexington, Missouri, July 4, 1841. He was a minister of the gospel forty-five years. Was one of the founders of the Cumberland Presbyterian Church."

Out of the presbytery organized by M'Adoo, Ewing and King has grown the Cumberland Presbyterian Church, which for ninety-six years, grew and prospered, and became a mighty factor for good; when many of her favored sons said she must die, and they did their best to commit ecclesiastical matricide. They jubilantly said after they had struck what they thought was the fatal blow, "She is dead." It was a terrific blow they gave her, she was stunned, but in a few seconds she was sufficiently recovered to go on with her work. She is weakened numerically and financially, but she is stronger spiritually if not mentally, nor does she show any signs of inability, or of insensibility, but is among the fairest of all the churches of the land. So far as Cumberland Presbyterians are concerned, three nobler, purer, humbler, braver and larger-hearted men never lived, than M'Adoo, Ewing and King. They stood for what they believed concerning the atonement, when they knew it would cost them every church house they had, and would bring on them the contempt, not only of the church they left, but of other denominations, who thought for the sake of peace they ought to have remained in the Presbyterian Church, even if they did not believe all of its doctrines, they could have made mental reservations and gone along. But truth was more to them than ease and fame. With such noble sires, why should it be thought that Cumberland Presbyter-

ians, who are contending for the same principle that Ewing, King and M'Adoo contended for, are stubborn and self-willed? Men die, empires and kingdoms perish, but principle is eternal. The Cumberland Presbyterian Church stands on the word of God, and will not fail, if those who hold membership in her are true to her doctrines. We have back of us a hundred years of experience, and should build more wisely and securely, if not more rapidly than in other days. We must preach conviction of sin, repentance, faith in God, regeneration by the Holy Ghost, adoption, sanctification and the preserving power of God. Our schools must be more generously endowed, from which we will send out a membership as polished stones fitted for places in the great spiritual temple of God, a membership in whom the Holy Spirit dwells. A membership ready to work in country or city, in the home land, or foreign land, ready to show the most depraved the way of salvation through Jesus Christ, or the learned and rich that they need salvation just as much as the vilest sinner, and that God has only one way of saving men, and that all people no matter what their social standing may be, or intellectual culture, they must be saved, if saved at all, in the same way the publican was. By preaching the doctrines taught by Jesus and his apostles, we will build an enduring monument to the honor of the immortal Ewing, King and M'Adoo, and will perpetuate a church which will bless the world, and will be holding aloft the spotless banner, when Jesus comes, on which will be inscribed in burning words, "The Spirit and the Bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoeverwill, let him take of the water of life freely." And when the angel, with one foot on the sea and the other on the land shall say, "By him that liveth forever and ever that there should be time no longer," even then the Cumberland Presbyterian Church will be living, and with a ministry called of God, and with cultured minds, and hearts filled with the Holy Spirit, we will

be preaching then as we ever have, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

J. W. Duvall,
Hardy Copeland,
S. C. Lockett,
Committee.

This paper was written by J. W. Duvall and endorsed by the other members.

REV. A. N. ESHMAN
PRESIDENT "RADNOR COLLEGE"
NASHVILLE, TENN.

R. L. BASKETTE
NASHVILLE, TENN.

W. E. DUNNAWAY
JACKSON, TENN.

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A HISTORICAL REVIEW OF PUBLICATION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

At the meeting of the Seventy-ninth General Assembly of the Cumberland Presbyterian Church, at Bentonville, Ark., in May, 1909, a resolution was passed appointing R. L. Baskette, Rev. A. N. Eshman and W. E. Dunaway as a committee to prepare a historical paper on the subject of "Publication," said paper to be presented to the Eightieth General Assembly to convene at Dickson, Tenn., in May, 1910, being the one hundredth anniversary of the organization of the Cumberland Presbyterian Church.

The committee thus designated has discharged that duty to the best of its ability, and herewith submits to the Eightieth General Assembly of the Cumberland Presbyterian Church the result of their research and labor. It is tendered with the hope and praper that it may in some measure encourage those faithful and loyal brethren who have stood by our beloved Zion during the times that were perilous, when the perpetuation and safety of our denomination seemed trembling in the balances.

PUBLICATION.

The Cumberland Presbyterian Church was organized in Dickson County, Tennessee, on February 4, 1810. The founders of the Church were Rev. Finis Ewing, Rev. Samuel King and Rev. Samuel M'Adoo, three ministers who had been exscinded from the Presbyterian Church, U. S. A., without proper trial or procedure, because they excepted to the teachings and doctrines of "fatality" contained in the Westminster Confession of Faith. The first church

judicatory was Cumberland Presbytery, and the first act of publication after the birth of the new denomination, which was destined to become a great light in a world groping in the darkness of sin, was the "compact" entered into by the three founders of the Church, and signed by them on February 4, 1810. This compact was as follows:

"In Dickson County, State of Tennessee, at the Rev. Samuel M'Adoo's this 4th of February, 1810,—

"We, Samuel M'Adoo, Finis Ewing and Samuel King, regularly ordained ministers in the Presbyterian Church, against whom no charge, either of immorality or heresy, has ever been exhibited before any of the Church judicatories, having waited in vain for more than four years, in the meantime petitioning the General Assembly for a redress of grievances, and restoration of our violated rights, have agreed, and do hereby agree and determine to constitute into a Presbytery, known by the name of Cumberland Presbytery, on the following conditions: All candidates for the ministry who may hereafter be licensed by this presbytery, and all licentiates or probationers, who may hereafter be ordained by this Presbytery, shall be required, before such licensure or ordination, to receive and adopt the Confession and Discipline of the Presbyterian Church, *except the idea of fatality,* which seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession without any exception shall not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination on English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations on experimental religion and theology will be omitted. The Presbytery may also require an examination on all, or any part of the above branches of literature, before licensure if they deem it expedient."

At the first regular meeting of Cumberland Presbytery in March, 1810, the second act of "Publication" was indulged in when it was ordered "that Messrs. Samuel M'Adoo, Finis Ewing, Ephriam McLean, James B. Porter and Young Ewing, or a majority of them, draw a 'Circular Letter,' as soon as they can, which is to be carefully examined, and superintend the printing of a thousand copies to be distributed under the direction of Presbytery."

This "Circular Letter" was addressed to the churches and brethren in the bounds of the old Cumberland Presbytery, and explained why it was necessary to constitute an independent Presbytery, giving a full history of the wrongs and tyrannies practiced on the fathers and founders of the Cumberland Presbyterian Church, by the Presbyterian Church, U. S. A.

The length of this circular letter precludes its reproduction here, but the conditions at that time were so similar to the conditions of our Church at the present time, that we cannot refrain from making some few quotations from it, and some few comparisons with the present conditions.

The Presbyterian Church, U. S. A., which practiced these wrongs and tyrannies on the fathers and founders of the Cumberland Presbyterian Church, is the same Presbyterian Church, U. S. A., which, for six long years, has made such an unholy effort to destroy the Cumberland Presbyterian Church, and take illegal possession of all of its property.

The first clause in the circular letter sent out one hundred years ago could, with the change of only a few words, be used as a caption to a circular letter today, explaining why we have repudiated the illegal action of the General Assembly of the betrayal at Decatur, Ill., in 1906. This clause reads as follows:

"Dear Brethren: The time has at last come when we must either sacrifice our religious liberties and conscience to what we judge unreasonable demands, cease our endeavors to

promote the work of God among you as we have hitherto done, or constitute a presbytery separate from the Synod of Kentucky. We chose the latter as the only way in which we can have the answer of a good conscience."

If you will strike out the expression, "constitute a Presbytery separate from the Synod of Kentucky" and substitute the expression, "repudiate the illegal action of the Decatur General Assembly," it will fit our present conditions and position exactly. At another place in the "Circular Letter," in referring to the great revival, we find this statement, which is also similar to conditions as we find them at present, although it was written one hundred years ago.

"For awhile, at first, all the ministers in our bounds seemed to participate in the glorious effusion of the Holy Spirit, and correspondent to this proclaimed themselves friends of the revival. But alas, it was soon after discoverable, that some of them had changed their opinions, otherwise they had never been well established. The consequence of this apparent change may easily be inferred."

For awhile it seemed that all the ministers of the Cumberland Presbyterian Church were thoroughly loyal to the precious doctrines contained in its Confession of Faith, for they had proclaimed themselves as friends and took vows to support the Church and maintain inviolate its precious creeds. *"But, alas, it was soon after discoverable, that some of them had changed their opinion, otherwise they had never been well established."* This discovery was made when a committee of supposedly Cumberland Presbyterians went to St. Louis in 1903, and there entered into a conspiracy with a like committee from the Presbyterian Church, U. S. A., for the betrayal of the Cumberland Presbyterian Church, the destruction of its Confession of Faith and confiscation of its property. Also, that the opinions of some six or seven hundred of its ministers had never been well established, for when the vision of "larger things" appeared before their sight, they suddenly discovered that

they were "Calvinists" instead of being "Cumberlands," and they immedidately stampeded into the Presbyterian Church, U. S. A., along with those who had betrayed the Church, while it yet trusted them as brethren. During the persecution which we have suffered for five or six years, we have all felt the need of more ministers to serve our scattered and shepherdless flocks. This condition was also described one hundred years ago, by the fathers and founders of the Church, in the "Circular Letter," from which we again quote:

"And although the few who remained friends to the revival labored in the work night and day, yet the cries of the people for more preaching were incessant, and those cries soon became so general that they were heard from many parts of an extensive frontier. The ministers, in return, could only pity and pray for them; the congregations being so numerous, and in such a scattered situation, that they could not by any posible endeavor supply them."

Those ministers who remained true to the Cumberland Presbyterian Church during the high season of "betrayal and desertion" have labored night and day, and found it impossible to supply all our congregations who have remained true to our tenants and doctrines. Some of these precious flocks have not heard a sermon from the lips of a Cumberland minister in years, but there is a God in heaven to whom we can appeal, and that God will hear our appeal and yet send laborers to the harvest. This will come to us now as surely as it came to the fathers and founders of the Cumberland Presbyterian Church one hundred years ago. We find this precious record of their answered prayers in the "Circular Letter:"

"The consequence was that an uncommon spirit of prayer now seemed to prevail throughout the societies, that the Great Head of the Church would, not only open an effectual door into the ministry, but also that he would raise up, qualify, and bring men into the sacred office, whose labors

he would own and bless. And brethren, that God who never told Israel to seek him in vain, evidently heard and answered the prayers of his people. Some whose minds had been previously impressed with the duty of calling sinners to repentance, and of bearing public testimony to the work of God and the religion of Jesus Christ, and upon whom also the eyes of the church had for some time been fixed with a degree of expectation, now made their exercise of mind on this subject known to their fathers in the ministry."

If we but follow the examples of these sainted men of God, and pray earnestly to the Lord of the harvest to send the laborers, our prayers will be heard and answered.

Further on in the "Circular Letter" we find this statement:

"As to the second point, the Synod (Kentucky) had suggested that the candidates could have adopted the 'Alcoran' in the same manner they adopted the Confession of Faith."

Just here permit us to mildly suggest that the betrayers of the Cumberland Presbyterian Church and their followers could, under the deliverances of the Des Moines and Denver Assemblies of the Presbyterian Church, U. S. A., adopt the "Alcoran" in the same manner they are alleged to adopt the Westminister Confession of Faith. However, we may be met with the explanation that these deliverances were not made for doctrinal purposes, but for the purpose of corrupting civil courts, so as to win litigation, wherein the right of the Presbyterian Church, U. S. A., to commit ecclesiastical piracy was being tested. This "Circular Letters," sent forth one hundred years ago, so ably fits our present condition and experience, that we must present to you further excerpts from its precious pages. In defending themselves from any charge of being precipitate this statement is made by the founders of our Church:

"We think, brethren, precipitancy or rashness cannot be justly imputed to us in the present case. . . . If we had sought or desired an occasion to make a schism in the

Church, we had an excellent pretext after the unprecedented conduct of the commission towards us. But, instead of this, we voluntarily suspended our operations as a presbytery, and waited from year to year (being beset on every side) hoping the matter might be settled on principles just and equitable. We said 'beset on every side.' Yes brethren, a number of you know how, that various secretaries took advantage of our forbearance and peculiar situation and endeavored to rend our flourishing congregations."

Precipitancy or rashness cannot be imputed to Cumberland Presbyterians in the struggle for existence which the Church has been making for the last six years. When this fell conspiracy was being started in the Nashville Assembly, in 1903, we remained quiet, "hoping that the matter would be settled on principles just and equitable," but we were sadly disappointed, for we soon afterwards discovered that those whom we trusted had betrayed their trust, and we were sold to become the victims of the avaricious ambitions and covetousness of the Presbyterian Church, U. S. A.

We were also "beset on every side," for the proselyters, and pastor-evangelists, in the employ of the Presbyterian Church, U. S. A., took advantage of our "forbearance and peculiar situation and endeavored to rend our flourishing congregations." All the wicked arts and wiles that an evil purpose could invent were use to deceive and lead astray the members of our flocks, just the same as was attempted one hundred years ago, and by the paid emissaries of the same Presbyterian Church, U. S. A. But the declaration of the fathers and founders of the Church one hundred years ago was, "YET WE DETERMINED THROUGH GRACE TO STAND FIRM," and that is the purpose and intention of the Church today. Some of our brethren have at various times expressed the fear that on account of the heavy losses in the ministerial ranks, and on account of the large amount of property which has been taken from the Church,

that we could not succeed. The same fear was expressed one hundred years ago, and the fathers of the Church answered it this way:

"Some have feared on account of the smallness of our numbers. Brethren, we have yet left, in the bounds of our Presbytery, almost as many ministers, exclusive of candidates, as our blessed Lord chose to spread the Gospel through the world. And while we acknowledge the greatest inferiority to these twelve champions of the Gospel, yet we profess to believe that neither *the standing nor reputation* of a people depends on *their numbers*. If this were admitted, the Roman Church, when it was at its zenith of superstition and idolatry, would have been the most prominent and respectable in the world."

Today we can say to the brethren of the Cumberland Presbyterian Church that one hundred years ago we started with three backwoods preachers, and that today we have exclusive of candidates and licentiates, nearly seven hundred ministers, and that the Cumberland Presbyterian Church, to-day, has four nations of the world marching under its banners. Further, we have twice as many ministers today as there were men of valor arrayed in Gideon's army.

In the Presbyterian Church, U. S. A., everything is measured by numbers and mammon. God forbid that such a condition should ever come to pass in the Cumberland Presbyterian Church. We know that the fear is expressed in many quarters that we will not for many weary years be able to supply a sufficient number of ministers to care for the work in our bounds. The same fear was expressed one hundred years ago, and in the "Circular Letter" it was answered this way:

"Some of you are afraid that you cannot be supplied by the presbytery. Brethren, the same Almighty Lord of the harvest who heard your prayers on that subject ten years ago, is willing to hear again. Is the harvest indeed great

and the laborers few? Well, then pray the Lord to send more laborers."

This is a message which we would sound loud and long, and send it to the farthest ends of our bounds, that every Cumberland Presbyterian may hear it, and to those who hear, we beg you, brethren, to give heed, and pray the Lord who heard the prayers of our fathers ofttimes before, and who will hear our prayers yet again. Let us repeat that precious message again and again, "Brethren, pray the Lord of the harvest to send more laborers."

We shall make one more quotation from this sacred historical document, and then pass on to the further history of our subject. This last quotation from the "Circular Letter" is a message of peculiar sacredness to our Church at this time, and one over which we hope our brethren will ponder:

"We hope to be enabled to commit ourselves and our cause to Him who is able to keep us. Brethren, if we live at the feet of the Redeemer and feel constant dependence on Him, we are not afraid but that He will be our God and director. And if God be for us, who can be against us? We therefore entreat you brethren, watch and be sober."

What a strange coincidence, that, in a second struggle against the persecutions of the same church, the incidents connected with the two events should be exactly similar, although happening a century apart. In April, 1813, Cumberland Presbytery was divided into three presbyteries, Nashville, Logan and Elk being the names of the three presbyteries. At the same time Cumberland Synod was formed, the first session being held at the old Beech Meeting House, in Sumner County, Tennessee. At this meeting of Synod it was reported that the Presbyterian Church, U. S. A., through some of its emissaries, had spread the report that creed and doctrines of the Cumberland Presbyterians were unknown, and the effort was made to class members of our Church with a lot of fanatics and

heretics in Kentucky. A motion was made and carried that Finis Ewing and Robert Donnell be appointed a "committee to draft a complete, thorough and succinct account of the rise, doctrines," etc., of the Cumberland Presbytery. This committee made its report to the meeting of Synod at Suggs Creek meeting house in Wilson County, Tennessee on October 13, 1813. This was the first doctrinal deliverance made by the Church then in its infancy. It is true that a "Reply" had been published in 1812 to a circular letter sent out by West Tennessee Presbytery of the Presbyterian Church, U. S. A., in reference to false statements circulated concerning what Cumberland Presbyterians stood for. The report of this committee was adopted, and ordered published in Woodward's Edition of Buck's Theological Dictionary. This was the first announcement to the world of a fixed doctrinal position, and around this committee's report, was gradually built that magnificent, and simple statement of Scriptural truths, which we call our Confession of Faith. Thus was sown the seed which were to flourish and grow into the Confession of Faith of the Cumberland Presbyterian Church, as we have it to-day, a simple statement of Scriptural truths, the formulating of which the Presbyterian Church, U. S. A., endeavored to defeat, and during the year since 1903, that same Presbyterian Church, U. S. A., has spent a half million of dollars, in an effort to destroy it, and stop its publication forever. And yet no man in the Presbyterian Church, U. S. A., dare assail it, or question a single statement of doctrine contained in any of its precious pages. At the meeting of Synod in 1813, a committee was appointed to prepare a fuller creed and Confession of Faith. This committee consisted of William McGhee, Finis Ewing, Thomas Calhoun and Robert Donnell. The work of this committee, in revising fatality, as far as possible, out of the Westminster Confession was adopted by the Synod which met at Suggs Creek meeting house in Wilson County, Tennessee, in

April, 1814. After the adoption of the revised confession, Finis Ewing and Hugh Kirkpatrick, contracted to print the Confession of Faith, and furnish it to the Church at eighty-seven and a half cents per copy. There is a copy of this original Confession in the hands of the General Manager of our Publishing House. When this stock was exhausted the Confession was printed at different times by the different presbyteries. Copies of all the various issues are in the hands of your Board of Publication.

After the organization of the General Assembly at Princeton, Ky., in May, 1829, a Committee on "Publication" was appointed to revise the Confession of Faith, so as to conform to the organization of an Assembly. This committee consisted of Henry F. Delaney, F. R. Cossitt, Hiram A. Hunter and Richard Beard. The committee were instructed to have printed five thousand copies of the Confession for general distribution.

From this point we must discuss the history of "Publication" of the Cumberland Presbyterian Church along three different lines. First, the Board of Publication, then the official organ or church paper, then the Publishing House, this to be closed with some unpublished history, dealing with the rescue of our publishing interests and Sunday school literature from the awful wreck and ruin produced by the betrayal of our Church into the hands of the Presbyterian Church, U. S. A.

THE BOARD OF PUBLICATION.

During the first ten or twelve years of the Church's existence, its ministers were too intent on bringing sinners to Christ to think of ecclesiastical machinery; but as time rolled on they began to feel the need of business equipment of some kind for the Church. In 1823, Cumberland Synod requested each Presbytery, to prepare and report its history to the Synod. In 1824 the Synod appointed a committee, to take charge of these reports, and collect other

material for a Church history. Unfortunately this committee never completed their work. In 1825 the Synod appointed a "Committee on Publication" to have printed the "Lectures of Finis Ewing," which had been delivered in his school in Missouri. These lectures were printed by the committee in 1827, and General Manager Baskette, of your Board of Publication, while making a research for other books, secured a copy of this precious document. It contains thirty-one lectures, and we believe that our Board of Publication should be requested to republish this book, should the demand for it justify. The Synod of 1825 also appointed a committee, consisting of Samuel King, Robert Donnell and James B. Porter, to compile a hymn book. The committee made the compilation and printed and sold six thousand copies of the book. Twenty-three years later the plates of this book were turned over to the Board of Publication which was organized in 1847. The Synod of 1825, in adopting a plan for the organization of Cumberland College, to be located at Princeton, Ky., also authorized the commissioners appointed for that purpose, to connect with it a printing office to publish "periodicals, books and tracts." No action was taken in this direction. In 1843 the General Assembly which met at Owensboro, Ky., passed a resolution which provided that different boards should be organized for the purpose of carrying on the business affairs of the Church. In 1845 the Assembly which met at Lebanon, Tenn., appointed a "Publishing Association." A constitution was adopted prescribing its powers and duties, and making it a sort of stock company. It was expected that the different presbyteries and synods would subscribe for the stock. At that time a wild mania for speculation in Western lands and gold mines existed all over the country, and the people were carried away with the idea of stock companies for everything. The members of the Publishing Association were Richard Beard, Milton Bird, H. A. Hunter, Leroy Woods. J. F. Wilkin, William Miller, James

M. Rogers and Alonzo Livermore. It was a very cumbersome piece of machinery, and the members lived in different states at great distances from each other. They were never called together for organization, until 1847, and the General Assembly, which was in session at that time, abolished the "Association" the day after it was organized. In 1845 a manuscript hymn book was adopted by the General Assembly, and these hymns, in connection with those compiled twenty-three years before, were published several years later, and in a short while ten thousand copies were sold. This book has been preserved, and is now on sale at the Publishing House in Nashville.

The General Assembly which met at Lebanon, Ohio, in 1847, appointed the first real working "Board of Publication" that the Church ever had. This board consisted of Ministers Milton Bird and Laban Jones, and Elders T. E. McLean, A. M. Phelps and James L. Stratton. A Committee on Examination, composed of Robert Donnell, T. C. Anderson and Richard Beard, were appointed to examine and pass on all matters offered for publication. The headquarters of the board were at Louisville, Ky., the home of Milton Bird, the board's president. It was to be kept going by voluntary contributions, and in 1849 the board had six agents in the field collecting funds. Nearly all the funds collected were consumed in paying the expenses and salaries of the agents. All printing was done by contract with the old firm of Morton & Griswold at Louisville, Ky. In 1850, Dr. Bird resigned as business manager, and was succeeded by Leroy Woods. The business of the Board of Publication was carried on at Louisville from 1847 to 1858. Complaints were made by various assemblies because the board failed to report fully and in due time, and on one occasion it made no report at all. In 1850 Pennsylvania Synod sent a memorial to the Assembly asking that the "Book Concern," as they called it, be moved farther east.

It is a matter of interest, especially at this time, that two reports which were written by Dr. Bird announced business principles whose soundness it has required years of sad experience to enable our Church and others to appreciate. Dr. Bird condemned the credit system, and the sale of books at too low a price. He protested against the policy of allowing "Depositories" to be run, where the books of the Church were sold, and the profit on the sales were turned into the pockets of individuals instead of the treasury of the church's own board. The Board of Publication has met with serious losses during the last ten years on account of violation of these well-defined business principles. When the Assembly of 1854 met, it was found that the Board of Publication was greatly embarrassed. It was greatly in debt and on account of the credit system pursued, was unable to realize on its assets. Among other books printed by the board at Louisville, were "Infant Philosophy," "Ewing's Lectures," "Donnell's Thoughts" and "Porter's Foreknowledge and Decrees." The plates for these books were finally lost. They were traced to Philadelphia, but were never recovered. In 1858 the Assembly, after investigating the affairs of the Louisville board, abolished it. This board had in 1848, secured a charter from the state of Kentucky, but in 1860, this charter was ordered surrendered, and a new charter was obtained in Tennessee.

Right here we can discern the hand of God leading the Church. The Assembly of 1858 transferred the headquarters of the board from Louisville to Nashville, and appointed Rev. Wiley M. Reed, Rev. W. E. Ward and Andrew Allison as its Board of Publication. This board secured a charter from the Legislature of the State of Tennessee under which the present board is working. But for this change, made under the guiding hand of God, the publishing property would today be under the jurisdiction of the civil courts of a state, where the civil courts have surrendered their high prerogative to a corrupt and con-

scienceless priesthood. The total amount of assets turned over to the Nashville committee by the Louisville board was about $1,500. The first act of the Nashville board was to borrow one thousand dollars with which to print a new hymn book that had been compiled by Rev. A. J. Baird, Rev. J. C. Provine and Elder Nathan Green, Jr.

The great Civil War came on, and the publication work of the Church stopped. The Assembly of 1863, which met in Alton, Ill., appointed a new Board of Publication, with headquarters at Pittsburg, Pa. This board consisted of S. T. Stewart, Alexander Postley, T. C. Lazear and Joseph Penock. Rev. P. G. Rea and Rev. L. Lack were appointed a special committee to go to Nashville, and secure possession of the assets. The board remained at Pittsburg until the meeting of the Assembly at Memphis, Tenn., in 1867, when its headquarters were again transferred back to Nashville, and Rev. A. J. Baird, Rev. L. C. Ransom and Elder D. C. Love were appointed as a Board of Publication. The Rev. J. C. Provine was chosen as book editor and publishing agent.

In 1869, Dr. Provine resigned and W. E. Dunaway, now of Jackson, Tenn., was appointed as publishing agent. Under the able business management of Brother Dunaway, the publishing affairs of the Church for the first time in its history, began to prosper. The report made to the Assembly in 1870 showed marked increase in assets, donations, profits and sales. On January 1, 1871, the first book store that the Church ever owned, was opened in Nashville by Brother W. E. Dunaway. This was located at 41 Union Street, in the same building where the old *Banner of Peace* was being published.

The business management remained in the hands of Brother Dunaway until 1875, at which time he resigned. Since that time the business interests of the Board of Publication have been successively managed by the following parties: John M. Gaut, T. M. Hursts, J. D. Wilson, W. J.

Darby, Ira Landrith, John M. Gaut for a second term, J. W. Axtell and W. E. Ward. The only true Cumberland Presbyterian in the above list was J. D. Wilson, who lost his life while manager of the Publishing House by falling through the elevator shaft. On February 23, 1910, at five o'clock p. m., the publishing interests were again turned over to Cumberland Presbyterians, and R. L. Baskette, the author of this paper, became General Manager.

When the "General Assembly of the Betrayal" adjourned at Decatur in 1906, the faithful "106" elected a new Board of Publication. This board was composed of the following members: F. A. Seagle, T. A. Havron, Rev. W. W. Irvin, Rev. T. M. Hendrix and Rev. M. A. Hunt. On account of the disorganized condition of the Church at that time, caused by the terrible and un-Christian onslaught made upon it by the Presbyterian Church, U. S. A., nothing of a definite nature was accomplished by that board. When the General Assembly met at Dickson, Tenn., in May, 1907, the following board was elected: Hon. J. H. Zarecor, President; R. L. Baskette, Secretary and Treasurer; F. A. Seagle, Joe H. Fussell, W. L. Danley, S. A. Cunningham, W. E. Dunaway, Rev. A. N. Eshman, Rev. J. H. Zwingle and Rev. A. C. Biddle.

This board commenced to raise money for carrying on the publication work of the Church, and commenced litigation for possession of the Publishing House at Nashville. After a long, tiresome legal battle with the Presbyterian Church, U. S. A., success crowned their efforts, and the magnificent publishing plant is again in full possession of the General Assembly's board.

To show the extent to which the "Union Board of Publication" went in their efforts to accomplish the destruction of the Cumberland Presbyterian Church, we quote the following excerpts from their own minutes:

EXCERPTS FROM MINUTES OF THE BOARD OF PUBLICATION.

"June 22, 1904. The members expressed hearty approval of the editorial course of Mr. Clarke, especially on the question of organic union, and expressed the opinion that he should now advocate organic union in view of the action of the General Assembly."

"April 8, 1905. President Provine and Mr. Axtell set forth the fact that the Board was unable to obtain transportation amounting to more than two round trips to Fresno, Cal., to the General Assembly; also transportation for others as far as Kansas City. Mr. Axtell also stated that the additional cost would be about $50.00 apiece. On motion of Jno. H. DeWitt it was unanimously decided that the Board should defray the additional expense necessary to send Messrs Provine, Axtell, Farr and Clarke."

"June 21, 1905. Rev. Jas. E. Clarke submitted a communication as editor of *The Cumberland Presbyterian.* After some discussion of the policy of the paper as to the Union of the churches, Mr. Manton introduced the following resolution, which was unanimously adopted:

"Whereas, The question of union was settled at the last meeting of the General Assembly, and further discussion of this question is unnecessary and will be in no wise profitable; therefore

"*Resolved,* 1. That there should be no further discussion in favor of or in opposition to union.

"2. That no communication should be published calculated to arouse opposition between those favorable or unfavorable to union.

"3. That no reference should be made to misstatements published by the opponents of union, but such misstatements should be ignored.

"4. That the general policy of the paper should be to cement and harmonize the entire Church by advancing the cause of the Master and every enterprise of the Church,

and that just as little as possible should be written even on the issues growing out of the union question.

"5. The above resolutions are not intended to prevent the publication of such matter as the General Assembly's committee may desire, nor of matter relating to the consummation and effect of union, yet even with reference to new issues which may arise out of the present conditions every effort should be made not to antagonize those who have heretofore opposed union.

"6. That the Editor and General Manager use every effort to increase the circulation of the paper and in every way magnify its value and influence."

"It was moved by Mr. Hardison, and unanimously carried, that the House print and publish without charge any literature in furtherance of the cause of Union that may be asked for by the Committee on Fraternity and Union, subject to the approval of the General Manager or the Executive Committee."

"October 5, 1905. The following resolution as to the policy of *The Cumberland Presbyterian* was offered and unanimously adopted:

"With reference to the policy of the paper concerning the question of union, it is the judgment of the Board that the time has come when the editor should conduct a careful campaign of correct information, so that our people may be fully informed of the attitude of the Presbyterian Church on all phases of the question and so that they may not be misled by the erroneous claims and assertions of those who oppose the action of the church.

"While such a campaign of information should be inaugurated, controversy should be avoided just so far as possible, care should be taken not to dignify the agencies and organizations of anti-union leaders. The general policy should be based upon the assumption that the Church has definitely settled the union question and that the anti-union leaders have no authorized organization, represent only

those who choose to follow their leadership, and now stand in opposition not to union but to the Cumberland Church. The editor is authorized, when he can secure matter which would be of special value in pamphlet form, to co-operate with the Committee on Fraternity and Union in the publication of such pamphlets, the expense of printing to be borne by the House."

"The Committee appointed yesterday recommended the following resolution, which was unanimously adopted:

"In view of the important interests involved in the publication work of the reunited church, we deem it wise that there should be a conference between the Board of Publication and Sabbath School Work of the Presbyterian Church, U. S. A., and the Board of Publication of the Cumberland Presbyterian Church; therefore

"*Resolved,* That the President of the Board invite the Board of Publication and Sabbath School Work of the Presbyterian Church of the U. S. A., to send such delegation of members of their Board to meet with this Board for a full and free conference upon all matters pertaining to the publication interests of the reunited church, and that such delegation be invited to be the guests of the Board of Publication of the Cumberland Presbyterian Church while in the city. We suggest 10 a. m., November 1, or November 8, as the time for such meeting, November 8 being preferable to the members of this Board."

"January 17, 1906. President Provine read some letters and telegrams from the Presbyterian Board of Publication and Sabbath School Work, of Philadelphia, asking that a committee of this Board meet a committee of that Board on January 25, or 26, at Pittsburg, Pa. It was moved and carried that the invitation be accepted and that the meeting be held on January 25, 1906, and that a committee of four, representing the Board, be appointed for this purpose. It was moved and carried that this committee be as follows: Rev. W. A. Provine, chairman; Rev.

Charles Manton, J. W. Axtell and John H. DeWitt, with Hamilton Parks as alternate for Mr. DeWitt."

"May 19, 1906. The committee which went to Pittsburg, Pa., last January, to meet and confer with a committee from the Board of Publication and Sunday School Work of the Presbyterian Church in the United States of America, reported as to their conference and what was done by the two committees in Pittsburg.

"This report was approved by the Board and the minutes of the meeting at Pittsburg were ordered spread on the minutes of this meeting. Said minutes were as follows:

"Pittsburg, Pa., January 25, 1906.

"The Committee of the Board of Publication and Sabbath School Work of the Presbyterian Church in the United States of America and the Committee of the Board of Publication of the Cumberland Presbyterian Church met, pursuant to agreement, at Hotel Schenley, in Pittsburg, Pennsylvania, at ten o'clock a. m., on Thursday, January 25, 1906.

Present: Judge Robert N. Willson, President; Rev. Alexander Henry, D. D., Secretary; and Elder Franklin L. Sheppard, of said Board of the Presbyterian Church in the United States of America; and the Rev. W. A. Provine, President; Hamilton Parks, Secretary; Rev. Charles Manton, D. D., and J. W. Axtell, Manager of said Board of the Cumberland Presbyterian Church.

The two committees organized by electing Judge Willson Chairman, and Hamilton Parks Secretary, of the joint meeting. The meeting was opened with prayer by the Rev. W. A. Provine.

"The morning was spent in a general discussion of the publishing work of the two churches, and of what action was thought necessary to be taken in order to consummate the Union of the two churches.

"After taking lunch together, and a further conference.

the following resolutions were unanimously adopted by the two committees, viz:

"*Resolved*, 1. Unless by an agreement of the legal advisers of the Committee on Fraternity and Union, it should seem necessary for the General Assembly of the Cumberland Presbyterian Church of 1906 to make a formal order for the transfer of the property of its Boards to the corresponding Boards of the Presbyterian Church in the United States of America, we recommend that nothing more should be done than is indicated by the report of said committee at its St. Louis meeting in December, 1905; but, in case such order is required to perfect such transfer, action to that effect may be taken by the Assembly.

"*Resolved*, 2. That while the Boards now in charge of the work of Publication at Philadelphia and Nashville should consult freely in connection with all matters of mutual importance arising prior to the meeting of the General Assembly of 1907, the direction of the work in Nashville be left until that time in the hands of the persons then constituting the Board of Publication of the Cumberland Presbyterian Church, as the representatives of the General Assembly of the Presbyterian Church in the United States of America.

"*Resolved*, 3. That the Publishing House at Nashville, Tennessee, be continued as a book depository for the Presbyterian Church in the United States of America; and that the printing plant be continued as a denominational institution for a sufficient time to test the desirability of the perpetuation of that part of the work of publication.

"*Resolved*, 4. That the Sunday school periodicals of the Cumberland Presbyterian Church be continued until the end of the present year, provided that the two Boards shall agree that that is the best time for the discontinuance; otherwise their publication may be continued for a period not longer than six months from the end of the year.

"*Resolved*, 5. That *The Cumberland Presbyterian* week-

ly paper be continued as a publication for a time, but that it be disposed of to private parties as soon as circumstances may suggest that such a step is advisable."

(Signed) HAMILTON PARKS, *Secretary.*

"After discussion it was on motion ordered that our business manager, Mr. J. W. Axtell, go East to Philadelphia and New York, and to such other cities as he deemed best, to conduct further negotiations for the articulation of the Boards of Publication as indicated by the Pittsburg conference, and to look after the increasing of the business of the Publishing House, and he was given full authority to make such contracts and enter into such business arrangements as he might deem proper.

"Mr. Clarke presented to the Board a communication, which was as follows:

"*To the Board of Publication*:

"DEAR BRETHREN: I address this communication for your consideration at your meeting at Decatur, on the assumption that union will be actually consummated at the Decatur Assembly. If consummation is delayed, then there is no occasion for the consideration of the subject here mentioned.

"You have doubtless already considered, as I have, the fact that immediately after the consummation of union it will be necessary to make some statement about the attitude of the paper. This is necessary for two reasons:

1. Presbyterians, especially other Presbyterian papers, should know at once, and authoritatively, that we, by which I refer to the Board, the Manager and editors, have neither intention nor desire to continue *The Cumberland Presbyterian* as an official organ. While my understanding of your various conferences is that all on both sides are agreed that the paper should be continued for an indefinite time, practically without change, yet it should be made clear that the paper does not after the consummation of union presume to speak officially for the reunited church or even of-

ficially for the Cumberland Presbyterian portion of it. Of course it would be expected that the paper will seek to serve the interests of that section of the reunited church which was formally Cumberland Presbyterian, but the thing which we need to avoid is any appearance of official utterance.

2. Some statement should be made in order that our own subscribers may be relieved from anxiety and fear of loss. It is so small a matter that it is surprising that any one should be influenced by it, yet it is apparent from correspondence that some subscribers are afraid to renew, or will not renew for a full year, not because of opposition to the paper, but because they fear that it will be discontinued and they will lose some part of the subscription price.

These are two reasons in particular why it seems to me that something should be said in the paper, and in my judgment whatever is said should be said by the members of the Board. I have thought of it frequently but have not yet been able to think out just what should be said. It is a delicate subject, and there is grave danger of making false impression by anything that we may say. I will try, however, to prepare for you a basis for criticism and amendment, an article which seems to me to cover the case. Whether I succeed in preparing such a document or not, I trust that this subject will receive your careful consideration.

"May I say to you at this time officially what I have before said to two or three of the Board privately, that I have been approached with several different suggestions about the future of the paper and in two instances have been definitely asked to co-operate in securing the control of the paper, at the proper time, of course, by private parties, the suggestion including the thought that I should remain as editor or should become a part owner, or both? To suggestions of this kind I have positively replied that I would take no steps in that direction. At the same time I have offered to furnish to others any information which

they might need which would enable them, without any co-operation on my part, to make an offer for the paper upon an intelligent basis if so desired. This, too, is a delicate subject. I would not convey the impression that I am totally averse to continuing in editorial work, for such is not the case, yet I feel that as your employee and in a sense your representative, it would be unbecoming in me to have a part in negotiations which might cause it to be said, even though untruthfully, that I was taking advantage of my position to provide for my own future. Influenced by this thought, I have placed myself deliberately in an attitude where I expect no further overtures from either of the two parties mentioned. In fact, I already know that movements are on foot which contemplate co-operation with others. This being the situation, I wish to make a request and a statement of my own position.

"The request is that the Board will, if possible, manifest such consideration as to give me several months' intimation of changes which will come, in order that I may make my own plans for the future. The statement is that I desire the Board to consider my resignation at their command at any moment when it seems best. In explanation of this statement I should add, though I am not at liberty to give names, that I know of still other parties who are thinking of making a proposition to purchase the paper as a private enterprise. This would involve certainly the severance of my relations to the paper, and my understanding is that it is the desire of these parties to perfect the new arrangement in the briefest possible time. I would not for a moment stand in the way of any transfer of *The Cumberland Presbyterian,* and I wish to assure you of this. At the same time I believe that my effort in behalf of the paper and the Board justifies me in asking that you will be as considerate as possible."

Very fraternally yours,

JAMES E. CLARKE.

"May 19, 1906. Mr. Clarke read an editorial or announcement to be published in the issue of *The Cumberland Presbyterian,* which was approved.

"After a full discussion of the matter by the Board, the General Manager and the Editor, it was decided that in the event of the consummation of the reunion of the Cumberland Presbyterian Church and the Presbyterian Church, in the United States of America, that this Board will control the policy of *The Cumberland Presbyterian* for at least twelve months; and that the Editor was directed to give immediate notice that the said paper will be continued, but that it will not be the official organ of the Church.

"On motion the General Manager was authorized to conduct negotiations for the sale of *The Cumberland Presbyterian,* at a minimum price of $10,000.00 and to receive bids for the same; but it was agreed that the paper would not be sold to any party or parties who would use it to antagonize the re-union of the churches.

"November 14, 1906. After discussion, it was determined by the Board: (1st) That the Board will not dispose of *The Cumberland Presbyterian* before the spring of 1908, and (2nd) that it will retain Rev. James E. Clarke as editor of said paper; (3rd) that Mr. Clarke be instructed to pay to Miss Buford the sum of $50.00 per quarter for extra work which she is doing as editorial assistant; (4th) that the sum of $2,500.00 be placed at the disposal of the Editor and General Manager for the purpose of employing agents or assistants to represent the Board of Publication and *The Cumberland Presbyterian* under their supervision.

"March 22, 1907. The President read a communication from Rev. William H. Roberts, Chairman of the General Assembly's Committee on Church Co-operation and Union, of date of March 7, 1907, which is as follows:

PHILADELPHIA, PA., March 7, 1907.

To the President of the Board of Publication, Nashville, Tenn.:

MY DEAR SIR: At the recent meeting of the Assembly's Committee on Church Co-operation and Union at Pittsburg, Pa., the following resolutions were adopted by the Committee, viz.:

"*Resolved*, That we in our report to the General Assembly recommend that the General Assembly direct each incorporated Board of the former Cumberland Presbyterian Church to proceed as promptly as possible to transfer all its property and accounts to the appropriate incorporated Board of the Reunited Church, and to legal dissolution, unless temporary delay should be advised by competent legal counsel and that in the meantime every such Board be considered as a holding corporation only, and that the officers be so instructed, due notification being given by the Stated Clerk of the General Assembly."

Kindly submit this resolution to the Board of which you are an officer.

Please also inform me what steps have been taken by the Board with a view to compliance with this resolution No. 6 of the Joint Report on Reunion and Union.—Minutes of the Des Moines General Assembly, 1906, p. 146; Minutes of Decatur General Assembly, 1906, p. 68.

The Committee also desires to be informed as to the steps taken to carry out resolution No. 7 of the Joint Report on Reunion and Union, found in the Minutes of the Des Moines General Assembly, 1906, p. 147; Minutes of Decatur General Assembly, 1906, p. 68, and in this connection would also be pleased to know what action is proposed as to the harmonious working of the respective Boards during the year 1907-08.

With kind regards, yours fraternally,

WM. H. ROBERTS, *Chairman.*

The President stated that he acknowledged receipt of said communication to the President of said Board, Judge Robert N. Willson, from whom he received a letter of date March 18, 1907, which is as follows:

PHILADELPHIA, March 18, 1907.

"MY DEAR MR. PROVINE: Your letter reached me in the midst of sickness in my family, and under such circumstances that I could make no definite plans. Dr. Henry, our Secretary, is away from the city, and Mr. Converse, who ought to be here, if the proposed conference is to be held, is also absent, being on his way to California.

"We shall be glad to see any of the Board at any time, and, if a committee can be here on the 26th inst., I am sure that the members of our Board will be very glad to meet them. At the same time, we can confer about future plans. These ought, of course, to be formulated soon. Until Dr. Henry returns, however, I feel somewhat delicate in regard to suggesting a date for a conference. I suppose that he will be in the city when the next meeting of our Board occurs. Just as soon as he returns, I shall see him and advise with him on the subject. If it is necessary, we can have a special meeting of our Board, when the proper time shall arrive. If, under the circumstances, you shall think it advisable to have your Board's representative come on for a conference next week, please advise me at once.

"Yours very truly,

ROBERT N. WILLSON."

To Rev. W. A. Provine, President:

"After discussing the said communication the Executive Committee appointed Hamilton Parks and John H. DeWitt to consider as to what is best to be done in regard to the matters mentioned and to be ready to report at the meeting of our Board on April 10th.

"April 10, 1907. John H. DeWitt reported that he and Mr. Parks has conferred as to what is best to be done in

regard to the matter mentioned in the letters of Dr. W. H. Roberts and Judge R. N. Willson, embodied in the minutes of the Executive Committee of March 22, 1907. He stated that it was agreed between him and Mr. Parks that since the litigation in Tennessee over the property question involved in the church union was undetermined, and since any overt act of transferring the assets of this corporation to the Presbyterian Board of Publication and Sabbath School Work might produce additional litigation; and since there was complete harmony between this Board and the Presbyterian Board it was prudent to effect no consolidation of these boards and transfer no property until the pending litigation is determined. He also stated that he and Mr. Parks could see no real difficulty possible if this board should continue thus as a separate corporation, and the General Assembly should appoint six men from the Cumberland Presbyterian field to serve on the Presbyterian Board, because it seemed to be perfectly understood that this board would conduct its affairs in complete harmony with the Presbyterian Board and in full recognition of its responsibility to said Board and the General Assembly of the Presbyterian Church, in the U. S. A.

"It was moved and carried that John H. DeWitt be appointed to visit Philadelphia and confer fully with the Presbyterian Board and its officers with reference to the legal questions involved in the present relations and the future consolidation of the boards and the transfer of property to the Presbyterian Board, and to submit a written report as soon as convenient.

"September 19, 1907. The matter of the accounts with the House of certain committees of the former Cumberland Presbyterian Church concerned with the matter of Union during the past few years, viz.: 'The Volunteer Committee' and the General Assembly's Committee on "Pastoral Oversight,' was considered.

"Since other Boards of the Church had shared, in addi-

tion to what it had hitherto given to this fund, donated to the cause, these accounts, the total amounts being $676.43.

"It appearing that the civil suit in the Circuit Court, filed by the anti-union element, had passed the Supreme Court of the State of Tennessee, and feeling that the interest in the same by this Board as trustees of the Publishing House demanded such action, it was ordered that the Manager be authorized to spend as much as $500.00 if necessary on the fee of Hon. John J. Vertress, if the Legal Committee of the Church should see well to employ him to assist the present counsel in the case. There being no further business before the Board, on motion it adjourned until the third Wednesday in April, 1908, at 10:00 a. m.

"January 15, 1908. The matter of the suit brought by J. H. Zarecor, et al, constituting the so-called Cumberland Presbyterian Board of Publication, against the members of this board in the Chancery Court at Nashville was brought up for discussion. It was moved and carried, Messrs. Parks and DeWitt not voting, that Messrs, Hamilton Parks and John H. DeWitt be employed to defend the members of the Board of Publication against this lawsuit, with power to employ additional counsel if deemed necessary; and that inasmuch as this suit involves the title of the reunited church to the Publishing House property, all attorneys' fees and other expenses of defending this litigation shall be paid out of the treasury of the House.

"April 22, 1908. At 2:00 p. m. the Board re-assembled.

"Mr. Reynolds stated that he had corresponded with Dr. Alexander Henry, Secretary of the Presbyterian Board at Philadelphia, as to the payment of fees of counsel for this Board for services in the suit brought by J. H. Zarecor, et al., and that he suggested to Dr. Henry that these fees ought to be paid by the Presbyterian Board, inasmuch as this was a suit involving the right of the members of this Board to their offices and that should the result be adverse the members might be required to refund any amount of

such fees as they might have caused to be paid out of the treasury of the House. He said that Dr. Henry had replied that the matter had been considered by the Business Committee of the Presbyterian Board, which has concluded that any responsibility for such fees should be authorized by the General Assembly.

"September 9, 1908. Dr. Provine formally announced the presence of Dr. Henry and Mr. Scott of the Philadelphia Board, whereupon they were duly invited to seats as counselling brethren and the President gave expression in the name of the Board to its appreciation of the visit of these brethren. Also Dr. Stephens was invited to a seat as brother in counsel.

"A general discussion of the pending case of J. H. Zarecor et al., vs. W. A. Provine, et al., was held in which the attorneys gave expression to the progress and present status of the litigation.

"The Secretary reported that the General Assembly of the reunited Church had, at its last meeting at Kansas City, Mo., adopted the following resolutions. (See Min. of Assembly, 1908, p. 237).

"The Board of Publication and Sabbath School Work, having adopted a resolution requesting the General Assembly to authorize it to appropriate a reasonable sum, if necessary, to meet the expenses growing out of litigation, therefore,

"*Resolved*, That this General Assembly authorizes the Board to appropriate a reasonable sum for the purposes named, and also authorizes any other of the Boards to make similar appropriations."

"Inquiry being made by Messrs. Henry and Scott as to the financial liabilities of the Philadelphia Board in reference to the conduct of the Nashville House, etc., the Board on motion made answer to the same in the following resolutions:

"*Resolved*, That all contracts made in the operation of the

business of the Cumberland Presbyterian Publishing House, Nashville, Tenn., and all liabilities, whatsoever incurred by anyone in its behalf, or on its account, shall be only in the name of, and shall bind only the corporation known as, the Board of Publication of the Cumberland Presbyterian Church, and under no circumstances, except as heretofore authorized by the General Assembly of the Presbyterian Church, U. S. A. (See Minutes, 1908, p. 237), and voluntarily assumed by the Presbyterian Board of Publication, Board of Publication and Sunday School Work, of Philadelphia, Pa., shall it (the said Presbyterian Board of Publication and Sunday School Work) become liable for the debts, contracts or other engagements incurred in the operation and maintenance of said Cumberland Presbyterian Publishing House at Nashville, Tenn.

"In reference to the Presbyterian Board of Publication and Sunday School Work furnishing any means to carry on the present litigation as per power given them by the above act of the General Assembly at Kansas City, Mo., in 1908, the following resolution was adopted:

"WHEREAS, The General Assembly of the Presbyterian Church, in the U. S. A., has authorized its Board of Publication and Sunday School Work, at Philadelphia, to appropriate a reasonable sum, if necessary, to meet the expenses growing out of the present litigation:

"*Resolved,* That in the event the case of J. H. Zarecor et al., vs. W. A. Provine et al., should be decided in favor of the defendants, whatsoever sums may have been advanced by the Presbyterian Board of Publication and Sunday School Work to defray expenses of said litigation, shall then be repaid to said Board out of the treasury of this Nashville Publishing House."

"*Resolved,* That the Presbyterian Board of Publication and Sunday School Work, of Philadelphia, be requested to assume the burden of all litigation affecting the titles to the property controlled by this Board and the manage-

ment of the business of the House, now pending and that may hereafter be instituted; and to give active attention to such litigation through a proper committee; and that they assume all the expense of such litigation so as to relieve the members of the Board of Publication of the Cumberland Presbyterian Church; and that this be done in a way to make it legally binding upon the Philadelphia Board of Publication and Sunday School Work, and that this apply to litigation both in the State and United States courts."

September 15, 1909.

September 10, 1909.

"*To the Board of Publication, Nashville, Tenn.*:

"DEAR BRETHREN: In view of a change in my plans and the possibility that I shall have to leave this section of the country before long, and in order that you may have ample time to make new arrangements so that the interests which are entrusted to you may not suffer, I hand you herewith my resignation as editor of *The Cumberland Presbyterian,* to take effect January 1, 1910; or, at such time, earlier or later as may best conserve the interests of all concerned.

"In taking this step I wish once more to express to you my sincere appreciation of the many kindnesses which have been shown to me and my deep regret at the necessity of severing relations which have involved so much of delightful association and co-operation in the work of our Lord and Master." Very cordially yours,

JAS. E. CLARKE.

"It was moved and carried that the Board do not accept Dr. Clarke's resignation; but that the office of Associate Editor of *The Cumberland Presbyterian* be created: that the appropriation for salary of editor and editorial work remain as at present; that the details of selecting the Associate Editor and other details be arranged by a committee of three appointed by the President. The Presi-

dent thereupon appointed as such committee, Dr. Wigginton and Messrs. Rice and DeWitt.

"It was moved and carried that the Secretary be directed to ask the Presbyterian Board of Publication and Sabbath School Work for an immediate answer to the resolution of this Board of April 15, 1909, calling on said Board to be responsible for expenses of litigation over the Publishing House."

We have often been criticised for the drastic manner in which we have written, in denouncing those who have attempted the destruction of the Cumberland Presbyterian Church. We present the foregoing record, taken from the official minutes of the Union Board of Publication to show that no "Unionist" has ever been wrongfully accused, and that the criticisms made of such were warranted.

This record of the Union Board of Publication, written into their minutes by their own Secretary, show a state of affairs that is even worse than has been charged against them.

Under date of June 22, 1904, we find this board, who were elected as Cumberland Presbyterians, having placed in their hands a sacred trust approving the course of J. E. Clarke, when he commenced to use *The Cumberland Presbyterian* and his position of power, to accomplish the extinction of the very Church, which was furnishing his bread and meat. Under date of April 8, 1905, we find the Union Board, ordering the expenses paid of four men who were evidently being sent to the Fresno Assembly as lobbyists, to assist in the work that was being done for the purpose of betraying the Cumberland Presbyterian Church into the hands of its arch-enemy, the Presbyterian Church, U. S. A. The charge was frequently brought against J. E. Clarke that he closed the columns of *The Cumberland Presbyterian* to those who opposed the "union" and opened them to those favoring the extinction of the Cumberland Presbyterian

Church. This charge J. E. Clarke has often denied. Under date of June 21, 1905, we find the record made by Unionists themselves, where a resolution was passed by the Board of Publication, closing the columns of the Church paper to the people that owned the Publishing House and paper, and in Section 5 of the same resolution, the columns were opened to those seeking the extinction of the Church, and surrender of its property to the Church's old-time enemy, the Presbyterian Church, U. S. A. Under the same date a motion was "unanimously carried" that the Publishing House print free of charge any literature that would further the cause of Union. Here was a body of men, entrusted with valuable church property, using that property to further a scheme that meant the destruction of the denominational existence of the very Church which placed these men in office. Under date of October 5, 1905, we find the Union Board instructing Editor Clarke, to conduct a careful plan of "union information." What they should have said was that this editor was conducting a careful campaign of "union mis-information" and request him to as far as possible obscure the truth in the future, the same as he had in the past. We also find them authorizing the editor to have printed at the expense of the Cumberland Presbyterian Church any matter of "special value in pamphlet form, to co-operate with the Committee on Fraternity and Union in the publication of such pamphlets, the expense of printing to be borne by the House." We then find this Union Board arranging with the representatives of the Presbyterian Church, U. S. A., for the transfer of the property of the Cumberland Presbyterian Church, even before the "General Assembly of the Betrayal," which met at Decatur, Ill., in 1906, had committed the last effort at destruction. Under date of November 14, 1906, we find this same board appropriating $2,500 of the money of the Cumberland Presbyterian Church, and placing it at the disposal of Editor Clarke, for employing agents.

Does not this entry in the minutes of the Union Board speak volumes?

Then we find the record where Dr. William Henry Roberts began to insist that the "loot of unionism" be turned over to the agencies of the Presbyterian Church, U. S. A., but the fear of additional litigation seemed to have restrained the Nashville board. Under date of September 19, 1907, we find the board that had been trusted by the Cumberland Presbyterian Church, donating the accounts on the books of the Publishing House to those who had attempted the destruction of the Church whose property they were using, and trying to confiscate for the benefit of the Presbyterian Church, U. S. A. Along towards the last the wails about the Philadelphia ring masters not putting up money to pay the expense of the litigation over the Publishing House, are almost pathetic. Then, too, we find the record that any money advanced by the Presbyterian Church, U. S. A., in its efforts to rob the Cumberland Presbyterian Church of its property *was to be refunded by the House.* Actually trying by every artifice known to legal procedure, to divest the Cumberland Presbyterian Church of a quarter of a million of dollars' worth of property, and after failure, divert enough of the funds of the Cumberland Presbyterian Church to pay the legal expenses of such efforts. We have denounced those who have left us as the "betrayers of the Cumberland Presbyterian Church" and we have denounced the Presbyterian Church, U. S. A., as being *ecclesiastical pirates.* We are willing for the world to read the record made by the Union Board of Publication, and then to pass judgment. The wrongs committed by that hypocritical element claiming that they were working solely "for the glory of God" is even blacker tnan has ever been charged.

THE CHURCH PAPERS.

When we begin to write the history of church papers of the Cumberland Presbyterian Church, we begin the darkest and saddest chapter in the history of our beloved denomination. There are two distinct periods in the history of the Cumberland Presbyterian Church, where the editor of the paper recognized by the Church, used the paper and his position in an effort to destroy and wreck the Church, he was supposed to serve and support. The first period was just previous to the meeting of the General Assembly at Elkton, in 1840, the last is too well known to need extended comment here. The recently attempted union is not the first time that the Presbyterian Church, U. S. A., has attempted by intrigue and conspiracy, to destroy the Cumberland Presbyterian Church.

The first paper ever issued, that was recognized as the official organ of the Church, was the *Religious and Literary Intelligencer,* which commenced publication at Princeton, Ky., in 1830, and was owned by the faculty of Cumberland College. Dr. F. R. Cossitt was editor and Rev. David Lowry, who owned the press, was assistant editor. The General Assembly met at Princeton, Ky., in 1830, the same as it had the previous year when it was first organized. The owners of the paper made a proposition to the Assembly that the paper be recognized as the official organ of the Church, the Assembly to have the authority to name the editor. In 1832 the paper was moved to Nashville, and the name changed to the *Revivalist,* with Rev. David Lowry and Rev. James Smith as owners and editors. Under the management of Lowry it was successful, his editorials were able and his spirit Christ-like. Before the year was out, Lowry sold his interest to Smith, leaving the latter sole manager of the paper. It is by no means certain that the Assembly of 1833, if left untrammeled would have chosen Smith as editor, but by manipulation the matter was passed

over and no action taken, the Assembly simply "accepted the situation." The business methods of Smith were abominable. He sent out the paper on credit, borrowed money in large sums, giving his brother ministers as security, and yet when he secured funds, instead of paying his debts, plunged madly into other enterprises. He also published a magazine, wrote and published his own books, was Stated Clerk of the General Assembly and Treasurer of various Church funds. In 1834 he changed the name of the paper to *The Cumberland Presbyterian*. When the Assembly met that year, Smith was hopelessly in debt, and laid the blame of all of his mismanagement on the Church, because the people did not patronize his paper. The Assembly resolved to do two things, first to raise twelve hundred dollars to be paid to Smith in exchange for unpaid subscriptions, and to endeavor to raise his subscription list to four thousand. The first resolution was carried out, but the latter was not fully accomplished. He undertook to reform the Church, and bend his brethren to his will, his criticism was stinging to such an extent that subscribers grew sore under his continued abuse, and many cancellations of subscriptions followed. His business management and neglect grew worse. He was absent from his office for months at a time selling books of which he was the author. During 1835 and 1836, the Assemblies renewed their efforts to secure new subscribers for the paper, but the subscription list continued to decline. In 1837 when the Assembly met, Smith resigned as editor, and stated in his resignation that when he was elected editor, that the Assembly was obliged to buy the press and paper and operate it as a church organ, and indemnify him for any losses which he had sustained. There is not a word in the records of the previous Assemblies to justify this claim.

The resignation of Smith was referred to a committee who reported two schemes for arranging for the publication of a paper, neither of which was feasible. It was then

proposed that the members of the Assembly would pledge themselves to collect unpaid subscriptions, make another effort to raise the subscription list to four thousand, and the Assembly to issue a circular calling on the Church to support the enterprise. When the Assembly of 1838 met, Smith asked to be continued as editor without conditions. That Assembly adjourned to meet at Elkton, Ky., two years later. In 1839, Smith commenced to write stinging editorials on the necessity of reforming the Church. The pastoral relation, pay of preachers, mode of raising money, and education of the ministry were his themes. He even went so far as to prophesy that there would be a secession from the Church, to the Presbyterian Church, U. S. A., where the "pay" for preachers was better. He predicted that all of the "leading men" of the Church would leave for other denominations, unless the reforms which he advocated were adopted. Different men in the Church began to reply to his severe denunciation. As there was no meeting of the Assembly in 1839, Smith called for a convention to consider the emergency, and his call was seconded. The meeting was held in Nashville, about the time appointed for regular meetings of the Assembly. Before the meeting of this convention, Smith's paper suspended publication on account of financial troubles. In his last editorial as in several previous ones, he declared he would never again serve the Church as editor, the last issue of his paper at Nashville, being dated April 30, 1839. Although not a delegate from his Presbytery to this convention, he was seated, and occupied a whole day in a set speech on the reforms which he advocated. Among other things he said: "The ministry of the Cumberland Presbyterian Church are a mass of ignorance, heresy and fanaticism." He charged that the General Assembly was guilty of lying and fraud. All of this was mild, compared to the wormwood, gall and venom which his private letters for the next few years poured forth. The convention passed resolutions in favor

of reform, and appointed a committee to arrange for a stock company to continue the publication of *The Cumberland Presbyterian*. The paper was to be issued from Lebanon, Tenn., with Rev. George Donnell as editor. It was decided to delay the publication of the paper until the fall meetings of the presbyteries. This was made necessary by the fact that Smith demanded such an enormous price for the subscription list of the suspended paper, that it was necessary to work up a new list. The committee which formulated this plan was composed of men whose character and standing was above reproach, namely, Hiram A. Hunter, J. S. McLain, Carson P. Reed, George Donnell, T. B. Wilson, Jesse Ford and George Williamson. Just before the fall meetings of the presbyteries, Smith's paper suddenly reappeared, being issued at Springfield, Tenn. Smith explained its reappearance as being necessary on account of the committee not buying his subscription list, and not providing at once a church paper. He made a bitter attack on the convention and denounced it as a clique, although it was called at his instigation. The committee replied that the convention had no power to arrange for a church organ, that they thought from Smith's own declaration that he was forever done with the paper, and that they did not buy his subscription list on account of his exorbitant demands. Further, that they neither sought nor desired a conflict, as Smith not only called the convention, but heartily cooperated, until he found they would not accede to his unreasonable demands for the sale of his subscription list. The controversy thus started grew fierce. Smith wrote letters by the hundreds, and visited nearly all the fall presbyteries in an effort to array the Church against the convention and the committee. Several presbyteries passed resolutions endorsing Smith and his paper and condemned the convention and committee. Richland Presbytery, and Columbia Synod, with Robert Donnell at their head, took sides with the convention, and requested their members not

to take Smith's paper. Secession, disruption, division and treason were the epithets hurled back and forth. Rev. Joseph Knight, of Illinois Synod, presented a resolution calling on the people to cease the strife, and let the next Assembly settle the matter as all lovers of Jesus Christ should do. The Lebanon committee decided not to issue a paper, and refer the matter to the next Assembly. All efforts at a peaceful solution were destroyed by the course of Smith's paper. In October, 1839, Rev. George Donnell, one of the purest and best men that ever lived in the Cumberland Presbyterian Church, wrote a private letter to John W. Ogden, assistant editor of Smith's paper, correcting certain false rumors then afloat that the Lebanon committee had declined to publish a paper. This letter, without any dates affixed was kept standing in the editorial columns of Smith's paper until the Assembly met in May, 1840. When the presbyteries began to meet in the spring of 1840, to elect commissioners to the General Assembly, Smith went to these meetings, and continued to stir up strife by attacks on the convention and the Lebanon committee. It became evident to thinking men of the Church, that it was approaching a crisis, and it seemed that a split in the coming Assembly was inevitable. Just at this period, when all hope of peace seemed gone, Dr. F. R. Cossitt, President of Cumberland College, issued a paper called *The Banner of Peace,* it being sent out free. In it he made powerful appeals for peace, and did not take sides in the controversy then raging. He opened the columns to all parties, even published an article from Smith which declared that the Church was in its death throes. True friends of the Church rallied, and many noble appeals for peace appeared in the columns of Dr. Crossitt's paper. To F. R. Crossitt is due the fact that the Church was not wrecked by its enemies in the Assembly of 1840. When that Assembly met it refused to recognize or condemn either Smith's paper, or the proposed Lebanon paper. Smith made exorbitant de-

mands, and in order to pacify him and his followers, that Assembly actually raised and paid to him, nineteen hundred dollars, and his receipt was spread on the minutes of the Assembly. Smith resigned as Stated Clerk of the Assembly, but although repeated demands were made on him for the records of the Church he refused to surrender them, until threats of legal process were made. A few years later he attempted to stampede the best ministers of the Church into the Presbyterian Church, U. S. A., but only one, John W. Ogden, followed him at that time. In a letter afterwards to Richard Beard, he admitted that he did not believe the doctrine of the Presbyterian Church, that he "was still a Cumberland Presbyterian, and still preached the whosoever-will doctrine." He also admitted that the "better pay" which he received in the Presbyterian Church, U. S. A., was what carried him over. In view of the events of the past few years, are we not justified in the belief that the Presbyterian Church, U. S. A., furnished this man with the money with which he started his paper at Springfield, for the purpose of wrecking the Cumberland Presbyterian Church. The last issue of Smith's paper was in May, 1840, the week preceding the meeting of the Assembly.

The Banner of Peace continued for awhile as the only Church paper. *The Ark* was started at Athens, Tenn., in 1841, by Rev. Robert Frazier. In 1843 the *Banner of Peace* was moved to Lebanon, Tenn. In 1850 it was consolidated with the *Ark* and moved to Nashville. It was purchased by the Board of Publication from Rev. S. P. Chestnutt in 1874, for $10,000.

In the fall of 1840, John Morgan began the publication of the *Union and Evangelist,* at Uniontown, Pa. It was moved to Pittsburg as the *Evangelist and Observer* in 1846, then back to Uniontown as the *Cumberland Presbyterian.* Morgan died in 1841, and he was succeeded by Milton Bird, as editor. The paper changed hands and location

frequently. It was finally acquired by Rev. J. B. Logan, of Alton, Ill., who was at that time publishing the *Western Cumberland Presbyterian.* The name of the consolidated paper was changed to the *Cumberland Presbyterian* and in 1874, it was purchased by the Board of Publication, at Nashville, for $13,000.

In 1850 Milton Bird commenced the publication of the *Watchman and Evangelist,* at Louisville. This paper was consolidated in 1859 with the *Missouri Cumberland Presbyterian,* published by Rev. J. B. Logan, at Lexington, Mo. After the consolidation its name was changed to the *St. Louis Observer,* and in 1861, was sold to the *Cumberland Presbyterian,* of Waynesburg, Pa. Rev. J. B. Logan then moved to Alton, Ill., when he again bought the *Cumberland Presbyterian* and consolidated with his Alton paper as stated above.

Rev. J. H. Wofford commenced the publication of the *Texas Cumberland Presbyterian,* at Tehuacana, Texas, in 1873, and the next year sold it to the Board of Publication, at Nashville, for $3,000. Later, another paper by the same name was started in Texas, but did not last any great length of time. A paper called *Our Faith* was started at Alton, Ill., in 1875, and was afterwards consolidated with the *St. Louis Observer.* It seemer to be the general plan at that time to start church papers for the purpose of unloading them on the Board of Publication. The *Pacific Observer* was published in California for a short time, and a paper called the *Central Cumberland Presbyterian* was published at Owensboro, Ky., by the Rev. Jesse Anderson.

At one time there were seven Cumberland Presbyterian Church papers being published, and in order to get all the news, it was necessary for a minister to spend fifteen to twenty dollars per year to keep posted on the general news of the Church. We have endeavored to trace the lineage and ancestry of the present Church paper known as *The Cumberland Presbyterian.* The consolidated papers were

operated under the name, *Banner-Presbyterian*, but that name proved unsatisfactory and the name was finally changed to *The Cumberland Presbyterian*. The editors of the paper were as follows: Rev. J. R. Brown until 1885, Rev. D. M. Harris until 1890, Rev. J. M. Howard until 1896, Rev. Ira Landrith until 1904. On January 1, 1904, Rev. James E. Clarke, became editor of the paper. The records of the Board of Publication show that immediately after Clarke assumed the office, the paper was made a vehicle in his hands to destroy, if possible, the very Church which owned the paper and paid Clarke the money that furnished his meat and bread. His course on the union question was even worse than that of the Rev. James Smith, sixty-five years before. The names of these two men will go down in the history of the Cumberland Presbyterian Church as being its bitterest enemies, and who proved themselves untrue and recreant to every trust placed in them Both worked with the same end in view, the destruction of the Cumberland Presbyterian Church, in the interests of the Presbyterian Church, U. S. A. The minutes of the Board of Publication show that Clarke closed the columns of the Church paper to those who opposed the attempted union and opened them to any and all that favored union, and he was authorized to do so by the Board of Publication. All the news that appeared in the columns of the Church paper from January, 1904, until February 23, 1910, was colored so that it would advance the cause of unionism, and prove as destructive as possible to the Cumberland Presbyterian Church. On February 23, 1910, the paper again passed into the hands of honest and truthful Cumberland Presbyterians, with Rev. A. N. Eshman as editor *pro tem.*

INDEPENDENT CHURCH PAPERS.

This history would be incomplete, should we fail to chronicle events of recent years and their close connection with

the independent church papers which have so ably served the Cumberland Presbyterian Church during the times that tried men's souls. The *Texas Cumberland Presbyterian* was brought out by Rev. S. C. Lockett, and was during its short career a splendid defender of the "faith."

As far back as 1904, those who stood for the perpetuation of the Cumberland Presbyterian Church and its precious doctrines, realized that it would be a one-sided fight, because the only church paper that was alleged to be published in the interest of the Cumberland Presbyterian Church, was in the hands of the enemy, and that it was being used as an instrument to accomplish the extinction of the church to which the paper belonged As a result of the great needs of the church at that time, the *Cumberland Banner* was brought out. It has proven to be something new in church journalism. In discussing matters of vital interest to the welfare of the Cumberland Presbyterian Church, it did not do so in a vague, indefinite way. Its language was plain and it called things by their everyday name. It did not put on Sunday clothes just because it represented a great church, and go about its mission with stiff formality, and advocate sky-scraping theories and indulge in stereotyped ecclesiastical expressions in the discussion of things pertaining to who live on this mundane sphere. Its history is a remarkable one, for it sprang from an obscure beginning, to a prominence that few church journals have ever reached. It had a vigor of expression that caused stiff-necked D. D.'s to sit up and take notice, and startled wrongdoers with its sledge-hammer blows in the defense of right. Its early history is best told by the man who brought it out, and started it on its mission of defense of the Cumberland Presbyterian Church.

The Cumberland Banner.

BY REV. A. M. BUCHANAN, MOBERLY, MO.

Feeling that the Church had about lost its own organ, the *Cumberland Presbyterian,* a strong demand was made by many members of the Church for another paper, by means of which, the membership of the Church might be given correct information regarding the conspiracy to wreck the Church. Much correspondence took place among various ministers and lay members of the Church on this subject. This led to special correspondence between Rev. A. M. Buchanan, of Moberly, Mo., and Rev. A. N. Eshman, of West Point, Miss. On this subject Brother Buchanan wrote: "We must have a church paper, and if no one else will start it, we will do so, and do the best we can with it." The answer came back and in substance said: "Get out your first number as soon as you can. I am sending out the enclosed circular letter requesting that the names of subscribers and money be sent to you." This occurred in April, 1904. After some consultation and correspondence the name *The Cumberland Banner* was proposed by Rev. W. T. Dale, and it was adopted. The question of financing the enterprise was the subject of much earnest consideration and consultation on the part of a number of ministers, who held two meetings at the home of Rev. A. M. Buchanan. It was decided to take subscriptions to pay for the first issue. The following subscribed ten dollars each: Rev. J. L. Routt, F. E. Haynes (flopped later on), J. A. Poteet, A. M. Buchanan. Rev. A. N. Eshman subscribed at this time, and again later on. At this last meeting at the home of Rev. A. M. Buchanan, it was decided to start it as a monthly paper of twelve pages, and the subscription was placed at fifty cents per annum. About this time it was arranged to secure the services of Rev. J. W. McGhee as editor. He did most of the editorial work for the first three or four

months, but then weakened, withdrew and went North. The first number was dated April, 1904, published by Rev. A. M. Buchanan, Moberly, Mo. However, it was not really printed until May 2, 1904. Rev. A. M. Buchanan was standing by the press when the first sheets came off, and taking the first twelve copies tied them with a string into a neat bundle, and to this time the string has never been untied. The bundle is still in the hands of Rev. A. M. Buchanan, and labeled, "First twelve papers printed May, 1904." When the first issue was brought out, five thousand copies were printed, and two weeks later the second issue was brought out and two thousand copies were printed. A supply of the second issue was carried to the General Assembly at Dallas, Texas. The *Cumberland Banner* was published at Moberly, Mo., for the first six months. When the Council met in St. Louis, Rev. A. M. Buchanan met and had several conferences with Mr. T. A. Havron, and as a result transferred the paper and subscription list to Mr. Havron. It was moved to Jasper, Tenn., where it was issued as a weekly paper. Among the contributors to the first number were Rev. J. L. Hudgins, Rev. W. T. Dale, Rev. H. P. Bone, T. M. Hurst (afterwards flopped) and others. After removal to Jasper, Tenn., the paper under the management of T. A. Havron began a double struggle, one for existence, the other with the Presbyterian Church, U. S. A., which at that time was just commencing to take the Cumberland Presbyterian Church by the throat for the purpose of throttling it. Its subscription list and business soon grew to such proportions that the facilities at Jasper were found inadequate to properly care for it. It was then moved to Tullahoma, Tenn.

T. A. Havron is still the editor of this paper. After it was removed to Tullahoma, the name was changed to *The Cumberland Presbyterian Banner.*

The McGee Observer.

Just before the "union craze" struck the Cumberland Presbyterian Church with its blighting influence, the idea of starting a Presbyterial paper originated with some members of McGee Presbytery. At first it was only a four-page paper, the first issue appearing in March, 1903. The paper was sanctioned by the Presbytery, and G. D. Willingham, who was supposed to be a Cumberland Presbyterian, was appointed as editor in connection with Rev. A. M. Buchanan. Rev. Willingham concluded to go to Oklahoma, and in April, 1904, Rev. A. M. Buchanan secured full control, and just in time to prevent it from falling into the hands of the unionists. During the first six months of its history, it was silent on the union question. From April 25, 1904, to the present time, it has been under the sole control and editorship of Rev. A. M. Buchanan. Under the administration of Rev. A. M. Buchanan it has not been silent on the union question, but in thunderous tones has condemned and denounced in no uncertain language the blackest crime of the past century. In 1905 the *McGee Observer* was adopted as the official organ of the Synod of Missouri, and has continued in that capacity up to the present. To read its pages, one realizes at once, that the *McGee Observer* and its able editor are "from Missouri."

The subscription list is growing, and the paper is growing in influence every day.

Sunday School Literature.

Our Sunday school literature has had a peculiar history. At first it was owned by private parties, but as the church grew, these publications were acquired by the Board of Publication. Among the periodicals thus purchased, were *The Gem, Rays of Light, Bible Study, Sunday School Work, Comments, Missionary Gem* and *Our Lambs*. Our Sunday school literature had a large circulation, and was a

source of considerable revenue, until the hands of the Presbyterian Church, U. S. A., clutched the throat of the Cumberland Presbyterian Church, in an effort to destroy and rob that Church of its property.

After the "betrayal" at Decatur, Ill., in 1906, the Union Board of Publication abandoned the publication of Sunday school literature, and commenced to use the predestinarian literature printed at Philadelphia by the Presbyterian Church, U. S. A.

When the Synod of Tennessee of the Cumberland Presbyterian Church met at Lewisburg, Tenn., in October, 1906, the Church was without denominational literature, and was using syndicate literature issued from houses at Philadelphia, Chicago, Cincinnati and Nashville.

Just before Synod opened there was a conference between T. A. Havron, Hon. Jos. H. Fussell and R. L. Baskette, in which the question of denominational literature was discussed. It was agreed at that conference that Hon. Jos. H. Fussell should draw a resolution, requesting the Synod to appoint a Committee of Publication, and that this Committee be authorized to bring out Sunday school literature under the authority and in the name of Tennessee Synod of the Cumberland Presbyterian Church. The resolution named the committee which was as follows: Joe H. Fussell, T. A. Havron, Frank Slemons, J. H. Zarecor, W. L. Danley, S. A. Cunningham, Rev. J. R. Goodpasture and R. L. Baskette. The first meeting of the committee was at the office of Hon. J. H. Zarecor at Nashville. The committee was in session five or six hours. The disorganization of the Church and Sunday school at that time was so great that the committee was hardly able to determine whether it would be advisable or not to commence the printing of denominational literature. The committee was without capital and Synod had placed an injunction upon the committee that no financial obligations were to be incurred. Finally a motion was made that a subcom-

mittee be appointed, composed of R. L. Baskette, J. H. Zarecor and Frank Slemons. This sub-committee met in the lecture-room of the Addison Avenue Cumberland Presbyterian Church, shortly after it had been surrendered by the Unionists. Rev. J. R. Goodpasture was present by invitation. After prayer for light and guidance by each one present, the sub-committee commenced to work out their plans. It was near midnight before the committee adjourned, but the preliminary work for the rescue of our Sunday school literature from the wreck and ruin of Unionism was completed. The launching of the enterprise was based entirely on faith and the stability and perpetuity of the Cumberland Presbyterian Church. The sub-committee signed a contract with Rev. J. R. Goodpasture as Editor and Business Manager at a salary of $1,500 per year. The contract stipulated that if the venture did not prove a financial success that any loss was to be Rev. Goodpasture's loss, and that the profits, if any, were to go to Tennessee Synod. It was under these conditions that the literature was again put into circulation. The committee did not know whether they would be able to sell 500 or 5,000 quarterlies. It was a plunge in the dark based upon faith. The first literature under this arrangement made its appearance January 1, 1907, and the enterprise has sustained itself, regardless of the fact that it was printed under contract, and the literature sold at the same low price at which the Publishing House had sold literature before the Union trouble. The literature was issued under the direction of Tennessee Synod until January 1, 1909, when the business again passed into the hands of the present Board of Publication of the Cumberland Presbyterian Church. All of the literature is now being printed in our Publishing House at Nashville.

THE PUBLISHING HOUSE.

The question of the Cumberland Presbyterian Church owning a publishing house began to agitate the minds of

thinking men of the Church as far back as 1858. When the General Assembly of that year was in session at Huntsville, Ala., the Committee on Publication, among other things recommended:

"The Assembly shall appoint seven commissioners, who shall be authorized to receive propositions from various points with a view to the establishment of a general book depository and store, and ultimately, if the prospects should justify, *a house of publication*."

In 1869, the Board of Publication in their report to the Assembly advised against anything like a permanent investment, looking to the establishment of a publishing plant.

In 1871, the first book store was opened in Nashville, under the management of W. E. Dunaway, and the following year the board appointed Rev. T. C. Blake as its Financial Agent, to raise funds for the permanent establishment of a publishing plant. As a result of Dr. Blake's efforts $7,897.37 was raised, and that faithful and staunch Cumberland Presbyterian received for his services the sum of $650 as Financial Agent, and $100 as "Book Editor." From this small beginning grew the present magnificent publishing plant now owned and operated by the Board of Publication of the Cumberland Presbyterian Church. Forty-seven years after the labors of Dr. Blake in raising this amount ended, we see the management of the Publishing House so conducting its business affairs, as to effectively absorb all the revenues of the plant in exorbitant salaries and an abominable credit system, extended to those who support their policies, and shield them from interference by the General Assembly.

After paying all expenses, $7,107.37 was left of the amount raised by Dr. Blake, and the board invested it in bonds, to be held until a sufficient amount of money could be raised to justify commencing to erect a publishing plant. In 1874 the independent church papers were bought up

and consolidated. With the papers came the machinery and type, which was set up in a rented building in Nashville, and thus the first real start towards a publishing plant was made. The board became so heavily involved in debt, that in 1873 and 1874 they used $2,482.50 of the fund raised by Dr. Blake.

In 1875, the board reported to the Assembly, that a proposition had been made to the board, to sell them a house in Nashville, on long time, but no action was taken. In 1878, the board again recommended that the Assembly take steps looking to the erection of a house, but that Assembly refused to take such action. Again, in 1888, the matter was brought before the Assembly in a resolution. The Assembly decided that the matter should be presented to the Church through the paper, and authorized the Board of Publication, to receive any bequests or gifts that might be made. In 1889 the matter was again placed before the Assembly, and authority to raise not less than $30,000 or more than $50,000 was asked for. That Assembly authorized the board to purchase a suitable lot, and to as rapidly as possible proceed to erect a suitable house thereon. In 1889 the board made a very lengthy report to the Assembly, and in an exhibit showed that it was cheaper to float bonds and erect a plant, than to conduct the publishing business of the Church in a rented building.

There was a proposition from Evansville, Ind., making offers to have the publishing plant erected in Evansville. The Assembly appointed seven commissioners, to give notice that propositions would be received looking to the establishment of a publishing plant. Propositions were received from Evansville, Ind.; Lincoln, Ill.; Louisville, Ky., and Nashville, Tenn. Nashville proposed to raise $10,000 for the purchase of a lot, and the commissioners decided to locate the publishing plant at Nashville. This ten thousand dollars and the remainder of the money raised by Dr. Blake in 1872, was used to purchase the lot on

which the Publishing House now stands, the purchase being made on November 21, 1889. Some of the heirs made a complaint as to the price paid, and four hundred dollars additional was paid them. The Assembly of 1890 authorized the Board of Publication to issue $50,000 in bonds, for the purpose of securing funds with which to erect a publishing house. These bonds were issued and sold as the funds were needed. During the year 1890, the board commenced the erection of the present Publishing House. The late Col. W. C. Smith, who passed away while leading the First Tennessee Regiment in a charge during the war in the Philippine Islands, was the architect, and Hughes & Rives, of Nashville, were the contractors who erected the building. The mechanical department was completed by May, 1891, and the balance of the building by February, 1892. When the Assembly met in 1892, the board reported that the total investment including the lot was $81,603.57. In 1894, $5,003.28 was paid on the indebtedness, leaving the floating debt at that time, $28,000 and bonded debt $48,500, a total indebtedness of $76,500. The claim has been set up by those who have left us, that under their wise and prudent management that they paid off the indebtedness of the Publishing House. I am now in position to deny this emphatically, as the records in my hands clearly disprove such statements. During the last twenty years the Board of Publication has received frequent bequests, in the way of lands, bonds and money, and frequently some of the outstanding bonds were donated to the Board of Publication. In this way the indebtedness was gradually reduced until in 1906, it was reported to the Assembly as being $27,736.22.

During the twenty-eight years that the present Publishing House has been operated, the Cumberland Presbyterian Church has not received one dollar of its profits. Since 1906, and up to the time that it was surrendered to the Board of Publication appointed at Dickson, Tenn.,

in 1907, which surrender occurred on February 23, 1910, the indebtedness was greatly increased. This was due to improper business management, and an effort on the part of the Union Board of Publication to so entangle its affairs with the Presbyterian Board at Philadelphia, so as to make its recovery by Cumberland Presbyterians impossible. The following tabulated statements, the figures of which are taken from the annual reports of the Union Board of Publication will show the extent of mismanagement:

Year.	*Debt.*	*Volume Business.*	*Profits.*
1906	$27,736.22	$151,780.74	$19,363.01
1907	34,885.23	171,315.06	.....
1908	37,851.19	175,599.20	6,134.44
1909	44,771.79	170,464.96	6,389.09

No statement of any profits was made for the year 1907, at which time the Assembly of the Presbyterian Church, U. S. A., met at Columbus, Ohio. The excitement over the consummation of the alleged union would naturally make that Assembly overlook the fact that no accounting had been made of any profits that year. As compared to 1906 report covering business during the year preceding the alleged "Union," the following figures will indicate the extent of extravagance:

Year.	*Decrease in Profits*	*Increase in Debt*	*Inc. in Volume of Business*
1907	$19,363.01	$7,149.01	$19,534.32
1908	13,228.51	2,965.96	23,819.14
1909	12,273.92	6,920.50	18,684.90
Totals	$45,565.44	$17,034.47	$62,038.36

The total decrease in profits in three years as compared to 1906, is $45,565.44 and at the same time the total increase in indebtedness was $17,035.47, showing indicated losses as compared to 1906, of $62,600.91. At the same

time the statements of the Union Board of Publication show that the volume of business during this period of losses and increased indebtedness, had actually increased $62,038.36.

The element that was turned out of the Publishing House by the just and righteous decrees of the Supreme Court of Tennessee have made some very extravagant claims about building up the publishing plant, and alleged that they had made great personal sacrifice. The very records which they prepared and left behind, deny their claims emphatically. Old men and women of the Cumberland Presbyterian Church, long since dead, gave of their lands, bonds and money, to pull the Board of Publication out of the financial wreck and ruin in which it was always involved. They who have claimed to have built it up, gave nothing, but like parasites have for long years been fastened on the treasury of the Publishing House.

In submitting this historical paper on the subject of "Publication" to the Eightieth General Assembly, your committee begs leave to say that they have made careful and extended research for facts, and have endeavored to be fair and only chronicle those facts gleaned from various sources and histories of the Cumberland Presbyterian Church.

In the bonds of our beloved Zion, we submit ourselves,

Your brethren in Christ,

R. L. Baskette, Chairman,
Rev. A. N. Eshman,
W. E. Dunaway.

REV. J. M. WYCOFF
SULLIVAN, ILL.

HISTORY OF THE BOARD OF MINISTERIAL RELIEF OF THE CUMBERLAND PRESBYTERIAN CHURCH FOR THE CENTENNIAL TO BE HELD AT DICKSON, TENN., MAY 1910.

J. W. WYCKOFF.

In the early history of the Cumberland Presbyterian Church, the care of the dependent supernatural ministers and their families was left in most part to the presbyteries and local congregations. However, some specific cases were brought to the attention of the General Assembly of 1832, when the following resolutions were passed:

Whereas, This General Assembly has learned that the Reverend Samuel M'Adoo, our oldest preacher and one of those who aided in the constitution of our church, is now living in Illinois, and knowing that he is old and afflicted and in circumstances quite necessitous;

Resolved by this General Assembly: That Rev. John Barbour, Sr., endeavor to learn the true condition of this aged father, and report to the next General Assembly and that this General Assembly feel bound to support him, if need be, as long as he lives.

At the General Assembly of 1833, which met at Nashville, Tenn., the Rev. John Barbour, Sr., reported the needy condition of Rev. Samuel M'Adoo and that he had raised for this venerable father $107.06.

At the General Assembly of 1834, which met at Nashville, Tenn., the family of Rev. McLinn was reported as needy, and the Assembly instructed their Committee to solicit money for this family and for Rev. Samuel M'Adoo.

At the Assembly of 1835, which met at Princeton, Ky., this Committee reported that they had collected and paid to the family of Rev. McLinn the sum of $120.00 and had collected and paid to Rev. Samuel McAdow $105.00.

This action of the General Assembly and the work of their committee, gave rise to the following preamble and resolution, which was adopted at the General Assembly in 1836, which met at Nashville, Tenn.:

Whereas, it is a fact, that there are those among the ministers of the Cumberland Presbyterian Church who have spent the strength and vigor of their manhood in the arduous work of preaching the gospel, and have now reached the age of infirmity and circumstances of dependence and may be without substantial sustenance for themselves and those necessarily dependent upon them; and

Whereas, it is both reasonable and highly probable that such will continue to be the case; and

Whereas, it has been divinely ordained, that those who preach the gospel shall live off the gospel; therefore,

Resolved, That it is the duty of the church to provide for the relief of the destitute superannuated ministers.

Resolved, That it is desirable and earnestly requested, that the stated clerks of presbyteries report the action of the same to the stated clerk of the General Assembly, and that he report the aggregate collected annually.

This deliverance and resolution was reaffirmed by the General Assembly of 1880, which met at Evansville, Ind. The Presbytery of Hiwassa, now Knoxville Presbytery, sent a memorial to the General Assembly raising the question of the advisability of this work being done through a central board. This memorial was finally submitted to a special committee, consisting of two ministers, viz.: Rev. R. H. Caldwell and Rev. W. J. Darby, and two ruling elders, viz.: W. F. Nesbit and B. Bransford.

This committee submitted the following report:

"It is our opinion that there are comparatively few cases in our church where men of frugal habits have spent their lives exclusively in the gospel ministry are found to be in want in old age. But there may be a few faithful ones, who for reasons not understood, are left in advanced life without

means of support, and it should be a pleasure to the church to provide for them and that you appoint a permanent committee of two ministers and two elders who shall have supervision of this work as your agents."

This report was referred to another committee consisting of ministers T. S. Love, W. T. Ferguson, Willis Smith and A. J. Swain, and ruling elder G. W. Farris. From their report the General Assembly, which met at Austin, Texas, May, 1881, located the board at Evansville, Ind., and named the following persons who should compose the membership of this board, viz: Rev. W. J. Darby, of Evansville, Ind.; Rev. J. E. Jenkins, of Princeton, Ind.; Rev. J. S. Grider, Bowling Green, Ky.; B. Bradford, Owensboro, Ky.; Dr. G. W. Ralston, Evansville, Ind.; W. F. Nesbit, Evansville, Ind. In the summer of 1881 these men met at Evansville, Ind., and organized by electing Dr. G. W. Ralston, president; J. S. Grider, vice-president, and S. B. Sansom, corresponding secretary and treasurer. Three members of this board to constitute a quorum. This board was declared to be the Board of Ministerial Relief of the Cumberland Presbyterian Church and located at Evansville, Ind., and whose mission should be the soliciting of money, endowments and other necessary means to take care of the superannuated ministers, their widows and their orphan children of the Cumberland Presbyterian Church.

Then, according to the action of the General Assembly at Austin, Texas, May 1881, the Board made an application to the Secretary of State, of the State of Indiana, for a charter, which was granted, and the board was duly chartered as the Board of Ministerial Relief of the Cumberland Presbyterian Church, and whose mission and duty it is to care for the superannuated ministers, their widows and orphan children of The Cumberland Presbyterian Church.

This Board reported to the General Assembly, which met at Huntsville, Ala., May, 1882, that they met, organized, procured a charter and had collected from the various con-

gregations the sum of $598.61, whereupon the Assembly adopted this report. At the General Assembly which met at Kansas City, Mo., May, 1889, Rev. J. H. Miller was elected corresponding secretary of the board. He held this office for three years without compensation. At the General Assembly which met at Memphis, Tenn., Rev. J. H. Miller resigned the office of corresponding secretary and Rev. W. J. Darby was elected in his place.

THE THORNTON HOME.

One Mrs. E. Thornton, of Petersburg, Ind., and a member in good standing of the Cumberland Presbyterian Church at Petersburg, Ind., and for the interest she had for her church at large, appropriated of her own money $6,500, and with this sum of money bought ten acres of ground and a three-story frame building upon it, in the City of Evansville, Ind., and furnished the same ready for occupancy. Then on November 27th A. D. 1890, did by the free will of her own bequeath it to the Board of Ministerial Relief of the Cumberland Presbyterian Church, to be used as a home for the superannuated ministers, their widows and their orphan children of the said Cumberland Presbyterian Church. Then the Honorable J. E. Williams, of Evansville, Ind., acting for the said Mrs. E. Thornton, turned over the deed and key of the home, and all the property thereof to Dr. W. C. Ralston, president of the Board of Ministerial Relief of the Cumberland Presbyterian Church. The following table will exhibit the work done by the board for twenty years, commencing with 1882 and ending with 1901:

Year	Receipts	No. of Beneficiaries	Salary Cor. Sec'y-Treas.	General Expense	Paid to Beneficiaries
1882	$ 598.61	4	$ None	$ 29.80	$ 140 50
1883	419.89	12	None	41.75	540.00
1884	782.48	16	None	8.00	792.05
1885	3,952.07	25	None	41.94	1,764.35
1886	3,933.28	26	100.00	71.91	2,473.70
1887	5,686.29	45	300.00	133.49	3,822.00
1888	6,040.61	59	300.00	143.58	4,806.04
1889	9,527.17	74	400.00	688.52	6,556.58

Bear	Receipts	No. of Beneficiaries	Salary Cor. Sec'y-Treas.	General Expense	Paid to Beneficiaries
1890	10,306.35	80	500.00	669.10	6,802.76
1891	10,867.72	87	1,000.00	1,477.06	6,999.94
1892	10,392.44	88	1,200.00	1,024.04	7,414.99
1893	10,138.15	100	1,300.00	768.60	7,599.64
1894	9,639.19	101	1,300.00	1,064.04	6,753.33
1895	11,122.23	96	1,000.00	1,046.31	7,693.67
1896	11,302.76	107	950.00	1,137.56	8,581.24
1897	10,726.65	110	662.50	880.17	8,355.86
1898	7,468.53	104	1,025.00	557.40	4,680.62
1899	11,865.21	99	1,025.00	672.37	7,757.93
1900	10,074.70	106	1,025.00	827.94	7,645.25
1901	10,939.79	105	1,025.00	638.97	7,697.88

In the minutes of the General Assembly of 1906, page 9, appendix 2, is another tabulated table, but arranged altogether different from the one above. This table goes back to 1882 and ends with 1906. This much is here given:

In 1904 when the merger with the Northern Presbyterian Church was being agitated, twelve hundred and nineteen congregations contributed to the Board of 1905, $1,140.00, and in 1906 only nine hundred and forty congregations. This board in its report to the General Assembly, which met at Decatur, Ill., May 17, 1906, says, in submitting our twenty-fifth annual report, "we are gratified to observe that interest in the cause of Ministerial Relief and the welfare of the aged veterans of the church and the widows of those who have fallen in the work, continues throughout the entire church." Yet the above figures deny this statement as stated above in the year of 1906. The nine hundred and forty churches, twelve Sabbath Schools, three Christian Endeavor Societies and fifty individuals contributed only $7,834.66, while in 1895, when our church was not disturbed, there were one thousand three hundred and thirty-six congregations contributing $16,537.00. The board in the year of 1906 had upon their roll ninety-four beneficiaries, thirty-nine ministers, fifty-three widows and two orphan families, nine of these having died during the year. A total amount received from all sources with amount on hand was $14,093.55. Of this amount $9,182.55 was disbursed,

$3,110.00 transferred to the endowment fund and the balance on hand of $1,801.00 this made the total endowment fund for 1906 $34,955.67, added to this $10,000.00, the value of the Thornton Home, makes the total assets of the board $44,955.67. On the 24th day of May, 1906, the Moderator of this General Assembly in opposition to one hundred and six delegates in that Assembly and one hundred and thirty-seven majority of the Cumberland Presbyterian Church and under a solemn protest with an injunction of the civil court upon them, adjourned sine die, and suffered themselves to be merged into the Northern Presbyterian Church. All the members of the board of Ministerial Relief, except Dr. W. G. Ralston, of Evansville, Ind., president of the board, renounced the communion of the Cumberland Presbyterian Church and unlawfully seized upon the $44,955.67 belonging to this board and took it with them into the Northern Presbyterian Church, whereupon the 76th General Assembly of the Cumberland Presbyterian Church, after having been refused their own house of worship, went to the Grand Army Hall in the City of Decatur, Ill., on the 24th day of May, 1906, and with one hundred and six commissioners continued the business of the General Assembly of the Cumberland Presbyterian Church, with Rev. J. L. Hudgins, of Union City, Tenn., as Moderator, and Rev. T. H. Padgett, of Memphis, Tenn., Stated Clerk. It became a part of the business of this Assembly to fill the vacancies of the Board of Ministerial Relief. They appointed Rev. R. J. Miller, of Petersburg, Ill;, Rev. J. H. Milholland. of Charleston, Ill., and Rev. J. M. Wyckoff, of Sullivan, Ill.

In the organization of this temporary board, Rev. R. D. Miller was elected president; Rev. J. H. Milholland, corresponding secretary and Rev. J. M. Wyckoff, treasurer. With our church disrupted and demoralized on account of the union, it did not seem that this board could accomplish anything. There were eleven beneficiaries who remained

loyal to the church of their choice, who had to be cared for. These bore their privations with the greatest fortitude until aid could be procured for them. Therefore, in Rev. J. H. Milholland's report as secretary of the Board to the General Assembly which met at Dickson, Tenn., May, 1907, it shows that the total cash offering for the year was $611.76, being more than was collected in the year of 1882, which was only $598.61; or of the second year 1883, $419.89, and nearly equals that of the third year 1884 of $782.43. Therefore, when we turn again to our beneficiaries, we find God and the Cumberland Presbyterian Church had not forsaken them. The Committee on Ministerial Relief at the General Assembly, Dickson, Tenn., in May, 1907 said: "Those faithful men of God were no doubt spared just for this time that their counsels and prayers might strengthen and encourage us. To care for them is no burden or hardship, but a privilege and should prove a means of grace to every one. Those old servants were in many cases abused and even threatened and were insulted with offered bribes, but they refused to stultify their conscience and violate the conviction of truth, by going into the Presbyterian Church, U. S. A."

The committee further said, "That all of the Board of Ministerial Relief had left the Communion of the Cumberland Presbyterian Church and have united with the Presbyterian Church, U. S. A., except Dr. G. W. Ralston, and as he is the only member left, the Assembly was recommended to fill the vacancies caused by the apostasy of these men." The temporary board recommended the following persons to fill the vacancies, to-wit: Rev. E. M. Johnson, of Mattoon, Ill.; Rev. W. M. Freeze, of Greenville, Ill.; Rev. J. L. Goodknight, Lincoln, Ill.; Rev. G. W. May, Owensville, Ind.; Rev. J. H. Milholland, of Charleston, Ill.; Rev. J. M. Wyckoff, Sullivan, Ill.; Rev. J. A. Hill, Anna, Ill., and R. D. Miller, Petersburg, Ill.

The Assembly ratified the recommendations of the board.

Rev. J. H. Milholland in his report to the General Assembly which met in Corsicana, Texas in May, 1908, says in regard to the beneficiaries of the board, that Rev. J. J. Armor, B. K. Taylor, and A. W. Saye had entered into that rest that remaineth to the people of God.

But as in the apostolic band one proved to be unworthy, likewise it was so with one Rev. H. J. Ray, contradictory of his recent devotion to the Cumberland Presbyterian Church forsook the hand that had fostered him by joining the Presbyterian Church, U. S. A., and with sophistry and evasions of the truth in the public press makes him an object of pity, rather than contempt. Yet in all this we return to the eighteen loyal men and women who would rather die than to forsake the church which had been their spiritual home.

A LEGAL DEMAND.

On October 3rd, 1907, a formal legal demand was made upon the former secretary and treasurer of the board, Mr. S. B. Sanson, and all concerned for all money, mortgages, notes, books, bonds and papers and the control of the property known as the Thornton Home and all other property, documents or assets including the endowment fund which has been contributed for the use and the control of the Board of Ministerial Relief of the Cumberland Presbyterian Church. In January, 1908 the Thornton Home was destroyed by fire, and from indications it seemed to be the purpose of those who had abandoned the Cumberland Presbyterian Church by having renounced the communion of this church by joining the Presbyterian Church U. S. A., to confiscate the insurance on the Home amounting to $6,300 and invest the same in a new location and deed the property to the Presbyterian Church, U. S. A. Hence in February, 1908, a formal legal notice was served on the company insuring this home through their agent at Evansville, Ind., restraining the company from paying the insurance money

to any person or organization except to the Board of Ministerial Relief of the Cumberland Presbyterian Church. Notice was received from the company that the money would be paid to those now holding the policy, unless legal process was instituted before April 2, 1908.

Therefore, on March 10th, Dr. G. W. Ralston, the president of the board, or if need be, Rev. J. H. Milholland, secretary of the board, or Rev. J. M. Wyckoff, treasurer of the board, was empowered to employ legal counsel and institute proceedings before the civil courts at once for all the property which at any time had been committed to the Board. Through Judge William Reister, of Evansville, Ind., the legal proceedings were instituted. Your present board was ridiculed before the civil courts and a declaration was made by those who confiscated this property that we were not competent to receive and disburse money coming to us.

The following members were recommended to this General Assembly for election as follows: Dr. G. W. Ralston, Rev. J. H. Milholland, and Rev. J. M. Wyckoff to serve three years, Rev. E. M. Johnson, Rev. G. W. May and Dr. J. L. Goodknight to serve two years. Rev. J. A. Hill, Rev. R. D. Miller and Rev. W. M. Freeze to serve one year. Then according to the plan of the Assembly and board, the board nominating and the Assembly electing the Rev. A. C. Biddle, of Kentucky to succeed Rev. W. M. Freeze, Judge William Reister to succeed Rev. R. D. Miller and Rev. J. A. Hill to succeed himself. Rev. J. H. Milholland, corresponding secretary collected $859.33, which was $247.59 over last year's collections. At the General Assembly which met at Bentonville, Ark., May, 1909, Rev. J. H. Milholland, corresponding secretary of the board reported the following beneficiaries who had been called from labor to rest and who had a triumphant entrance in the City of God, viz.: Rev. Dr. Chaddick, of Gilmer, Texas; Rev. J. S. Laird, Laird, Miss.; Rev. S. H. Holmes, Savannah, Tenn.;

Rev. I. L. Thompson, Smithville, Tenn., and the wife of Rev. W. H. H. H. King, Minola, Texas.

The time for which Rev. E .M. Johnson, Rev. G. W. May, and Rev. J. L. Goodknight were elected members of this Board expired with the meeting of this Assembly, hence they were recommended and were each one elected by the General Assembly to succeed himself.

The case of the board this year in reference to the insurance money on the Thornton Home, the insurance company being of the State of Iowa, placed the case in the Federal District Court at Indianapolis, Ind., and the insurance money in the hands of the court awaiting the decision of the Supreme Court of the State of Indiana.

This year the corresponding secretary reported the sum of cash on hand and collected for the year $1,193.76 offering not through the board was $274.87, making a total of $1,468.63, and $609.30 more than was collected last year.

At the meeting of the Board in June, 1909, Rev. J. H. Milholland was elected recording secretary of the board and Rev. J. M. Wyckoff, corresponding secretary and treasurer, and while the Centennial Anniversary of our church was approaching, the board felt it their duty as well as a privilege to make a special effort to increase the revenue of the board. Hence, the corresponding secretary was ordered to have circulars enough to supply the church at large, which was done. This work had not only an educational feature about it, but brought in a goodly sum compared with what the expense was.

In conclusion, we predict in the next one hundred years a more wonderful growth for the Cumberland Presbyterian Church than it has had in the past one hundred years.

While we have been robbed of our property in many states by the Northern Presbyterian Church, we are assured there are not enough devils in hell or Northern Presbyterians out of that place, who will ever be able to wrest our doctrine from us and our children.

REV. THOS. ASHBURN
KNOXVILLE, TENN.

HISTORY OF SUNDAY SCHOOLS AND YOUNG PEOPLES' WORK OF THE CUMBERLAND PRESBYTERIAN CHURCH FOR THE FIRST CENTURY OF HER HISTORY.

REV. THOMAS ASHBURN.

Your committee have derived much pleasure and profit from their effort in gathering the material for this paper.

In studying the history of any branch of our denominational work, we are confronted with the fact that for the first half century of our existence as a church, we did but little toward any organized effort.

Camp meetings and various forms of revivals were not only very prominent in the work of our church in her early history, but they constituted nearly the entire work of our church for the first half century of her existence.

During this characteristic period of our existence, our fathers in the ministry seemed to have had but one dominant thought, which was that people everywhere of all classes be urged to accept Christ as their personal Savior, acting, as if they felt that nothing further was necessary to be done toward bringing the world to Christ.

Some of these converts united with other denominations; occasionally some of our ministers would remain long enough to organize a congregation, but even when they organized a congregation they did but little toward the development of the members and the work.

So far, the first half century, our fathers in the ministry went about everywhere appealing to the people to accept Christ as their personal Saviour, but doing but little beyond that.

After more than a half century of loose evangelistic work,

our ministers and laymen began to wake up to the need of organization and the development of the seed sown.

So, from time to time, steps were taken to organize the various church boards and agency for systematic and aggressive work.

But one of the last departments looked after was the Sunday School and young people's work.

We are satisfied that a small number of our churches had Sunday Schools during the first half century of our church's existence, but there is no recorded history of the same, so far as we can learn. We know that whatever was done in this line was without any denominational guidance.

A sad comment on the early leaders of our church, not to have seen the need of so important work.

The first official notice of Sunday School interest, we have found recorded, was that the General Assembly in session in Memphis, Tenn., in May, 1879, spent one day of that session in discussing Sunday School interest, but there was no action taken beyond this free discussion of the work.

At the semi-Centennial meeting of our denomination in 1880, we find no reference whatever to Sunday Schools or young people's work and we are to remember that was but thirty years ago.

In 1883 the General Assembly took her first step in an organized capacity to look after Sunday School work by appointing a committee of three, namely: Revs. J. H. Warren and J. S. Grider; Elders Nathan Green and J. H. Fussell. At this meeting Rev. M. B. DeWitt was elected general superintendent and to look after the Sunday School interest of the denomination; but as there was no provision made for his salary, there was no advance made in the work. Rev. DeWitt resigned in 1886.

At this meeting of the General Assembly of 1886, the Rev. J. H. Warren was elected as general superintendent; under Mr. Warren the first advanced steps in Sunday Schools was made. He made the first call for the observ-

ance of Children's Day in 1887. He also took the first step toward gathering Sunday School statistics, and in various ways the work was given an advance movement by Mr. Warren.

At this time the General Assembly ordered the Sunday School committee to co-operate with the Board of Publication in carrying on the Sunday School work.

The failing health of Brother Warren led him to resign from this work in 1888, which was very much on his heart.

In this year, 1888, the Board of Publication elected Rev. M. B. DeWitt to the joint work of general superintendent of the Sunday School work and editor of her literature. Rev. DeWitt continued in this double field of work doing much good until 1894, at which time he resigned.

The Board of Publication employed Rev. Geo. O. Bachman as superintendent of the Sunday School work, in which he labored from April, 1894, to July, 1895.

Upon the resignation of Mr. Buchman the Board of Publication employed Elder H. H. Buquo for a few months, for this work.

Rev. Taylor Bernard took charge of this work as general superintendent in 1896, in which position he continued until the division in our church.

In the meantime, the General Assembly transferred the Sunday School work from the special committee to the Board of Publication, in 1888.

In 1892 the Board of Publication asked to be relieved of the work of looking after the Sunday School cause, whereupon the Assembly appointed an Advisory Committee on Sunday Schools whose duties would be to aid the Board of Publication in looking after this important branch of our church work.

This committee was composed of J. H. Zarecor, T. M. Hurst, J. I. D. Hinds, T. H. Perrin and J. W. Axtell.

In 1894 the General Assembly established a Permanent Committee on Sabbath Schools, consisting of W. T. Fer-

guson, J. I. D. Hinds, John D. Wilson, H. H. Buquo, W. J. Darby, J. V. Stevens, with J. H. Miller, T. A. Cowan, J. R. Morris, D. C. DeWitt and T. H. Perrin as advisory members. This permanent committee, with various changes as to its personnel, continued until the division in our church at Decatur, Ill., in 1906.

We will next notice briefly the history of our denominational literature.

The first thing ever published for our Sunday Schools was the Sunday School *Gem,* in 1868, by Rev. T. C. Blake. This was begun as his individual property, but he sold the same to our Board of Publication in 1872, which purchase was the first effort by our church machinery to furnish the church with a Sunday School literature.

In 1874 the board began publishing the *Sunday Morning,* a magazine for teachers and officers, and in the same year the board began the publication of *The Comments,* as lesson helps. And in the next year, 1875, *The Rays of Light* for lower grades was begun. *Our Lambs* was first published in 1877, Rev. M. B. DeWitt, Rev. Robert Foster and Mrs. C. M. Harris, in their turn editing these under the auspices of the Board of Publication.

In the year 1899, the Board of Publication employed the Rev. J. H. McKamy to edit the Sunday School literature, in which work he continued until the division in our church. During the time of Rev. McKamy's work as editor, our literature was much improved, reaching the point of merit where it ranked with the best.

Since the unfortunate division of our church, Rev. J. R. Goodpasture has furnished the church meritorious literature for our Sunday Schools; for two years, he assuming the financial responsibility for the literature, since which time he has been editing the literature for our church under the Board of Publication, at which work he is now engaged at this Centennial meeting.

We will now for a few minutes notice the history of the young people's work other than the Sunday School.

This department of our church machinery is still more modern than our Sunday School interest.

The Woman's Board of Missions during the thirty years of her existence, has done some work for the young by organizing the young women and children for mission study and work, and they will continue in this very important endeavor.

A little more than twenty years ago some of our congregations, desiring to train her young people for efficient, active service, began organizing what was known as Christion Endeavor Societies, and this work spread until more than one thousand Christian Endeavor Societies existed in our denomination.

In the meantime, in order to properly direct this movement for the good of the church, the General Assembly in 1893 appointed W. J. Darby, J. C. McClurkin, and A. E. Turner a committee to act as a bureau of information on the Christian Endeavor work of the denomination.

This committee was made a permanent committee by the Assembly in session in 1894.

This permanent committee began working to harness up this force in church life so as to turn it to the greatest advantage to the church and the development of the Christian character of her young people.

To this end this committee published and circulated freely a 16-page pamphlet setting forth the true Christian Endeavor idea, and many suggestions as to how her members might best help their church.

By-laws to go with the constitution and by-laws of the United Society were also prepared and sent to the societies, and all were urged to adopt the same so as to more closely bind the young people to the church.

This Permanent Committee prepared and gave to the young people a denominational reading course in the year 1894, and a second reading course was prepared and put in the hands of our young people in 1900. Thus this committee were not only faithful in keeping before the young people the great fundamentals of the Christian Endeavor movement, such as daily Bible study and prayer, taking part in each prayer meeting, the tenth legion, good citizenship, missions and evangelism and the many active things specially emphasized by the United Society, but were faithful in training them in doing special denominational things.

This committee gave special attention to developing these young people in the work of missions by not only encouraging them to contribute to Assembly's board with the other members of the church, but they were called upon to make one offering yearly to build special church houses here in America and also to contribute two cents each week to foreign missions. During this time, by these special efforts, the First Church at Portland, Maine, and the Second at Columbus, Ohio, were built, and at same time Revs. Preston and Kelly were supported in China.

These Endeavor Societies during this time contributed as specials in these lines, between four and five thousand dollars yearly, while at same time doing their part in all local and general work of the church.

The General Assembly in 1898 ordered that one page of the Cumberland Presbyterian be devoted weekly to the interest of the Christian Endeavor cause.

Thus, this work continued in this way until the unfortunate division of our church. During these few years of history the Christian Endeavor Society did much good for Christ and the church, developing many faithful and efficient workers prepared for various departments of church work, as the Christian Endeavor Society is intended as the church's training school.

The Sunday School is the church at work studying the

Bible. The Christian Endeavor is the training school in which the members learn how to put the Bible truths into practice.

When the division came in our church at Decatur, Ill., in 1906, a majority of the members of the permanent committee on Sunday School and Christian Endeavor went into the Presbyterian Church, U. S. A.; thereupon our General Assembly put the two fields of work together under what the Assembly denominated the Board of Sunday School and Young People's Work, appointing as members of that board: Rev. T. Ashburn, J. T. Barbee; Elders D. M. Riber and William Reister. One year later the names of T. W. Keller and J. M. Gallaher were added to the membership of this board.

This board has been striving to carry on the various departments of the work committed to her, organizing and developing Sunday School and young people's societies and have made commendable progress in this work. In addition to the work logically belonging to this board, per the order of the Assembly, a missionary has been kept in the State of Oklahoma, working with both the whites and the Indians.

Under this new board many Sunday Schools and young people's societies have been organized and much work in developing to a higher mark of efficiency has been done.

To encourage all and to give the widest freedom to the church at large, the Assembly at her meeting in 1909, declared that all congregations which could not see their way to have Christian Endeavor societies be urged to organize their young people in any form best suited in their judgment to local conditions, provided that they be so organized as to be loyal to their own church. This board has gotten out and put before the young people a special denominational reading course in addition to those prepared in 1894 and 1898, hoping thereby to encourage our young people

in not only reading good literature, but especially to study the doctrine, history and polity of the Cumberland Presbyterian Church.

This Board of Sunday Schools and Young People's Work come to this Centennial Anniversary occasion very hopeful of the future of the work among the young people of the Cumberland Presbyterian Church.

MRS. WALTER CRAWFORD
PARIS, TENN.

MRS. MARY M. GRAF
EVANSVILLE, IND.

HISTORY OF THE WOMAN'S BOARD OF MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH.

CHAPTER I.

"Come over and help us," is the cry,
"Come over and help us ere we die.
We see the woe falling—
We hear the voice calling
Oh, Ship of Salvation, thither fly."

From far back into the mystic past—on and on down the ages, sounded a moan so full of pain, from dying millions beyond the surging sea, that it reached the anxious, listening ear and touched the throbbing, sympathetic, loving heart of the consecrated womanhood of the young, but true and divinely-commissioned Cumberland Presbyterian Church, and in response to a letter, written from the Foreign Field in 1880, by the Rev. A. D. Hail and wife, a call came from the first Cumberland Presbyterian Woman's Foreign Missionary Society, Evansville, Indiana, in co-operation with the Assembly's Board, for women representing the different congregations of our dear Church, to unite in Convention for the purpose of organizing a Woman's Board of Missions of the Cumberland Presbyterian Church.

The reasons for this move were that Christian women were needed: because, owing, as woman does, to Christianity what she is, she naturally sympathizes with her own sex, and can appreciate the degradation of her heathen sisters, who, because of their social system, are many of them accessible only by women; again, because women are God's ordained pioneers in all educational work. If indeed, man be the head, woman is the heart and holds the scepter in the world's great evangelizing agency, the home. Majestic in her motherhood, she holds the plastic clay in her hands—

she sits at the "potter's wheel," and if lives are moulded fitly for the Master's work, a consecrated life must be laid on His altar and sanctified hands must preside at the wheel of destiny. Our own dear Mrs. R. N. Herbert of the present time is an example.

In the distinct organization of women the church foresaw a quickened interest, greater spiritual development, large means for the support of missionaries and the enlistment of thousands of young people and children to help fight the battle of the Lord, working and praying for the salvation of the heathen. So, responding to the "wail from the islands of the sea," and the call of our Church, about seventy-five Cumberland Presbyterian women convened in Evansville, Ind., May 25, 1880. After several days of deliberation, earnest prayer and consultation with the Assembly's Board, the Woman's Board of Missions of the Cumberland Presbyterian Church was born of God and set apart in singleness of purpose to His service. It stands today a perpetuated Board, a living example of the triumph of truth and Divine principle. It was woman who stood "like a stone wall," through our crucial testing time, when "powers of earth and hell arose, and friends betrayed us to our foes." 'Twas woman's hand held proudly aloft the glorious "Whosoeverwill Banner" midst the fearful conflict with the emissaries of fatality, and the names of Mrs. Mattie Ashburn, Mrs. Mary M. Graf, Mrs. Anna Conn, Mrs. Tillie Stone and others are graven in living letters of love upon the tablets of our hearts, now and forever! "Oh, bless our God, ye people, and let the whole earth be filled with His glory."

The charter officers of our Woman's Board were as follows:

Mrs. R. B. Ruston, President.
Mrs. W. F. Nisbet, Vice-President.
Mrs. W. J. Darby, Recording Secretary.
Mrs. D. S. Ragon, Corresponding Secretary.

Mrs. N. A. Lyon, Treasurer.

Mr. Alvah Johnson, Auditor.

Down through succeeding years until now, when vacancies occurred, they have been filled by efficient consecrated women without delay.

At the time of organization, Miss Alice Orr, of Kirksville, Mo., offered herself for work in foreign fields, under the care of the new Board, which for one whole year, held two regular all-day sessions each month and continued in prayer and supplication that the Lord would lay His hand on at least two young women who would answer to the call, in willing sacrifice, saying, "Here am I, Lord, send me!" Oh, dear Sisters, with grateful hearts and tears of joy we record the result of this first year's waiting before God!—Miss Orr and Miss Leavitt called to the foreign field; ninety-nine auxiliaries organized; receipts from time of organization $2,013.68. Through ceaseless, prevailing prayer and consecrated activity, "the Lord has laid bare His holy arm in the eyes of all nations," and soon the blessed Gospel ship, steered by Cumberland Presbyterian women, was ploughing the seething main, her noble crew prepared and ready to enter the trackless wilds of heathendom, and plant there the Bible as the precious seed of truth in the name of God and the Cumberland Presbyterian Church!

In 1882, in convention at Bowling Green, Ky., the Board reported eighty-four new Children's Bands, ten life members—$30 each—three native Japanese girls being educated for Kioto school—Girls' School and Orphanage in course of erection; Mrs. A. M. Drennan, of blessed memory, consecrated to foreign work.

In 1883, at Lebanon, Tenn., the Treasurer reported the receipts of $5,233.37, and lot purchased for Girls' School at Osaka, Japan.

Annual meeting held in 1884, in Salem, Ill.—Two charter members resigned—vacancies filled; Miss Duffield consecrated.

March 10, 1885, fifth annual meeting held in Oxford, Miss.—Appropriations made to Indian Missions; encouraging reports from all Mission fields; work opened in various points in China and Japan. Board formally in corporated; Misses May and Agnes Morgan and Rena Rezner offered themselves for foreign work. Receipts of Treasurer $5,981.45.

Sixth Annual Meeting in Evansville, Ind.—Showed increased interest. An appropriation was made to the school in Mexico, and the salary of teacher in Logan Institute was paid. Help sent School in Durant, I. T., and also to Mrs. R. H. Parker to open school for girls in Muskogee, I. T.

1887, Girls' School building in Osaka, Japan, completed. Three native teachers installed; Y. M. C. A. organized by Mrs. Drennan; Mrs. S. S. Phelps placed in Logan Institute, as teacher, and Mrs. G. W. VanHorn sent to Japan.

1888, Annual Meeting held in Clinton, Mo. Receipts $7,658.44. $500 appropriated to School in Mexico; Misses May and Agnes Morgan consecrated.

In 1889, Board convened in Lebanon, Tenn.—Receipts $10,614.49. Nagoya entered and all Assembly's stations helped. Flag sent to Wilmina School; $15 sent by boys in Mexico, and $500 given by children to purchase printing press for same school.

In 1890, Annual Meeting at Martinsville, Ind. A year of anxious work and constant planning; Mrs. Drennan sent to Yok Kaichi, where the people had said for three years, "No missionary shall enter." Bible Class organized there; Church and school for boys organized in Nagoya; the word "Foreign" dropped from the Board's title and present title adopted. Receipts for the year ending April 15, 1890, $62,086.52. At this time our Chinese Missions in San Francisco and Hanford, Cal., were also in successful operation, under the care of the Woman's Board, and appropriations were sent to the Choctaw Indian Mission.

This very limited synopsis of the work of our Board covering ten years, shows a truly phenomenal growth of woman's work in the Cumberland Presbyterian Church. In taking this retrospective view, oh, let us who "stand as watchmen upon the walls" this Centennial Year—

"Be strong!
We are not here to play, to dream, to drift—
We have hard work to do, and loads to lift;
Shun not the struggle, face it; 'tis God's gift.
Be strong."

Let us bravely meet every obligation and thus realize the full fruition of the Scripture promise. The blindness of Israel shall be removed and they shall look on Him whom they pierced and wounded in the house of His friends; and so all Israel shall be saved with the Gentiles and the earth shall be filled with the knowledge and glory of God as the waters that cover the sea.

"The steady flow must turn the wheel,
The given pledge must be redeemed."

CHAPTER II.

"Ye shall be witnesses of me unto the uttermost parts of the earth."

"Lo! One waketh now from sleep.
He liveth! They shall live forever
For lo! He lifts a priestly hand
And blesseth all the sons of men—
In every land."

The phenomenal success of the work of the Woman's Board, both in the home and foreign fields, during the first decade of its history, seemed to awaken Cumberland Presbyterian women to a full understanding of the truism —"opportunity, with ability, makes responsibility"—and also to a realization of the fact that women were to be large-

ly instrumental in verifying God's missionary covenant with Abraham: "In thy seed all the nations of the earth shall be blessed," as well as the fulfillment of the great prophecy in Malachi, "from the rising of the sun to the going down thereof, my name shall be great among the Gentiles," which fulfillment began when Gentiles from the East greeted our Saviour and His mother in the cattle stall, continued when the African of Cyrene bore the cross with Him, and when He gave His last command, "Go ye into all the world, and preach my gospel." Oh, the greatest theme in the Bible is "Christ for the world and the world for Christ."

The proclamation is storming the ramparts of sin and heathen darkness like the horn of the Alpine hunter is said to quiver the leaves of the violets in the valley, to move the trees on the mountain side, to startle the cedar by the snow-line, or even to move the great avalanche into fearful descent. And, largely through the agency of women, do these notes, clear as a cathedral bell, spread themselves over the world of sin with strangely prolonged echoes.

In the beginning of the eleventh year of the work of the Woman's Board, it did seem that God had set His approving seal upon the efforts of women in the foreign fields. Volunteers were continually saying, "Here am I, send me." Church spires arose above the graves of witchcraft and cannibalism! Whole nations were turning to the Light of the Gospel—as in the cases of Madagascar, Fiji Islands and Japan. In the interval between 1880 and 1890, it is estimated that the average foreign missionary had thirty times as many converts as did the average minister in the United States. It is no wonder that our women began to be greatly awakened to the importance of Home Missions. "Where art thou?—and where is thy brother?" were the paramount questions, and no one dared answer, "Am I my brother's keeper?" Like the eagle who "stirreth her nest," the Lord was stirring the nest of the Church with His everlasting arms underneath, like eagle's wings, bearing up His willing

workers. This period contains such a store of delightful memories for me, that a long life of retrospection could not state their infinite sweetness. It recorded my first work through the Woman's Board as President of our Auxiliary in the little home church. The small seed then sown, sprang up, and is still growing and producing fruit, thank God!

We learn that after the tenth Annual Meeting of the Board at Martinsville, Ind., a called meeting was held in the home of Rev. O. S. Baum, to receive the application of Miss Mary Harris, of Albion, Ill., for missionary work, after a year of Bible study.

In August, 1890, Dr. Mary Gault sent an application; she was received and Sunday morning of the eleventh Annual Meeting at Dallas, Texas, was set for her consecration. In the absence of Mrs. Ruston, Mrs. S. C. Trumbul conducted this meeting. The Corresponding Secretary showed great advances in the work. She reported $1,000 in receipts and about $1,000 appropriated to work in Mexico. The Board adopted scholarships in the Church Colleges. Miss Duffield, at home for rest, represented missions in Japan. Mrs. S. C. Phelps represented Indian missions, and Mrs. Lawyer, our Mexican interests. The resignation of Miss Anna Forsythe, as Foreign Secretary, was received with regret. Mrs. A. G. Bergen was elected in her stead and Miss Forsythe was made Committee on Children's Work—and $1,000 appropriated to Home Missions. Mrs. R. B. Ruston, the beloved Charter President, resigned, and Mrs. W. J. Darby was elected in her stead. Mrs. Ruston was made President Emeritus.

In August, 1891, Miss Leavitt came home to recuperate. $400 was given to the school in Indian Territory. The Assembly's Board sent Rev. R. C. Grace and wife to the Indian Territory, but the Woman's Board paid Mrs. Grace's salary as teacher in the Mission School at Chelsea, I. T. God was "stirring the nest" still, but His divine hand was also guiding through troubled waters and calm.

The twelfth annual meeting was held in Independence, Mo.—Rev. J. B. Hail and wife were there from Japan. Miss Anna Forsythe was made Corresponding Secretary and Treasurer of the Board. Miss Duffield was returned to Japan. Mrs. Nettie Bergan was appointed Editress of Record and Monthly Topic Leafllets. Mrs. R. V. Foster was made Editress of the Board Department of the Missionary Gem. Miss Ella Gardner applied for work in Japan, was accepted and time set for consecration. Mrs. Drennan and Miss Rezner were called home to rest, and the Board again saddened to record "entered into rest" after the name of Mrs. Wm. Kurtz, another charter member.

The Annual Meeting of the Board at Nashville. Tenn., in 1893, was of unusual interest. Several returned missionaries were present. Miss Ella Gardner was consecrated and the application of Miss Jennie Freeland accepted. With regret the Board received the resignation of Miss Bettie Duffield, to be married to Rev. Frank Mueller. Miss Mary Harris represented the Mission of Mexico. Misses Leavitt, Gardner and Freeland sailed, and reached Japan July 10, 1893. Miss Mattie Mason resigned as Field Secretary in September, and Miss Belle M. Day, of Pennsylvania, took her place. Miss May Morgan was ordered home for health and Miss Agnes appointed principal of her school, with Miss Gardner to assist. Miss Jennie Freeland was put in charge of the school called "Ego Semmon Gakla English School." In December, 1893, was indeed a time of sorrow for the Woman's Board! The first link in the chain of nine was broken when the beautiful life of Mrs. S. F. Nisbet went out. "Blessed are the dead who die in the Lord, * * * their works do follow them."

Appeals came from Pacific Synod for the school among the Chinese. It was opened January, 1894, with Mrs. Naomi Sitton, principal. The day school in Mexico had developed into a boarding school. Miss Anna L. Forsythe resigned as Corresponding Secretary and Treasurer of the

Board, to be married to Rev. W. W. Farr, of Marshall, Texas. Miss Lela Hollingsworth was elected in her stead. On March 17, Miss Sallie Alexander sent application for appointment as missionary to Japan and was accepted. God still "stirring the nest." Receipts for this year were $13,-875.54.

The Board went to their fourteenth Annual Convention at Huntsville, Ala., with only three members present, but God was with them and in His strength they undertook greater things than ever before. Reports from Foreign Fields told of numbers of converts. Miss Sallie Alexander was consecrated and O Yone San and Komai San, the two Christian Chinese present, thanked Rev. Alexander and wife for this great gift to their people. Miss Belle M. Day was compelled to return home on account of sickness, and in December, obeyed the command, "Well done, enter into thy rest."

On June 2, Mrs. N. A. Lyon applied to the Board for "missionary work anywhere." She was consecrated August 26, 1894. Miss Alexander, Mrs. Drennan, Mrs. Lyon and O Yone San sailed from Tacoma, September 1st. Miss Lillie Wines was placed in Moody Institute for Bible training, and Miss Myrtis Buford in Lebanon College to train for mission work. October 6, 1894, an application was received from Miss Jean L. Ankrom, of Pennsylvania, for work in Mexico. She was accepted and consecrated.

Conditions both in the Home and Foreign Mission Fields were retrospected with great satisfaction, and broader and more brilliant plans were made for the campaign against sin and heathenism in 1895. Receipts in fourteen years were $112,406.93.

So has the Cumberland Presbyterian woman on her God-given mission of love, gone into the homes of the rich, into the cottages of the poor, the palaces of the proud, the den of the sinner, the bedside of the suffering, the lands of heathen darkness, and to all classes of men and women, to

tell them that to be a simple, pure Christian, saved by Christ, is better than to have otherwise all knowledge, all riches, all fame!

Let the whole Church shout with them:

"God speed thee! God speed thee,
Heralds of light Shall not
Woman's hand endowed with holy might
Lead this great sad world up through the night
Into the promised morn?"

CHAPTER III.

"I thank God that He has called us and given us willing hands for what He would have us do in the world, with its many wide open doors and broad fields even now whitening for the harvest. It is our blessed privilege to work, but His to give the increase."

"When Stephen raised to heaven
Those angel eyes,
The stones that crushed his body
Seemed like flowers!
A martyr's or a warrior's death be mine!
Nay dreamer; thou must learn
To serve—not shine.
The Host, when He awakes you
Will mark that path of thine!"

During the period from 1894 to 1900, there was scarcely any increase in the number of our missionaries, either in the Home or Foreign Fields except in the Mountain Mission of Barnard, North Carolina; but the Woman's Auxiliaries all over the whole Church were in regular correspondence with our missionaries in Japan, China, Mexico, California, Indian Territory and the Mountain Mission. A letter from some one of these was read at almost every meeting of their numerous societies and Children's Bands. Thus, the Missionary spirit was everywhere kept alive.

But alas! alas! about this period, the fearful mistake of organic union began to be agitated. Overtures were made our missionaries for union schools, etc. The deadly octopus was fastening its fangs in our vital life so that in a few years we found our Foreign work not Cumberland Presbyterian, but a mixture of Cumberland Presbyterianism and Calvinism, which fatal mistake soon made a way to strike at the very heart of our Church fabric. How unsuspecting we were, indeed! Alas, alas! Not the "Boxer Uprising," the Crimean war, nor any other persecution of the past or present can equal in destructive results the awful tides of Unionism, which sought in its fury to blot out from the face of the earth the best "system of doctrine extant" in all the world!

> "One fierce caress, one playful blow
> Her life-blood stained her breast of snow!
> Yet, oh, our God! how could we know!
> But, better a cross, and nails in either hand
> Than Pilate's palace, and a frozen soul."

The Woman's Board at this time consisted of twelve members, with Mrs. W. J. Darby still the beloved President, and Miss Lela Hollingsworth, Secretary and Treasurer. Fifteen Synods were in co-operation with the Board and under its care seventeen missionaries in Japan, four in China, three in Mexico, two in California, and five in the Mountain Mission. Japan had almost ceased to be classed as a heathen nation. The Chinese minister to the United States said, "The United States has become an important factor in the far East. There is no reason why the grand truths and sound principles of this government should not be spread throughout the world." Cumberland Presbyterian Missionary service could claim a larger share in shaping foreign national affairs. There was just cause for enthusiasm.

The twentieth Annual Missionary Convention was held

in Decatur, Ill., opened May 13, 1900, with a Consecration Service full of spiritual enthusiasm. Several of our distinguished D. D.'s, Rev. and Mrs. Van Horn, Miss Freeland, Dr. and Mrs. Logan from the Foreign Field, Mrs. Whittemore, from Hanford, Cal., and Miss Winona Boydston, of Barnard, N. C., were present in this service.

It was said that "never were so many nations open to Gospel messengers, nor the Word prepared in so many tongues." Much time was spent in hearing reports and eulogies on the Pan-Presbyterian Alliance, held in Washington, D. C., and the great Ecumenical Conference of New York. Great honor for the advancement of our missionary interests was attributed to those interdenominational gatherings. How could we know that this was only a stepping-stone of Organic Unionism to ingratiate itself into our vital life? Alas! alas! Much gratification was felt and expressed on account of the union of our foreign schools with those of the Presbyterian U. S. A. Alas! alas! Frequent and urgent appeals began to be made for "more"— "more lives and more money." "Men and gold"—more, more, and it is the cry of unionism still. Our eloquent President said, "This lament, so often sounded in our ears, tells the sad story, 'I have called, yet we have not heard.'" It is not, have Cumberland women faith enough or money enough, but have they a willing mind?

There were contributing to Woman's Board at this time 661 Women's and Ladies' societies, 233 Children's Bands, with a reported membership of 8,515.

During the following four years the Board recorded but little comparative increase in its work or workers. There was scarcely any change in the number of missionaries, only a slight one in the "personnel of the workers."

In 1902 Mrs. Drennan came to the home land to recuperate her failing health. She planned joyfully to meet her many friends at the Board's Convention in Huntsville, Ala., soon to convene. But a great weakness came over her

and on the 26th she fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Miss Sallie Alexander came home to rest. Reports continued to come to headquarters, full of encouragement and with them came conditional appeals for more money, better equipments in their schools and more workers. The "war" was giving the missionaries many new opportunities. Although they said, "It is sad to see the soldiers marching out to war, yet we are drawing very close to the people and every home is open to us." Mrs. Hail sent an urgent appeal for more money for the Wilmina school and expressed her delight in the union of Osaka and the Presbyterian girls' schools. She said, "If the union of the Presbyterian Church with the Cumberland Presbyterian be as successfully consummated as the union of our schools has been, there will be much to be thankful for." Oh, I thank God every day I live that the "happily consummated" did not "consummate" in our beloved Church! Miss McCuan was sent out by the Board to Changteh, Hunan, China, to assist Miss Logan in the Girls' School there, but married Mr. Jenkins and was transferred to the care of the Assembly's Board. A call was made in 1903 to the Woman's Board for two more teachers at least, in the Union school. "Could use four to better advantage." And for two more women in at least seven cities in Japan. The church was pronounced a cruel stepmother to her bravest sons who were on the firing line, in that she left them there without proper support. New fields were opened in China, Japan and Mexico, when certain districts were ceded to the Cumberland Presbyterian Church. The Woman's Board felt "under God, responsible for the evangelization of those fields," so prepared to "go in and possess the land." Reports from Mexico were encouraging in 1903-1904, in spite of smallpox, measles, grippe, pleurisy, pneumonia and yellow fever. In the schools at Calientes and Collegio Moreles

the enrollment was 170. An appeal came to the Board for trained nurses. Kindergarten work began in the Mission. The teachers said: "We have found in the Woman's Board true helpers and sympathizers! 'In them we feel we have a tower of strength.' "

In the home-land, in view of her approaching 25th birthday, her silver anniversary, the Board was crying unto God, " 'The harvest is great but the laborers are few.' We need at least two hundred and fifty missionaries in the foreign fields and we are half fearfully asking for twenty-five, and we tremble to fix the standard of our free-will offering at $25,000." God answers in trumpet tones from heaven, "Why cryest thou unto me? Speak to the people that they go forward!" So the Forward Movement standard in 1904-1905 was set at twenty-five missionaries, 25,000 Auxiliary members, 25,000 subscribers to the Record, $25,000 free-will offering. And they said, "Let us weave the figures into our thoughts, into our conversation, and into our prayers." And let me say, "amen and amen" to this as the very plan we need in our Centennial Aims this year. In the Church proper was agitation, consternation and distress. The fierce storm of "Organic Union" with its forked lightning flashes and its bloody carnage was already assailing our beloved structure with destruction in its wake. Oh, that we might take this year out of our life and story—this dead year, and say:

"I will hew thee a tomb
  With all the kings of the earth
Each in his own house
  And why not thou?
Then let the dark forevermore
  Close thee when I close the door,
And the dust for ages fall
  In the creases of thy pall
And no voice nor visit rude
  Break thy sealed solitude."

CHAPTER IV.

"Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Josh. 1: 9.

"Twenty-five! Twenty-five!
Let's be alive.
From ones to thousands
'Tis twenty-five
For 1905!"

This motto and slogan was woven into the thoughts, into the conversation, and into the prayers of Cumberland Presbyterian women all over our land, during the Silver Anniversary Year, 1905. It was a year of tense anxiety, strenuous work and earnest prayer. The Board was approaching her twenty-fifth birthday and our Auxiliary women, with Abraham's faith, set about the Herculean task of reaching the anniversaries, 25,000 new members, 25,000 new subscriptions to the Missionary Record, and $25,000 as a free-will offering. Comparing conditions, these standards are only surpassed by those fixed for our saved and perpetuated Board this year. Oh, may we weave our figures "into our thoughts, into our conversation, and into our prayers," as we press forward to the mark of 1909-1910. Amen!

Our women were expecting and attempting great things for God, and they called upon the whole Church to yield up its best treasures, its store houses of individual lives, of gold and silver, of laborers, for the Mission fields, etc. Synodical and Presbyterial officers planned for Presbyteries and Auxiliaries. Special visitors and organizers were put in the fields, great quantities of mite-boxes and literature were sent out, and at every Auxiliary, Presbyterial or Synodic meeting the Forward Movement was the theme for consideration. (History repeats itself.)

In the delight and power of assurance our women went forth to service, striving to keep thought, word and deed untainted while the great heart of the Church was torn and bleeding from the ravages of unionism. The year sped quickly and brought to pass the joyful gathering of hundreds of women in Annual Convention to celebrate the Silver Anniversary of the Woman's Board of Missions in the Cumberland Presbyterian Church, in Evansville, Ind., its birthplace, associated with the pleasant and sacred memories of nine missionaries having been consecrated at the altar of the mother Cumberland Presbyterian Church of the city, and of having entertained the Board in convention four times. With glad songs of hallelujah, the Convention was opened by the President, Mrs. W. J. Darby, who had served in that capacity thirteen years. It proceeded with enthusiasm, and closed with the following glorious results: $20,597 offering (several hundred added later), ten dear young persons offered self and service to God; a healthy gain of membership, sixty-five new Auxiliaries, subscriptions to the Record greatly augmented, and an increase of dues over the last year of $1,245.50. These results were not what they had planned for, yet they found no cause for discouragement, for "God only can construct the new Jerusalem which is let down from heaven," the true City of God. Of our missionaries in attendance on this Convention there were: Rev. and Mrs. J. C. Worley, Mrs. Lyon, Misses Gardner, Freeland, Morgan, Alexander and dear O Tsura San of Japan, Mrs. R. F. Johnston, and Miss Sallie Herbert from the Mountain Mission and Mrs. A. B. Johnson from Indian Territory.

1906 found these women with "craft and crew" ready to enter upon a new era in our thrilling history. A $50,000 free-will offering was required and other standards fixed accordingly. But, or, as we worked, and prayed, and watched the signs of the times, no power but the Infinite could understand how there was gnawing at our heart-life

an agony worse than that caused by the vulture eating out the vitals of poor Prometheus chained to a rock, that the artist might "paint a dying groan." No vulture could be so pitiless as human greed.

"O dweller beyond Suns! Oh throned in silence,
Look down on these fierce conflicts—bid them cease;
Speed the great ends of love on earth forever,
And pluck this vulture from the heart of peace."

Our women heard the voice which bade them "obey and falter not," and continued bravely to reach out after the possibilities and many neglected opportunities within our grasp. The cycle of months, weeks, and days brought us together again in Convention, at Paris, Texas, at the same time our Church was in General Assembly at Decatur, Ill. Hearts ached with pulseless pain and suspense during our apparent enthusiastic deliberations. The thank-offering amounted to $5,792.76. Total annual receipts, $52,006.18. Three dear young ladies placed their lives upon the altar for missionary work. Representatives from our California Mission had but just escaped from the horrible ravages of the fearful earthquake which drove them from their work and scattered their forces.

Miss Ella Garduer spoke of the power of effective prayer as manifested to them in this indescribable calamity. Of the good resulting, she said, "Gam Sing Quah preaches almost all the time to thousands of people." Our own faithful Gam! True, through fire and flood, attempted force, bribery and threats. With him the roughest pathway seemed divine. When the real testing came, he did not hesitate, but said, "I was converted in a Cumberland Presbyterian Church, baptized by a Cumberland minister, attended a Cumberland Sunday school, taught by a Cumberland teacher, educated at a Cumberland Presbyterian Institute, and helped through school by Cumberland Presbyterians. Let others go if they wish, I will remain." And today, under the care of the Woman's Board of the Cumberland Presbyterian

Church, he is toiling in the whitened harvest fields of his native China. Miss Gardner gave to Mrs. Darby three keys—all the material evidence remaining of our Mission school at San Francisco. As this Convention drew to a close, the President made a prophetic statement: "We find that the Lord is laying upon His children as never before the part they are to play in the work of the world! This year we have heard His voice saying, 'I have put your feet upon a larger place.'" From the Decatur General Assembly, in thunderous tones, came the paralyzing message, "The Cumberland Presbyterian General Assembly is adjourned sine die," but glory to God, the same electric current brought to us a ponderous "No" of 106 vocal power, which reverberated through the entire church world, and the very foundations of ecclesiasticism trembled with its terrific force! That world-famed "No" is "sweeter than a seraph's song" to the great Cumberland Presbyterian family, which though smitten, pierced, yet—

"No coward's shriek, no discord shrill
Comes from souls resting in God's will;
We know above the struggle and noise
Our tower of infinite strength will rise;"

Yes, the Ancient of Days was with us, His children, in the midst of the wreck and ruin of almost a century's accumulations, and in His name,

"Our lips can urge
Heal with thy sword
Cleanse with thy scourge,
Lord, Lord!"

CHAPTER V.

1906-'07—Gazing out upon the awful carnage wrought by the attempt of our betrayers to annihilate us, we saw with consternation what the fearful result of Organic Union

would mean to us—ruined, shortened lives, divided homes, broken hearts, churches locked against rightful owners, schools confiscated, God's work of saving souls lost sight of in clamor for gain, depleted treasuries, and our sacred, beloved Church generally demoralized—and our Woman's Board? With agony of soul we watched the fabric go to pieces! The trusted President of thirteen years, and all her noble band except two chose for "larger things." God forever bless these two! Mrs. Mattie Ashburn and Mrs. Mary M. Graf shall live through all future generations as "heroines" of Cumberland Presbyterian history, and many in this world, and on the "golden shore" will yet arise and call them blessed!

The Board's work in the foreign field was entirely absorbed. In the Mountain Mission one brave spirit stood firm and for "conscience sake"—Miss Sallie E. Herbert, beloved of our souls. So in the San Francisco Mission—only our noble Gam Sing Quah remained true and held our Mission. The treasuries in every department—yes, they are empty! Horrors! Gold, real estate, conscience, principle—all seized upon for the gapping coffers of the Northern P. C. U. S. A. O, Cumberland Presbyterian

"Gird yourself! The sword of right shall hew
Paths that reach the untrodden blue!
Law, truth, love, the peaks are three
Sinai, Olivet, Calvary!
Our own Church yet shall stand
Clean without spot or blemish
Before history's proud judgment bar."

When it was found that the Woman's Board was decidedly Presbyterian, the two loyal members, in co-operation with the Advisory Committee, took measures to have the work of the Board continued as Cumberland Presbyterian. They arranged that any money contributed to their work be sent to Rev. T. Ashburn, to be held for the Board, and

he consented to aid them in selecting persons to take the place of those who went out. On December 14, 1906, Mrs. Mattie Ashburn, Mrs. Anna M. Conn, Mrs. Sarah L. Jordan, Mrs. Lydia E. Tupman, Mrs. Frances Varner, Mrs. Tillie M. Stone, and Mrs. Mary M. Graf, met and formulated plans for restoring Cumberland Presbyterian Missionary work. Officers were chosen: Mrs. Mattie Ashburn, President; Mrs. Sarah L. Jordan, Vice-President; Mrs. Tillie M. Stone, Recording Secretary, and Mrs. Mary M. Graf, Corresponding Secretary and Treasurer. The Advisory Committee announced this action in The Banner of January 4, 1907, and when its flash-light was turned on, there was consternation in the ranks of the self-assured "Original Board," and a committee waited on Mrs. Ashburn and Mrs. Graf, notifying them of a called meeting for January 3, 1907. Strenuous efforts were made to have these loyal members renounce their allegiance to either the original or temporary Board. This they refused to do, so another called meeting was held January 7, at which time their right to attend the meeting of the original board was confirmed. Their officers were abolished. Stringent efforts were made to get from them the Recording Secretary's book; this they did not surrender until those going out from the Board held a Convention at Macon, Mo.

The truly Cumberland Presbyterian element had their Convention May 16-20, 1907, at Dickson, Tenn., at which time and place the Church and Board were perpetuated. Thank God for this glorious coming together of Cumberland Presbyterians, sharing one common sorrow, and with hearts overflowing with exceeding great joy and gratitude for deliverance from the grinning jaws of death. 'Twas heaven to be there! Our work was taken up along its regular lines, and "Forward! brothers, Forward!" was evermore our watchword. Our noble Gam with his overflow of enthusiasm and spirituality was there.

Corsicana, Texas, was selected for our next Convention.

Another twelve months of consecrated toil, and the faithful came together again, May 20-24, 1908. Six or more of the Board members were present and a great concourse of delegates and visitors, with whom the Holy Spirit bore witness that they had gathered in the Master's service. The phenomenal progress of our work was a source of profound joy and fervent thanksgiving. At the consecration service there was laid on God's altar a free-will offering from grateful hearts, amounting to $483.63. Two dear ladies, Mrs. Kate Butler, of Texas, and Miss Carrie Tilley, of Tennessee, offered themselves for missionary work and many mothers gave their children to the Master—just as He should desire to use them. Attention was directed to the poor and suffering in mining towns and city slums, and our dear, sweet Miss Sallie Herbert was placed under the care of our Board in Colorado Springs, Colorado, where she is still gathering sheaves for the kingdom. Work among the Indians was graphically presented by Mrs. Selina Scott, Rev. Henry Bond and other full blood Choctaws, and the counsel of the Board was "Thrust in the sickle! the harvest is ripe." We will garner it tho' the enemy continues to storm the gates of our Zion. God is our strength. We sadly missed the bright faces of Brother Gam and his sweet little wife and little laddie Finis Ewing, whose devotion to their work in San Francisco deterred them from this pleasure. They had returned to the city since the rebuilding. This great Convention and General Assembly adjourned to meet again in 1909, at Bentonville, Ark.

A year of thrilling and crucial experience in this reconstruction period was filled with tenderly sweet and sad memories for us. When it drew near its close, our beloved little Chinese Sister Gam had been transplanted from the vineyard below to the mansion above, and Brother Gam and little Finis, in response to the call of the Master, had been sent by the Board to Canton, China, where he is laboring in the whitened harvest fields with his native people in our Cum-

berland Presbyterian Mission there. Brother Wong Hong took his place in San Francisco, where our work is rapidly building up. Our faithful Mrs. Peverill, is also tireless, consecrated and capable in her efforts. She is assisted by Mrs. L. S. Docker and Brother Tom Jung.

May 20, 1909, finds indeed a host of "God's peculiar people" gathered in Convention at beautiful hospitable Bentonville, in the lovely Ozark country at Arkansas. "The City Beautiful," her proud citizens have named her, and well they may. A more grateful, joyful, enthusiastic body, methinks was never before assembled. The Lord had led us so miraculously thro' the fires of fierce persecutions! Our work had progressed beyond our hopes! From all our fields came splendid reports. Yet new fields were opening. Many men, women and young people reconsecrated themselves for service "anywhere the Lord might call." A thank-offering of $879.94 was laid on the altar. Three missionaries were with us—Mrs. Kate Butler, Miss Sallie Herbert and Miss Louvenia Wilson. Great opportunities and great responsibilities were before us, and after hours of faithful, fervent prayer, our Future Work Committee formulated plans and fixed standards for our Centennial Forward Movement this one hundredth year of Cumberland Presbyterian history—100 Children's Bands, 300 Woman's and Young Ladies' Auxiliaries, 3,000 new members, 1,000 new subscriptions to the Cumberland Presbyterian Banner and a $20,000 offering is to be the basis of our work as we "go forward" to the joyful time of gathering at our sacred birthplace, Dickson, Tenn., May 20, 1910, with our best gifts to lay upon the Centennial shrine of the best and dearest Church on earth. May the Lord help us to take the position the little drummer boy in Napoleon's army took. When the commander said "Boy, beat a retreat," the lad looked up and answered, "Sir, I do not know how! Dressix never taught me that; but I can beat a charge that will make the dead fall into line. I beat a charge at Lodi, at the Pyramids, and

at Mt. Tabor. May I beat it here," And over the dead, the wounded, over breastwork and ditches he led the way to victory! So shall we, beloved, tho' relentless and cruel persecution still surround us, tho' hands reach through the dark and lash us, we will only stauncher bare our backs to the blow and firmer stand for God and righteousness, for Christ and conscience and dear love's sake. "He that is for us is greater than they that be against us." We no longer strive for earthly precedents, but in harmonious brotherhood we fight the battle of the Lord, shouting as we go, "All hail, May, 1910! the Centennial of our God-given Church! and Dickson, Tennessee, her sacred birthplace!" O that love's surgery might pluck from all hearts the cankering wounds of the past four years. Dear friends who have gone out from us:

"Let us love you and draw you back to honor;
Let us help you to the great forgiveness—
Not as one above who stoops to save you,
Not as one who stands aside with counsel:
Nay, but as He who says, 'I was wounded
With the stones, the briars—I was poisoned
With the flowers that sting; but now arisen,
I am struggling up the path beside you.'
Arise, and let us face these heights together!
Our crosses are hewn from different trees,
But we all must have our calvaries.
We may climb the height from the different side,
But we will go up to be crucified!"

REV. J. L. HUDGINS
EDITOR CUMBERLAND PRESBYTERIAN
NASHVILLE, TENN.

REV. T. C. NEWMAN
MISSOURI

SPIRITUAL PROGRESS.

REV. J. L. HUDGINS AND REV. T. C. NEWMAN.

Your special committee on Spiritual Progress beg to report as follows:

Whatever else a Christian organization may do, or leave undone, its greatest possible achievement and its greatest commendation to divine favor is its progress, advancement, or increase in spirituality.

By the term "spirituality" we mean being led, prompted and directed by the Holy Spirit, "For as many as are led by the Spirit of God they are the sons of God," and an increase of spirituality among a people, therefore, means an increase in all the virtues and graces imparted by the Holy Spirit.

It is a very important part of the history of the Cumberland Presbyterian Church that she was brought into separate ecclesiastical existence by the direction and promptings of the Holy Spirit, and this fact has been emphasized by every loyal son of hers who has ever presumed to write her annals.

No more soul inspiring or faith invigorating record was ever made by a people, than is that of the Cumberland Presbyterian Church for eighty-five of her one hundred years of now completed history. But unfortunately there came a time when those to whom her interests had been committed, so far as giving direction to her purposes and policies were concerned, perhaps honestly, but certainly mistakenly concluded, that she must be brought to conform to the policies and customs of older, larger and more pretentious denominations, and from that day she turned her back upon the Holy Spirit and began to be world-led, and material considerations, rather than the leadership of the Holy Spirit, became the prompting power in her work.

Of the bitter fruits of such a course we have all regret-

fully tasted, and there can be but little doubt in the minds of those who know the checkered history of our Church during the past fifteen years, that souls that might otherwise have been reached and saved are now beyond mercy's reach.

When the siren voice of "larger things," "higher attainments," "greater organization" and "world power," began to be heard by our trusted leaders, they hid their real purpose to the great body of the Church, and came to us as "wolves in sheep's clothing" and thereby induced us, or at least many of us, to relinquish our strong hold upon God and the Holy Spirit, and with might and main we bent our every energy to the accomplishment of the then proposed ends; the enlargement of the equipment and material facilities of the Church for the work before it.

To all human appearances we were rapidly forging to the front in all material things and our publications grew rapidly in number and in literary merit; our schools and colleges were being rapidly endowed; our Board of Missions were entering cities north and south; little frame houses of worship were being replaced by more pretentious brick structures, and brick ones by great stone structures.

But alas! alas! Our material progress attracted the attention of those who for almost a century had been our doctrinal and ecclesiastical enemies and suddenly, as by some feat of legerdemain or "hocus pocus," they assume an attitude of friendship and admiration toward us and began to sing in sirenic tones of a mother's love for a long lost daughter and of a desire for her return.

First, she by the smooth voice and deceptive pretence, won the consent of a few who had seemingly reached the highest honors and promotions of our humble communion and who like a great warrior of the past, mourned that there were no further achievements beckoning them. *Their* consent obtained, there began the development of one of the most deceptive and adroitly planned schemes ever fathered by satan and executed by man, for the utter extinguish-

ment of the Cumberland Presbyterian Church as an ecclesiastical entity.

Many of the men in whom the Cumberland Presbyterian Church had long confided, and to whom she looked as leaders, readily became the pliant tools of our enemies and when we supposed them standing in the defense of our interests, they were like Judas of old, negotiating our betrayal for gold.

In 1902 the Cumberland Presbyterian Church entered its garden of Gethsemane, and for four long years she was seemingly forsaken of both God and man and shorn of all her power, and no doubt but that thousands of souls were, during this period, lost who might otherwise have been saved, only to find as she emerged therefrom in May 1906, that the price had been paid, that we had been sold and that one upon whom we had long looked to as a friend and defender, had been selected to read in our presence the decree of our execution. But, though humiliated, taunted and jeered and robbed, so far as an ecclesiastical combine could rob us, we promptly repudiated the whole scheme and declared that, "PROPERTY OR NO PROPERTY WE ARE STILL CUMBERLAND PRESBYTERIANS."

It was with sadness and sweetness that we lay in the grave in which they said they had buried us in Decatur, Ill., for a few hours. It was an hour of sadness that we were now left without a single human leader and that those to whom we had looked in the past were now safely and finally hidden away in the camps of Calvinistic ecclesiastics.

But it was an hour of sweetness that the time that we had so much dreaded had come and was past, and that despite the worst that our enemies could do were yet alive, and grasping the banner of Cumberlandism, "WHOSOEVER-WILL" that had for four long and dreadful years been trailed in the dust, mire and slime of fatalism, we lifted it

into "THE SUNLIGHT OF GOD'S LOVE" and to this day that banner floats in the breezes of the land of the free.

With no human leaders to whom we might look, we as Cumberland Presbyterians were driven to the absolute necessity of turning again to the Holy Spirit of God for leadership, and what has been accomplished along distinctive spiritual lines during these four years is amply confirmatory of the wisdom of our course.

True it is that we have sometimes been led down into dark and uninviting places, we have sometimes been seemingly almost overwhelmed, but behind every cloud there has been a silver lining. In every condition of seeming adversity there has been something that made for our good. God has even overruled our own mistakes and made them to work for our highest good.

But this meeting should mark an epoch in our history, and we should go down from this assembly more reliant upon the Holy Spirit than ever before.

The most eminently successful preachers of the Gospel in different communions, have been the most conspicuous for simple dependence upon spiritual aid; and comparatively little if any success has attended the ministrations of those by whom the doctrine of the leadership of the Holy Spirit has either been neglected or denied.

Let us suppose that a man has lost his way in a dark and dreary cave. He has but a single candle which he carries in his hand. By its light he is groping his way to sunshine and home. Here and there marks have been made on the rocks to point out the pathway to safety, but without the light of that candle he could not see them. Should he drop it and extinguish its flame that cave would be his tomb. Brethren our condition is like that man in the cave. We need to keep hold on the Holy Spirit.

We are glad to be able to report that the past year has been a very gracious one in many of your congregations,

presbyteries and synods and that the old time power seems to have come upon our people. More than ten thousand conversions have been reported since the Bentonville assembly one year ago, and almost as many accessions to the membership of the churches.

But it is to be devoutly hoped that our denomination may never again be overcome, as in the past, with a desire for display and numbers, but that we may be content to do our duty and leave results with God.

Looking to the conversion of the largest possible number of men and women from the ranks of the sinful and worldly, we beg to recommend:

(1) That all your preachers and pastors make it their aim to make their sermons distinctively evangelistic in matter and tone. That they hold up the Christ of the cross as the one and only remedy for sin. That they actively engage in holding revival meetings so that if possible every congregation in the entire denomination shall have a good revival during the incoming year.

(2) That all the people pray regularly for the enduement of the Holy Ghost upon the Church and its pastors and evangelists. That they remember always that the Holy Spirit is God's all comprehensive gift to man, and that to be filled with the Spirit is to possess all grace—all helpfulness.

(3) That capable and Spirit-filled laymen of both sexes be urged and encouraged to engage in evangelistic work wherever and whenever God in His province may open up opportunities to them. That they be instructed to regard the language found in Ezekiel 3: 17-19, as applying to them as well as to preachers and evangelists, which language is as follows: "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 wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine 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."

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