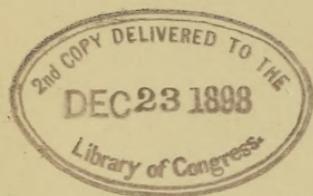


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DOCTRINE AND LIFE,

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IOWA WRITERS,

EDITED

BY

George
G. L. BROKAW, A. M.,

EDITOR OF

THE CHRISTIAN INDEX.

DES MOINES, IOWA :
CHRISTIAN INDEX, PUBLISHING Co.
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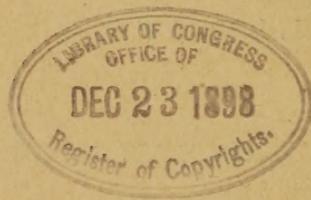
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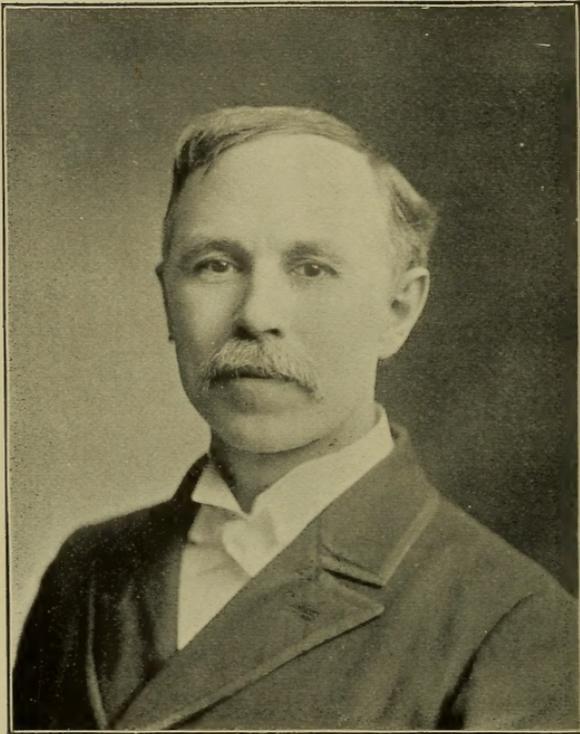
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G. L. BROKAW.

TO THE
CHURCHES OF CHRIST

IN IOWA, TO

Those who are called Christians or Disciples of Christ, among whom the author has spent about a quarter of a century and from whom he has received so many tokens of brotherly love and Christian fellowship in his pastoral work, in his evangelistic work and in his labors in establishing "The Christian Index," this volume is affectionately dedicated hoping that it may bless thousands of hearts and homes.

The EDITOR.

INTRODUCTION.

A book of gospel sermons presents the truth that saves. The truth printed in a book is supplementary to, but not a substitute for, the preaching from the pulpit and from house to house. "God has chosen by the foolishness of preaching to save them that believe," and the printed page will never take the place of the living man of God who stands face to face with the living people to instruct, convict and persuade them to become Christians and to live the new life.

We believe in the "living pulpit." We also believe in the use of press-power that the people may read the glad tidings of salvation through Christ. Before we saw the light of the sun this morning more printed matter was sent out to the people than was in existence in all the earth at the beginning of this century. If the "children of this world," in their wisdom, are using the mighty press-power to propagate political opinions, scientific theories, facts, fiction, fables, &c., should not the "children of light" use that power to enlighten and save the world? We answer, yes, and aim to contribute our little to that end.

This book will, we trust, be especially helpful to our preachers, not only of Iowa but of other states. They can study these addresses to profit without plagiarism. We learn from each other, and, if we can not hear other preachers often we are thankful we can read what they have written. It is customary in some

places, in the absence of the regular minister, for some other member to read a sermon. This book may be thus used to edify. Then there are the "shut-ins"—the kind-hearted ones who, on account of sickness or other causes, are denied the privilege of attending church services; these may spend a quiet, joyful hour in reading from this book; and the pictures and biographical sketches accompanying the sermons will somewhat take the place of the living preacher.

We rejoice in the purity, push and pulpit-power of our Iowa preachers, not only of those who have helped us in making this book, but those also, just as worthy, whose names are not found here (but will be found in a later volume we trust). They have surely won the attention of the "Hawkeyes." Since the writer moved to Des Moines (about eight years ago) the Disciples of Christ have increased in numbers in Iowa from 22,500 in 1890 to 56,000 in 1898. They have seen the *unbeliever* surrender to Christ. He was without God and without hope in the world. He had read infidel books and tried various systems of human philosophy and found them wanting. He was left in the dark as to his origin, duty and destiny. He was between two black impenetrable curtains which nothing has ever drawn aside. "What think ye of Christ?" was the question presented by the evangelist, and it was answered in the light of God's Revelation. The unbeliever was brought from darkness into light and from the power of Satan unto God. The honest doubter became the obedient believer, walking in the light of the Sun of Righteousness. They have seen the *bewildered believer*—bewildered on account of divisions among professed Christ-

ians—led to enjoy unity in Christ. He was puzzled because Christians differ as they do, and wondered why there were so many churches, when the Book said Christ established but one. His little child of tender years wrestled with the same problems. She looked at papa and then at mamma and then said, "I don't know what Church to join." The bible basis of union was presented by the evangelist and the result was a united family, united in Christ, and working together in the church of Christ for the union of Christians and the conversion of the world. Does not this indicate that our preachers succeed in their business—winning souls to Christ and holding them in loving union as members of the Church of God?

"Leave out the men; put in the truth," writes a good friend in reference to this book. The main thing is to present the truth; but we believe when the people know something of the men who write they will be more interested in the truth they present. Our editors have learned that the readers wish to know whose words they are reading. "Sign your name" is the editorial command. Hence we insert the biographical sketches and half-tone cuts. "Raccoon" John Smith of Kentucky was once introduced to a stranger in the flesh, and asked if he knew him. "Know him?" said Bro. Smith, "I don't know the *outside of him yet.*" We may know more of the "inner man"—the soul—by reading the words written by an individual, and more of the "outer man"—the body—by seeing the half-tone pictures.

We have "Iowa writers" who can produce what is readable, saleable and edifying. Our experienced

writers are few. Many of our preachers never wrote out a sermon in full. Some of them can hold an audience spell-bound for hours night after night in meetings, and yet can not write a page with legible hand. One reason we had for starting the *Christian Index* was that we might help to educate writers. We need to present the truth on printed pages in neat, attractive and persuasive form. Shall Presbyterians, Congregationalists, Baptists and others write all our books for the library? They may write good books but do not present the apostolic plea for the unity of the church that the world needs; and that *we* are bound to present with power by using printer's ink as well as by spoken word.

There is a deep-seated prejudice against doctrinal sermons. This is doubtless because the "doctrines of men" have been preached instead of the doctrine of Christ. We believe in doctrino-practical sermons, or practico-doctrinal sermons; because doctrine and practice are united in the New Testament—"What God hath joined together let not man put asunder." The soul is satisfied when the doctrine of Christ is received; and the soul is happy when that doctrine is obeyed. "Take heed unto thyself, and unto the doctrine," is the divine direction to Timothy; and the strong reason for doing this is given: "for by so doing thou shalt both save thyself and those that hear thee." In our plan for this book we endeavored to arrange to have "Doctrine and Life" presented in proper proportions. Disciples of Christ have been charged with putting doctrine to the front and neglecting the Christian graces; also of "making too much of baptism." Our mission is not to

preach baptism—one ordinance of Christ—but to declare all the counsel of God. We have often said if we thought baptism was *the* essential thing we would join another church and wear the name Baptist; but we believe preaching Christ to be the essential thing and we wear the name—Christian—that pledges us to all human duty. We do not claim to be infallible and may have preached too much on the ordinance of baptism. After reading every article prepared for this book we feel like apologizing for these "Iowa Writers" because they have not said more on the subject of baptism. However, they have relied upon preaching Christ, assured that if *He is enthroned in the hearts of the people they will be baptized, live right after baptism, and, as soul-savers, cause rejoicing in the presence of the angels of God.*

We are making history in preparing a book of this kind; we are presenting the thoughts of living men who have given us addresses on practical present-day problems; these show something of the people *now living* in this state in the year 1898, and also present the "doctrine and life" of Disciples of Christ.

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H. W. EVEREST.

H. W. EVEREST, A. M., LL. D.

Harvey W. Everest was born at North Hudson, Essex county, New York, May 10, 1831. Beginning his education in the public schools of his native State, he afterwards attended, in succession, Geauga Seminary, Ohio; the Western Reserve Eclectic Institute, Hiram, Ohio; Bethany College, W. Va., and Oberlin College, Oberlin, Ohio.

He is truly a "teacher born." At sixteen he taught a common school near North Hudson, and, since reaching manhood, has spent the larger part of his life in the school-room. While a student at Hiram he served as teacher in the Eclectic Institute, and immediately after his graduation from Oberlin, became principal of the Institute, retaining the position until 1864, when he resigned to accept the presidency of Eureka College, at Eureka, Ill.

Leaving Eureka in 1872, he became pastor of the Christian Church at Springfield, Ill. In 1874 he accepted a professorship in Kentucky University at Lexington, remaining there two years. Then, after serving as pastor of the church at Normal, Ill., for one year, he became, in 1877, a second time, president of Eureka College. In the spring of 1881 he accepted the presidency of Butler University at Indianapolis, Ind., and served there till 1886, when he went to Wichita, Kans., to undertake as Chancellor, the responsible and laborious work of organizing Garfield University. June, 1890, at which time the University, after a three years' career of unprecedented success, was forced to sus-

pend in consequence of a failure in the financial management, he became pastor of the church at Hutchinson, Kans.

He was then called to the presidency of the Southern Illinois State Normal University. But Drake University needed his help. We tried once to get him but failed; we tried again and succeeded. His reasons for coming at our call we give in his own words: "I am thankful every day for my change from the Carbonale (Illinois) State Normal University to Drake University. I am expecting much from the change of climate, but more from the change of work. There I taught one or two classes each day, but was mainly occupied, as president, in adjusting and oiling the machinery. Here I am occupied with classes and have to do with science and practical life. There I was helping to train teachers for public schools, but here I am assisting those who would prepare to preach the gospel of Christ. In a state school one's religious views must be held in abeyance; in this school Christianity is uppermost and all else is subordinate. I rejoice in my freedom, and in my higher work." His great love for and unswerving loyalty to the Church of Christ led him to accept this call. Drake University stands for the cause for which he has given the best product of his life's thought and action. He is here to help educate preachers — soul-winners. This he believes in and works for, and our hope is that he may be long spared to do this work.

It is but half praise to say that Dean Everest has filled these posts of honor and responsibility, one and all, with distinguished fidelity and success, winning a reputation second to none, for the accuracy, breadth and solidity of his scholarship; for his polish, skill, and power as a teacher, lecturer and preacher; for the ability and wisdom with which he has administered the complex and perplexing affairs of the various executive

offices which he has filled; and crowning all, everywhere and always, for his noble, manly bearing, and his unselfish, consecrated Christian character.

Dean Everest stands in the front rank among us, not only as scholar and teacher, but as preacher, lecturer and writer. As a writer, especially in late years, he has been a frequent contributor to our various magazines and papers, his articles everywhere and always commanding the deepest interest for the ease, simplicity, and elegance of their literary style, and the freshness, wealth and practical value of their thought. We may justly characterize him as a writer by saying that he writes always so that the "common people" may understand him, and never writes without the distinct purpose before him of saying something that will be of practical benefit to his readers. He has published but one book — "The Divine Demonstration—A Text-Book of Christian Evidence" — which was issued from the press of the Christian Publishing Company in 1884, while he was president of Butler University. This book was at once adopted and remains as a text-book in most, if not in all, of our own Bible Schools, and it has been adopted in several denominational colleges.

We let his words which follow this sketch speak of the ease, simplicity and elegance of his literary style, and wealth and power of his words of truth.

THE DEATH OF CHRIST.

H. W. EVEREST.

Many things combined to make the Transfiguration a scene of surpassing grandeur; Mount Hermon, rugged and lofty, attesting, as all mountains do, the power of God; Jesus, himself, in the focus of a light which transcended the brightness of the sun; and the "cloud of excellent glory" which hung over all. The personages who appeared in this scene were representatives of three worlds; Christ from heaven itself, Moses and Elijah from the world unseen, and Peter, James and John of this mundane sphere. Most sublime was the voice which came from the cloud, "This is my beloved Son, hear ye him." Equally sublime and of more interest to human hearts was the subject of conversation. Standing under the canopy of glory, in the presence of God himself, and speaking in the hearing of men, what were Christ and Moses talking about? Was it the consummation of creative work when all the sons of God shouted for joy? Was it the final day when God's

righteous judgments shall be made manifest? Was it the coronation of Christ when he had conquered death and the grave? They were talking about his decease, about his death, which would soon be accomplished at Jerusalem. This was what the prophets did not understand when they spoke of the suffering of the Messiah and the glory that should follow; this is the great fact most vitally connected with the salvation of man. May it not be well for us to kneel at the cross where fell the blood of Jesus and ask what was the purpose of that death and what its deep meaning for us?

The tendency to eliminate the miraculous and to explain both nature and revelation without the hypothesis of a God, is seen in modern discussions of this subject. The broader "broad-gague" religion gets to be the shallower it becomes, till it means very little. As a consequence, the cross is no longer what it was, and the gospel which was the power of God has become merely the heroism and sympathy of man. This paper is written to guard against this tendency, and to save both preachers and churches from the views of the death of Christ which render the gospel a limp and lifeless thing. May I not ask the blessing of God on this effort and on those who follow me in this discussion? Of erroneous and inconsistent interpretations of the death of Jesus, I shall name but two, and

these because they are the most prevalent.

First, that the death of Jesus was only the death of a man. It was peculiar in that the Nazarene was so good a man, so great a teacher, so philanthropic, and so patient; peculiar in the pathetic circumstances attending it, and in the sufferer's belief that he was bearing the world's sin; but in many other respects it was an ordinary event. Martyrs to truth and liberty have not been so few that we should marvel at the crucifixion of Jesus. On the other hand, so common has it been for the human race to murder its greatest benefactors, that this event easily takes its place in the long and bloody catalogue. Had one listened to Jesus and marked the anger of scribes, pharisees, and other hypocrites, he would have thought it a miracle if Jesus had escaped an early and an ignominious death. On this view, the death of Jesus was only an example of imprudence and moral heroism, on the one side; and on the other, of blind bigotry and atrocious cruelty. If Jesus by such a death became our Saviour, then the world has ten thousand saviours equally meritorious, and all together not able to save a single soul, nor to secure pardon for a single sin. Then his death had no place in the eternal purpose of God, he did not taste death for every man, it was not a revelation of divine love, nor an offer of mercy to anybody. Then Jesus had no divine mission, no single purpose in life, but

made his way to the cross as the love or hate of men drew him on, or drove him, to his fate. And then, also, there was no refusal of the sun to behold the scene, no darkness at mid-day, and no resurrection from the dead. Few, if any, preachers of the Christian church have gone so far astray; but the rationalistic, not to say irrational, trend of liberalism is in this direction. We confess, and require others to confess, that Jesus was the Christ, the Son of God, and are not likely to repudiate this good confession unless we make shipwreck of our faith.

And yet there are some who would make a theological swivel of the phrase "Son of God." Is not man divine and are we not all sons of God? Divinity varies in quality and degree! All men are tinctured with it, philosophers have more, and Jesus, though a man, had a fulness of the godhead! But the claim that all men are divine is mere rhetoric, without fact or logic. It is only in a very general and remote sense that everything God has made is divine. If Jesus was the son of God only as all men are, was there any need to prove so obvious a fact? Was there any need of prophecy and miracle? Any need that John should write his gospel that the world might believe? Was there any need that God should announce the sonship of Jesus? When Jesus confessed that he was the Son of God and was declared by the high priest to be

guilty of blasphemy and worthy of death, why did not Jesus explain that they misunderstood him, and that he claimed only what every man might claim? That confession meant something, for it cost him his life. Let no man think he can reach Unitarianism by this road and still remain a Christian.

Second, that the death of Christ was to reconcile man to God and for this only; that it spends its whole force on man; that God was always ready to forgive; that there was nothing in the way, but man's obdurate and impenitent heart; that the revelation of God's love in the death of Christ was intended to remove this obstacle and bring man to God. On this view, the orthodox ideas of sacrifice, and of an atonement are given up; Jesus did not bear our sins in any true sense; his blood does not cleanse us from sin. It was not necessary that he should die, since if man had returned to God in true penitence, which he had power to do, the death of Jesus would have been only so much more added to the sum of human woe.

In order to make this view more plausible it is common for those who advocate it to misrepresent the older doctrine of the atonement. It is said that God is represented as hard and unforgiving, till his nature is softened, and his wrath appeased by the death of Jesus; that God can be satisfied with nothing but blood, the blood of his son; that the sufferings

of Christ make God willing to save as well as man willing to be saved! Now, that the atonement was ever presented in this absurd and unscriptural way, is very doubtful, unless as an exceptional case; for "all sorts of doctrines have been preached by all sorts of men." This caricature of the atonement is in direct contravention of the holy scriptures. Christ was a lamb slain from the foundation of the world; the offering of mercy was in God's plan all along. "He so loved the world that He gave his only begotten son." It is heaven that takes the initiative, that beseeches, that pleads with the sinner. God is love and his mercy endures forever. It is not denied that one great purpose of the death of Christ was to reconcile man to God, but this is not the whole of it; it looks to the government of God as well as to the conversion of man, to justice as well as to mercy. He who looks at the manward side only will never exclaim with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."

What was the other and greater object secured by the death of Christ will be considered farther on, but a single objection is fatal to the above one-sided view. The manifestation of divine love by which men are to be reconciled to God depends on the death of Christ for us. If man was guilty and condemned to

eternal death; if Christ came, and, in some way and in some sense, paid the penalty; or rendered it just and therefore possible, for God to pardon man, this would have been a wonderful exhibition of love; the highest suffering for the lowest, the most innocent for the most guilty. Then Paul's reasoning would apply: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." The death of Christ that we may live, was a manifestation of his love and the cause of our love for him and of our reconciliation to him. Take away the cause and you take away the effect; take away the sacrifice by which God can be just and the justifier of the one who believes in Jesus, and the power of the gospel to move man and to reconcile him to God is gone also. The two great purposes of the death of Christ are indissolubly united; if Christ gave his life for man, the reconciliation must follow; and if man is reconciled to God, a manifestation of divine love and mercy must have preceded, Christ must have laid down his life for us.

It has been said that the death of Christ had no atoning power, no reference to the demands of justice, but that it was an effort

to disclose the depth of divine love; an effort of love to so embody itself in the facts of the cross that we could realize how real and how great it is. It may be answered that, if you take away man's guilt and the fact that Jesus died in his stead, tasting death for every man, to say the least, you take away the most effective part of this manifestation of love. Again, it may be questioned, whether the sufferings of Christ, if there was no necessity for them, would be an indication of love. If a friend should peril his life to save mine, when he knew I was not in danger, or when there was no necessity, I should think him insane. If a father should put himself where his wicked children would put him to death, and so permit the crime which he might have prevented however patiently and divinely the father may have died, it would manifest, not the love, but the unwisdom of the father; it would have little power over the children to make them better.

Leaving the negative side of this discussion, let us inquire, what was the one, great reason why Jesus died; in what sense is he our Saviour? *First, let us verify the proposition that the death of Christ was a most wonderful and sublime event.* It was no ordinary death; he was no ordinary sufferer; the exigency was no ordinary one; the steps which preceded and the effects which followed were not ordinary. The death of Christ is the tragedy of

the ages. So far as we know, it stands alone in the history of all time and eternity.

1. The death of Christ goes back into the counsels of eternity. Christ was a lamb slain from the foundation of the world; slain according to God's eternal purpose which he purposed in Christ Jesus. And this fact is not recorded of any other death.

2. His death was foretold by the prophets. The Messiah was to die a violent death as described in the fifty-third chapter of Isaiah. Daniel tells when he should be cut off. They give his death a wonderful prominence and a more wonderful meaning, since he was slain for the transgressions of God's people and was bruised for our iniquities. This could not be said of any other man.

3. All through the patriarchal and Jewish dispensations the dying Christ was kept before the world in the offering of sacrifices. The slain lamb was a type of the slain Messiah. There must have been a great reason why this death had so large a place in the development of the divine purpose.

4. How the death of Christ was signalized by miraculous phenomena! The rocks were rent, the graves opened, and darkness overspread the land for three hours; silence and gloom that earth and heaven might understand its pathos and its deep meaning.

5. The death of Christ was to be preached unto all nations, "for thus it is written and

thus it behooved the Christ to suffer and to rise from the dead that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." No other death could have such a relation to the salvation of the world.

6. Jesus ordained an institution for the perpetual remembrance of his death—the Lord's Supper. "This is my body broken for you." "This is my blood of the New Testament shed for many for the remission of sins." "This do in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

7. Paul determined to know nothing among men but Jesus Christ and him *crucified*. He was deaf to the calls of ambition, he was blind to the glories of the Roman empire. The crucifixion of Jesus was for the salvation of lost men. And this was all he wanted to know as he passed among them for whom Jesus died.

8. There is abundant evidence that Jesus is not to be classed with man. Every prophecy fulfilled in him, every miracle which he performed, his wonderful claims, his profound wisdom, and his sinless life, all draw attention to his death as exceedingly cruel, and yet voluntary; he had power to lay down his life and take it again.

9. The theme of saintly worship is the "Lamb that was slain." In the heavenly world, Jesus will bear the marks of the crucifixion, and will be the conspicuous object of the adoration of those "who have washed their robes and made them white in the blood of the Lamb."

10. Whatever is the meaning of the following scriptures, they certainly exalt the death of Christ as most wonderful and most sublime: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself." "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name." "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." "For the preaching of the cross is, to them that perish, foolishness, but unto us, who are saved, it is the power of God." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through

death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "Know ye not that so many of us as were baptized into Jesus Christ, were baptized unto his death." These passages, and many others, that might be given, show that the death of Christ was no ordinary one, was much more than that of a martyr; and that, in some way, it is vitally connected with the salvation of man. It is therefore no strained interpretation which exalts the death of Christ; seeing in its sacrifice for sin, the assurance of pardon, and the conquest of the grave.

Second, we are now ready to answer the question, Why did Jesus die? In what sense is he our Savior? We have an inspired solution of this problem in the Roman letter, 3:24-26. "*Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him who believes in Jesus.*"

We need to approach this subject as the writer of the Roman letter does, and hence we must consider the following Pauline propositions in order:

1. "*The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.*" He does not argue this proposition, for it is self-evident. Of course, the "wrath of God" must be understood in a Bible sense; it is but a revelation of His righteous judgments. God is infinitely just and holy and he *must be* opposed to all sin. The universe can not afford that it should be otherwise. Sin is the only thing that God hates. The unforgiven sinner must "perish from the way when his wrath is kindled but a little."

2. "*All have sinned and come short of the glory of God.*" The "all" who have sinned does not include those who are not moral agents and who are incapable of sin—infants not yet knowing right and wrong, imbeciles, degenerates, and insane people. That all who have become moral agents have sinned he proves in three installments: (1) All the Gentiles have sinned. God was revealed to them even his eternal power and godhead; they with all men had the intuitions that they ought to do right; they had a law, their own standard of right, and they were held amenable to that law; but this law they all violated. This he illustrates by that awful degradation of the heathen world. (2) He who condemned the gentiles as thus guilty before God, condemned himself, for he also did the same things. (3) The Jews were also under

his condemnation; for God's judgments are righteous; "there is no respect of person with God," who will render to *every* man according to his deeds. The advantages of the Jew, the possession of the written law, and the many mercies of God, only served to increase their guilt, since the law they had not kept, and through them the name of God was blasphemed among the gentiles. He affirms there is no difference, for all have sinned.

3. *Therefore by the deeds of law shall no flesh be justified in his sight.* By "deeds of law" is meant *perfect obedience*, which none have rendered. There are four conceivable ways in which the conflict between God and man may be settled; *first*, that man may be able to withstand the Almighty, to reverse God's laws and live on in his sins; able to abrogate the law of cause and effect, and, though guilty, still be at peace. This is impossible, and Paul does not mention it. *Second*, that God may become indifferent to human conduct and not care that men disobey him. For this there is no warrant in nature since in nature every transgression and disobedience receives a just recompense of reward. This also is impossible, since God is just and holy. *Third*, man may keep the whole law and be able truthfully to say "I have never sinned; I ask a place in Heaven, not as a matter of mercy, but as my unquestionable right." But it is proved that this

way is not open to man, for all *have sinned*. No soul morally accountable will dare to put in such a plea in the day of judgement. *Fourth*, only one way of justification remains, *that of pardon*. *Mercy is our only plea!* With the Publician, no man must dare to lift his eyes toward heaven, but smite upon his breast saying, "God be merciful to me a sinner!"

4. *We are justified, or pardoned, freely by his grace through the redemption that is in Christ Jesus. Christ is our propitiation through faith in his blood. God can be just and the justifier of him who believes in Jesus. It is plainly taught in this remarkable passage that, because Jesus died, God can pardon the one who believes in Him. We may not be able to fully understand how this is; we may not comprehend all the divine principles which underlie God's plan of making men righteous, nor is it necessary that we should. God has said it and his word cannot be broken. As we look up to the cross and see the suffering Savior, we may say on the testimony of the Holy Spirit, "Jesus dies for me and I may live."*

That the death of Christ has this deeper meaning, and that it is not merely the source of that moral power which is to move man and reconcile him to God, is evident. When a man's theory runs squarely against the statements of the Holy Scriptures, he should pause

and re-examine the whole subject; especially should this be the case with the preacher. What then mean the following passages, if not that the death of Christ was more than that of a martyr?

“Behold the Lamb of God that taketh away the sin of the world?” The figure is that of *sacrifice*. It is not that Jesus stood before his acusers as an innocent and harmless lamb that opened not its mouth, but that he was the great sacrifice that God provided. It was sacrificial, propitiatory blood that flowed from his many wounds.

“Even as the Son of man came not to be ministered unto, but to minister and to give his life a *ransom* for man.” “The man Christ Jesus who gave himself a ransom for all, to be testified in due time.” One giving himself to ransom for another is doing something more and diviner than dying as a martyr.

“Christ hath *redeemed* us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ as of a lamb without blemish and without spot.” “Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us.” Re-

deeming a condemned soul by giving life for it, is more than martyrdom.

“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.” This giving was not as all men are given to a life of suffering and thousands to an ignominious death, but it was that the believer might have everlasting life.

“And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many.” In some deep and solemn sense Christ was offered and bore our sins.

“He that spared not his own son but *delivered him up* for us all, how shall he not with him also freely give us all things.” Eternal love for man had delivered up Jesus to death, long before the high-priest said he was worthy of death, or Pilate had condemned him to be scourged and crucified.

“Who his own self *bore our sins* in his own body on the tree, that we being dead to sin should live unto righteousness by whose stripes we are healed.” Christ was sinless and did not bear our sins in becoming man, but in dying on the cross.

These and other scriptures are wholly inconsistent with the shallow theory of the death of Christ which makes it only a martyr's death and an example of moral heroism.

Now can we *verify this interpretation*? Can we see, in some measure, that God can be just and pardon the one who believes in Jesus?

1. *There is no injustice to Christ.* It seems to be a law in the moral government of the world that blessings shall come to the undeserving and the guilty through the sufferings of the innocent. The mother suffers for the child, the patriot for his country, and the martyr in the cause of truth for those who put him to death. Again there was no injustice to Christ, because he was divine, he was a manifestation of God; he was himself a source of moral law, and there was no wrong if he chose to suffer for man. Still further, Christ was a willing sacrifice; he laid down his life; no one took it from him; He thanked God for the bread and wine which were the symbols of his death. For the joy that was set before him to endure the cross, despising the shame and is set down at the right hand of the throne of God. That the Messiah should be innocent and divine was an essential part of the plan; innocent, a lamb without blemish; and divine, that he might save to the uttermost all who come to him.

2. *There is no injustice to the subjects of the divine government.* There would be no injustice if all sinners suffered the wrath of God for their sins; and such punishment would be to conserve the peace, safety, and

progress of the world. Whatever would accomplish for the world what the punishment of sin would accomplish, and this without wronging any one, would certainly be just and right. The death of Christ as a propitiation for sin would accomplish all this and more, since it makes way for the mercy of God. Is the world of mankind wronged when God pardons a believer in Christ? Are they not restrained from the commission of sin by the death of Christ and the revelation of divine mercy, more than they would by the punishment of the man who believes and is pardoned? But without something that would do for the world what punishment of sin would do, mercy would be an injustice. When a governor pardons criminals without any compensation to the state, he is an enemy to the people, unjust, and himself a criminal. Indiscriminate mercy without an adequate sacrifice would seem to be unjust even in God.

3. *There is no injustice to the pardoned sinner.* Forgiving the sinner would be an injustice to him as well as to the world unless, at least, two things were done for him; unless the law of God were sustained in his estimation as authoritative and sacred; and unless he became a reformed man, dead to sin and alive to righteousness. These two things are done for him; the first, by the death of Christ for him; and the second, by his regeneration, or great moral change. God did not pass by

his sins without the great sacrifice of the Son of God, nor has he the promise of pardon unless he is made a new man in Christ Jesus. To have forgiven the sinner without a sacrifice would have been a great wrong to the pardoned man; it would be as much as to say to him "Go on in your sins; God does not care; God is not displeased with your crimes."

For these and other reasons which we do not comprehend, Paul asserts that God's plan of making man righteous through pardon, enables God to be just and the justifier of him who believes in Christ; and this is true beyond all question.

The verification of this view of the death of Christ is *still more complete* when we find in it the solution of certain cognate problems:

1. Why is the divinity of Christ so essential to Christianity? Why is so much effort made in the scriptures to prove it; promise, type and antitype, prophecies, and the four gospels in their narration of miraculous deeds, miraculous teaching, and miraculous love? This doctrine is vital to the system. We need a divine Savior. Authority to pardon, power to save, the manifestation of God's love, and a sacrifice so great and so divine that it may apply to the whole world and to the darkest sins—all depend on Jesus' being the Son of God.

2. We can see why this justification, or

pardon, can come only to the believer. The declaration, "He that believeth not shall be condemned," is not arbitrary; it is so in the very nature of the case. If a man does not see that Jesus is the Christ, the Son of God; if he does not believe this with all his heart; if he does not realize that the agonies of the cross were to save his soul from eternal death, he will remain unaffected by the gospel; he will neither repent nor obey. Such a man cannot be pardoned, and if he were, it would be an injury to him instead of a blessing. Peace with God, the hope that is like an anchor to the soul, and joy in God, are impossible to the unbeliever.

3. We can see in what sense salvation by faith is "a wholesome doctrine and full of comfort." The word faith is used in the scriptures in at least four senses: (1) Belief, trust—the usual meaning; (2) Fidelity; the disobedience of the Jews would not make the *faith*, or fidelity of God of none effect. (3) The doctrine of the gospel; "Contend earnestly for the *faith* once delivered unto the saints;" (4) And as a system of salvation; "Before *faith* came we were kept under the law." Faith was in the world before, but not as a system of salvation. "Therefore being justified by *faith* we have peace with God." This faith is not mere belief, but God's method of saving man, called grace, faith or mercy. Now in this last sense, we are saved by faith. Paul

discusses two methods of salvation; the one is that of perfect obedience or never having sinned, which he shows is impossible to sinful men; the other that of mercy or grace, in which man is saved by pardon through the sacrifice of Christ. He declares that these methods are opposed and wholly different. If salvation is of perfect works, or "works" as he designates it, then it is not of grace, or mercy, or faith. We are saved by "faith alone," the "faith alone" meaning faith without perfect works as a ground of salvation, and not faith in the sense of *belief* and without the accompanying repentance and obedience. In this sense, the doctrine is "wholesome and full of comfort," since none of us have kept the whole law of God. It is somewhat to the discredit of theology, if not humorous, when two preachers fall to discussing "salvation by faith alone," when neither knows the sense in which Paul taught this doctrine.

4. We have here also the solution of the problem of contradiction between Paul and James. "Therefore we conclude that a man is justified by faith without the deeds of the law," "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." But James says "Ye see then how that by works a man is justified and not by faith only." The supposed contradiction disappear when we see that the "works" of Paul and James are not the same: (1) The

works of Paul are considered as a meritorious ground of salvation; those of James are those required in order to accept pardon and exhibit works meet for repentance. (2) The works of Paul are those of perfect obedience; those of James are not so considered. (3) Paul's works make faith, or salvation by mercy *void*, since there would be no sin in the case; by the works of James is *faith make perfect*, since by the works of acceptance, faith is fully manifested, and its object, the pardon of the sinner, is accomplished. Hence there is no contradiction, but perfect harmony. He who says that Paul and James are unreconcilable gives evidence that he does not understand them nor God's method of salvation.

It is confirmatory of this interpretation of the death of Christ to mark the results of the Savior's death in the heart and life of the believer. He who has accepted the shallower doctrine and who does not see in the dying Christ a sacrifice for sin, is ignorant of the great, central, life-giving truth of the gospel. He does not feel the beating of God's heart of infinite love, and has not experienced the uplifting power of the new life.

1. He finds in the gospel a sublimity and harmony which confirms his faith. The death of Christ takes its place among the sublimities of our God. It is not a despised Jewish, Nazarene peasant who suffers on the gallows, but the divine man, the Son of God. He dies not

as a mere victim of human hate, but as a manifestation of divine love. He suffers, not to satiate the malice of his implacable enemies, but that mercy may be offered to millions of our sinful race. It falls into harmony with all related truth and all attending phenomena; the holiness of God, the awful nature of sin, eternal death, and the mercy of God which endures forever. Well might it be the theme of conversation at the Transfiguration; well might the angels announce the advent of Christ, strengthen him in the Garden, roll away the stone from the sepulcher, and attend him to glory; well might the sun be darkened, the Holy Spirit announce his enthronement, and the Apostles be commanded to preach the gospel to every creature.

2. The obedient believer has an assurance of pardon and peace with God through the Lord Jesus. If God could pardon the sinner for any other reason, much more would he do so because Jesus offered himself a ransom for us. If sin can be forgiven on the ground of repentance and a new life, the added sacrifice of Christ will cause the streams of mercy to flow in greater abundance. What a revelation was it to Luther when he saw that "the just are to live by faith;" that not by works of righteousness or penance, as, on his knees, he toiled up the sacred stairway, but by mercy that we are saved. No wonder that he was so enraptured with the Pauline doctrine of grace!

No matter how many millions shall call on the name of our Lord, the fountain of mercy can not be exhausted; no matter how unworthy and guilty the sinner, the blood of Christ cleanses him from *all* sin. The dying mother's first concern was for her young children who were to be left in this wicked world without the guidance and shield of parental love, and then she thought of herself. Though an earnest Christian, she saw how imperfect her life had been, nor did the light of hope gleam in her closing eyes till she looked to the cross and was reminded that it is not by works of righteousness that we are saved, but by the mercy of God. It was a thought full of comfort to her. Dying man, however many thy sins, and however dark; sins against thyself, against those that thou lovest the most, and against the Father in Heaven, who loves thee most of all; and though the crimson stains be deep and damnable as were those of Saul of Tarsus, the chief of sinners, still all, all are washed away by the blood of Jesus, if thou hast obeyed his gospel and been faithful until death! Go not over thy sinful way, recalling thy sins one by one, but look to Jesus, and see that he tastes death for every man, and for thee; so will Christ take away the sting of death, and give thee victory over the grave!

If the death of Christ for us gives assurance of pardon, much more does it assure us

that "all things work together for good to those who love God and who are the called according to his purpose." "He who spared not his own son but gave him up for us all, how shall he not with him also freely give up all things."

3. It produces in the believer an intense love for God and man. The power, wisdom, and goodness of God are seen in nature, but his love, his compassion and mercy are seen in the gospel. Hence it is the power of God unto salvation to every one who believes. The heart that is not touched and changed by the sufferings of Jesus, as a divine sacrifice to save him, is beyond the reach of moral, saving power. The answering love and consecration throughout the world and during all the Christian ages; the benevolence manifested toward the evil and the unfortunate—all have their source in "the fountain filled with blood which flowed from Immanuel's veins.

It is also the great fact which enables us to see that men are equal before God and that we are all brethren. The doctrine of human equality and brotherhood is the doctrine of the cross. We are equal as being all sinners, all guilty, all in prison, all redeemed by the blood of Christ. Where is boasting? We are all of one blood; we were all convicts, and all live because of the mercy shown us. We feel that if God so loved us, we ought to love one another.

4. It is the source of Christian zeal for the conversion of the world. Christ is not only the Great Teacher, a beautiful character, a perfect example, a divine man; but he is our Saviour; he redeemed us with his own precious blood. His death was necessary that we may be pardoned. "Those who have sinned even without a written law shall *perish* without law—not saved without law. "There is no other name under heaven given among men whereby we must be saved." And it is equally necessary that men should believe on the Son of God in order to Salvation. He who seeks to climb up some other way is a thief and a robber. Hence our zeal for the Evangelization of all men, whether in Christian or heathen lands. It is said that "the question is not whether the heathen can be saved without the gospel but whether we can be saved if we do not send it to them." But this is quite illogical, for if they can be saved without the gospel, there may not be guilt if we shall withhold the gospel from them. The idea that "somehow" the heathen can be saved, either here or hereafter, without the gospel, certainly has no warrant in the Scriptures. It certainly has not in the heroism of Jesus, dying for a lost world; nor in the great commission to go into all the world and preach the gospel to every creature; nor yet in the example of the early church and the holy

Apostles in their zeal to bring all to Christ. If heaven has a method by which any sinners of the world can be saved without accepting the gospel terms, it has not been made known to us. Just as the doctrine of election and reprobation was antagonistic to all evangelical effort, so the teaching that the heathen may be saved without the gospel, is destructive of all missionary zeal.

As Christians we need adequate views of the death of Christ. We need to live near the cross where we see the deadly nature of sin, the justice of God, the love of God, and the compassion of Jesus; near the cross where all men are equal and where the words of pardon and life eternal can be heard. As preachers we need to look well that we preach no other gospel, lest the Pauline anathema fall upon us. We should not undertake to declare the terms of pardon before we understand them. We need to study as we do no other part of the Bible, the first eleven chapters of the Roman letter. We need to be baptized into the death of Christ, not only in the ordinary sense, but also into a fuller realization of the deep meaning and necessity of this great sacrifice for man's sin. We need to study this subject till with Paul we are determined "to know nothing among men but Jesus Christ, and him crucified."

Toward the death of Christ all the centuries of preparation were moving; the

journeyings of Jesus brought him constantly nearer the cross ; and when, at last, as the supernatural darkness began to lift, he cried, "It is finished," his great work was completed, man was redeemed, and new glory flooded the earth and sky.

We may not understand all the reasons for this sublime event, this divine tragedy, but God grant that we may be of those who come out of great tribulation, if need be, but who have washed their robes and made them white in the blood of the Lamb.



J. A. SEATON.

J. A. SEATON.

He was born in Jefferson county, Ky., Feb. 28, 1840. His father's family removed to Adams county, Ill. in 1844 where the subject of this sketch grew to manhood on a farm fourteen miles east of Quincy.

He attended public school and then a Presbyterian Academy at Clayton from 1859 to '61. His time was divided between work on a farm, school teaching, and the academy until Feb. '62, when he was married to Mary E. Bradley, of Columbus, Ill. He entered the union army, Aug. 7, '62, was wounded in '63, and mustered out of service as second lieutenant, Sept. 27, '64. He became a minister of the Gospel in '71 and has been faithful in this calling ever since. He served as pastor at St. Augustine, Cambridge, Atlanta and La Harpe, Ill., Watertown, Dak., Corvallis and Bozeman, Montana. He has been at Marion, Iowa for nearly five years. The Marion *Sentinel* says, "During his stay with us he has made a host of friends among our citizens who join in congratulating him on his success and wishing him many years of happiness and prosperity."

He has held many excellent meetings and is in hearty sympathy with our evangelists who work after the New Testament model. He has held several public debates; two with Adventists, one each with a Baptist and a Universalist, a United Brethren, an M. E., and a Mormon. The writer heard him in two public discussions and knows that it is his love for the truth that inspires him to defend it with clearness, zeal and power; he contends earnestly for the faith which was once for all delivered unto the saints.

In a busy life he has had his trials and triumphs shared by his happy Christian family—his wife, one son and four daughters. His children have all been added to the church between the ages of eight and fourteen. Listening to sermons by John Lindsey of Eureka, Ill., Bro. Seaton was convinced and baptized by P. B. Garret (Sister J. H. Garrison's father). He is filled with gratitude for mercies past, performs faithfully and lovingly the duties of the present, and looks forward with glorious hope into the future that grows brighter and brighter unto the perfect day.

G. L. B.

WHAT IS EXPECTED OF A PREACHER?

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*2 Tim. 5:1-4.*

The minister of Jesus the Christ is under a very solemn "charge" as to how he shall live and walk before the world; and also what and how he shall preach. He should know the truth as the truth is to make him free

- (1) From sin,
- (2) From selfishness, and
- (3) From the doctrines of men.

The charge to Timothy is to "preach the word" both in season and out of season. He is not to preach his opinions of the word, or the opinions his church may entertain of the word; but the word is to dwell in him richly, that he may be able to minister to all his hearers that they may be saved according to the Gospel. The apostle in this charge intimates that the time may come when men will tire of the true gospel and will demand a substitute; they will want fifteen minute "sermonettes," and these largely in "Old women's fables" and "Ghost Stories;" and thus the minister, in his desire to please the people

instead of God, would be lead astray. The Saviour put this another way—"And if the blind lead the blind, both shall fall into the ditch." Let every minister therefore be so thoroughly grounded in the truth that he may lead aright.

The minister is not to think that he must have an easy time of it. He is to be watchful—"on the alert"—see that the "evil one" does not enter in and destroy the flock, or some portion thereof; to be careful that he does not become an instrument in the hands of the enemy of souls to divide, or cultivate the spirit of envy and hatred, because some in the church do not like the preacher. He is expected to be offered occasionally as a sacrifice instead of sacrificing the church. How often it has been my lot to find churches rent in twain by some minister, who, in a spirit of false pride (rather than be real humble as the Nazarene hath shown us) patterned after the "sons of thunder," called down fire to consume his supposed enemies. "Brethren, this ought not so to be."

It is expected of preacher that he be faultless—he must never err in thought, judgment or action; mistakes are excusable in all but the preacher. Persons forget that he and his family are human beings; they forget that fact even in the amount of salary, and the promptness in meeting their promises to their preacher. A preacher, like all other Christians has

his faults. You would not be willing for him to be as exacting of you as you are of him. Bear with the preacher in his weakness as he bears with you in yours. But give no countenance to him who sins wilfully.

It is not fair to distinguish between the actions of the preacher and other members. If it is wrong for the preacher to use "slang" it is wrong for others; if it is wrong for him to enter the saloon or gambling room, swear or play cards, or do any of those things that the people out of the church would condemn in him, then no one can engage in them: for they are wrong, and no one, church member or not, can do wrong without condemnation. Jesus alone is the standard for us all. What is wrong for the preacher to do is wrong for all.

It is expected of a preacher that he will always preach good sermons. He is like a cook, the best of them fail sometimes. A good cook fails often for various reasons, and so does the preacher, sometimes it is his fault, and sometimes is through lack of attention from his audience—some sleep, others talk, laugh and play. This would spoil the very best sermon.

It is expected of the preacher that he will please everybody; every one to be pleased, not only with his sermons, but his manners, style, gestures, etc. This, in the very nature of things, could not be. John the Baptist,

the Apostles, and the Saviour of men failed to please everybody, in fact it seems that they succeeded in pleasing very few. Remember that oftentimes the very best meal is not relished because of the condition of the eater; he thinks the food set before him is not fit to eat, when it is his stomach that is out of order. Many a sermon is sickening to a soul because that soul is out of order.

It is expected that a preacher will induce every member to attend services and help to keep up expenses and pay the minister's salary. This was never accomplished by any preacher. Some will not attend because they dislike some member of the church, or because they do not like the preacher. If they loved the Lord they would not stay away. Such people have only joined the church; they have never joined the Lord, else they would be willing to suffer "contradiction of sinners" against themselves. Some do not attend for the reason they sleep late Lord's day morning; through the week, when they are serving self, or business, or pleasure, they are on time, but Lord's day they look upon with great indifference.

The preacher has all these influences to contend with; and should the church fail to grow under his ministry he is thought not to be the man for the place, and the church is soon on the lookout for one that "will draw." There are many preachers to-day doing all

the *drawing* while the church is doing all the *riding*, and whipping, scolding, and complaining, because the load refuses to ascend the hill. Among the hard things the preacher in many places has to draw is his salary—after he has fairly earned it.

It is expected that the preacher spend much of his time in pastoral work—visiting the members and others. No preacher can expect to succeed if he neglects to visit his people. He must visit his people in their homes, that he may become acquainted with their surroundings, so that his ministrations may be made helpful. The people do not need criticism so much for the way they live—even in the church—as they need the helpfulness of sympathy and encouragement. The church through her ministry, has called the erring to a better life, to better associations, and these are found in the church—established for the purpose of saving the worst men and women. Many who lived vicious lives, have heard and accepted that sweet invitation. They come conscious of the past. They know that the church knows their former characters. They come for help. They become members of the church. Their old associates are very likely to show them marked attention. If the preacher and his people neglect these weak ones, because of the past, and leave them helpless and alone, they are very likely to be “taken captive by the devil at his will,” and

the preacher and his people be held accountable in the "day of judgment," for these lost souls. They are in earnest, but know not the way of life. And if the pastor shall fail to visit them, and show them sympathy, and teach them how to live, and read "God's Word" and pray, and strengthen them against the "wiles of the devil," they may be lost.

But the pastor must be prudent. He should protect himself against the evil to which he may be exposed by taking his wife with him. If he is so unfortunate as not to have a wife, then the elders or deacons, or some good brother should go with him: for the elders, deacons, and members should visit those who come into the church after they become disciples.

The sick of our own church, those of other churches, and those of no church will feel encouraged, if the pastor remembers them in their affliction. If the sick one is called away the living members of the family and friends will remember you as a kind-hearted servant of Jesus Christ. They may not always know what church you represent. But don't be uneasy, they will find you out, and find out what church has so good a minister.

The pastor should not be too high-minded to visit in the homes of the poor and unlearned. A young minister once said to Bro. Thomas Munnell, "I don't enjoy visiting the poor and ignorant people; they are no company

for me." Bro. Munnell reminded him that Jesus of Nazareth might have said the same about this world of ours, for we are infinitely farther below him than the poor, ignorant people are below us; it is not likely that he enjoyed our company much, for he was about the loneliest person ever on earth. Nor is it likely that the Holy Spirit, or even the angels, enjoy our society very much, and like them we must work for the good of others, and not to please ourselves. So love first, and then work.

There is another class to be visited, and this is a very large class—I mean those of the world. There are many of them deprived of the privileges of the Lord's house. They are seldom ever seen in the assembly of "the saints." Rail-road men in their shops, round houses, and in their homes; no class of people enjoy a visit from the minister more than these men and their families, who run our trains, or work in rail-road shops on the Lord's day, as on any other day in the week. They feel when a minister, or a church member comes to their home, or their shop, and shakes hands with them, and sits down and talks with them, that there is a bright spot in life, upon which they look with delight. And when they do have the time and the opportunity of going to the "house of God" they will go where that minister preaches.

The minister who can never see people

on the street, and greet them kindly and cordially, will have very little influence in that community. He may be well educated, a fine thinker, a finished orator, a great student, but he had better abandon the pulpit, and take to the lecture platform for all the good he will be able to accomplish in saving men and women. A sermon is soon forgotten by the masses, an oratorical flight soon fades from the memory; but a pleasant greeting, a smile of recognition, a warm grasp of the hand, with a hearty, cheery, "Good morning" to the man "young" or "old" in *over-alls*, or in garments soiled from contact with the problem of how to win bread, will live in the hearts of the "sons of toil" long after the orator, the student, and the thinker have dropped out of the ranks of men. Sympathy with men women and children, and the art of expressing it in a loving way to all classes, should be the aim of every minister of the gospel.

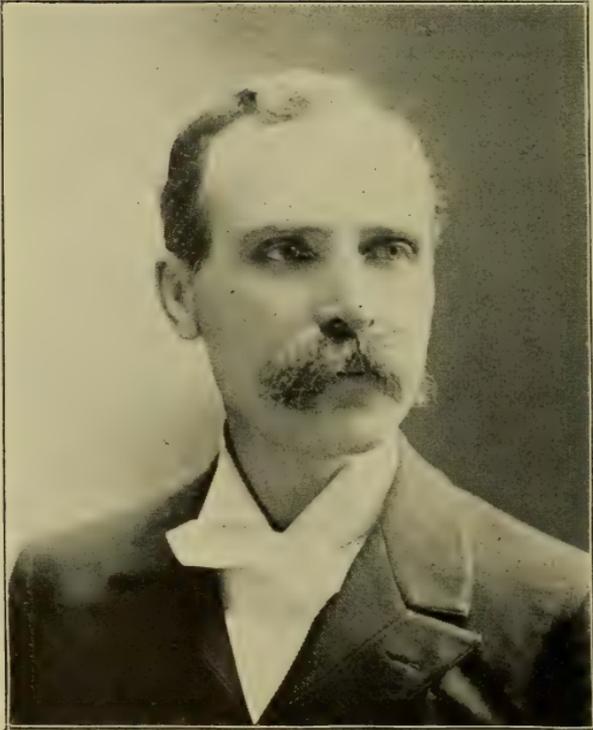
Don't forget the children. The little boy when he returned home from the church services, said, "I think our minister is very nice, for he shook hands with me to-day." Some of the warmest and most faithful friendships of my life, are the little boys and girls of my acquaintance during my ministry. I count it a great achievement, when I can capture and hold the esteem of the children. They are genuine friends; they have not learned how to deceive you. Besides, Jesus loved the child

ren. You may be able to lead many a father and mother into the kingdom by loving the children. I can not in this short essay tell you of the number of "new dolls" that have been brought to me as I pass along the street and visit in the homes, by devoted little mothers from five to ten years of age. A little boy of five years, belonging to a Congregational family, could not retire one night, until he was permitted to come over to my house and show me his new suit and little wagon. It is better to win these little ones to Jesus, than to wait until they have sown a crop of "wild oats"; for usually the sower tarries long enough to reap what he has sown. In one of Bro. Geo. F. Adams' meetings in Illinois some thirty or more years ago, one night when the invitation was given, a judge came forward to make the "good confession", and a ragged orphan boy—his parents were both dead. The people were delighted, they thanked God that one so influential as the judge would become a member of the church. It would give them a standing in that community. The little boy was overlooked. No one rejoiced at his coming. The next fall the judge was a candidate for re-election. He went into the campaign with his old-time ardor. He worked hard for his ticket, and was many times under the influence of the spirit which never makes just men perfect. His Christian career was of short duration. The

little boy—God bless him—was faithful. He was in love with “the truth.” He thirsted for righteousness; he went to school, then to college, graduated as a good minister of Jesus Christ and has turned many to the Lord.

If he visits all the time, he will fail in the pulpit. It is his duty to preach the word, “for it pleased God by the foolishness of preaching to save them that believe.” Those who complain most about the work of the preacher, are the people who do the least work themselves; if they could be induced to work they would be happier. Kindly point out the preacher’s failures, but do not send him into the wilderness as a “scape goat” bearing the sins of his brethren.





A. M. HAGGARD.

## A. M. HAGGARD.

Alfred Martin Haggard is a Hawkeye man. His birth place is Stone City, Linn county, Iowa. The date is April 11, 1851. His father was a devoted member of the Church of Christ and an acceptable preacher. His mother is still living, is a member of the church at De Soto, Iowa, and all her children praise her for her love and faithfulness. Bro. Haggard married Florence Johnson, daughter of B. W. Johnson, who has gone to the "Home overthere," and Sister Johnson who lives in Oskaloosa. Sister Haggard is ever ready to help her husband in his earnest and successful work for the Master. They have a noble boy—Barton—the joy and life of their happy home.

Bro. H. was Assistant Principal in the St. Paul (Minn.) Bryant and Stratton Business College from 1873 to '76. He graduated from Oskaloosa College in '79, and received the degree of A. M. in '89. His pastoral charges have been four: Three years at DeSoto, Iowa; two at Washington, Ill; six in Oskaloosa, Iowa, and one at Colfax, Iowa. From 1889 to '92 he was president of Oskaloosa College.

In 1893 he was elected Corresponding Sec'y of the Iowa Christian Convention where he has served to the present time—five years. Those who know him, and they are many, bear testimony to his deep consecration and persuasive manner in preaching the gospel.

He has spent most of his life in Iowa—his native state—and knows it as a great mission field for the Disciples of Christ; he believes in Iowa people and in the apostolic plea; he will work on cheerfully, faithfully, untiringly and successfully to the end, and rejoice in the victories for Christ,

## GIVING; NOT LAW BUT LOVE.

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*TEXT: For the love of money is a root of all evils.  
1 Timothy 6:10.*

How does God break down the love of money? Not by law, but by love. Giving, in the Jewish dispensation was largely governed by law. In the Christian dispensation there is no law but love. No law demands a tenth of your income. No law forbids the holding of large possessions (1 Tim. 6:17-19.) No law enjoins absolute poverty. How much we shall give is left with us to decide. "Let each man do as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver."—2 Cor. 9:7. "For, if the readiness is there, it is acceptable according as a man hath, not according as he hath not."—2 Cor. 8:12. "Whatsoever ye do, do it heartily as unto the Lord and not unto men." Col. 3:23. The Revised Version in the margin reads, "Do it from the soul". Giving is a matter between your soul and your Savior. But in giving a per cent, or all, or none, *you* are the ultimate court of decision. *You* sit on the

throne and wear the crown and hold the scepter. It is left with *you*. God and Christ come to you. They come with motives high and holy, not with law. You may be constrained by love but never driven by law into real giving.

The law of love is the essential thing in giving. The amount given without love counts for little or nothing. Take two instances, the poles apart, if entered on a ledger: The widow's mites, and Paul's illustration in 1 Cor. 13:3. The amount in the first case is two-fifths of one cent!! In the other it is "all my goods" and my body to be burned at the stake!! The fractions of a cent were marvelously eulogized and accepted; but the goods and the burned body are all condemned and rejected. Why? The widow loved; the great giver and martyr did not. Jesus said, "It is more blessed to give than to receive." Why? Because it is more blessed to pour out love than it is to drink it in. We all know what it is to be loved—to receive. Let us learn the other. How shall we learn the blessedness of giving?

BY PRACTICE.

In music, if you do not sound the notes or touch the keys how can you become a musician? In art, you stretch the canvas, sketch the picture, mix the paints and apply the brush. In the kingdom of heaven we learn

by doing. John 7:17. Now as a starting place, turn to 1 Cor. 16:2. "Each one" is asked to express his love by giving. The giving should be regular, like eating, or piano practice, or rent paying or taxes. It was fifty-two times a year in Corinth (v. 3). According to what standard? "As he may prosper" or "as God hath prospered him." Make it a certain per cent of your income *before* living out of it. Say ten per cent with the hope of making it fifteen or twenty per cent some day. Or make it five with the full determination to raise it later to ten or fifteen. And make it a sacred privilege never to be neglected on any account. When a majority of Christians do that, all the difficult problems of church and missionary finance will vanish. By the universal adoption of it there is everything to gain and nothing to lose. With that rule you put yourselves in the ranks of cheerful givers, for it is your own free choice. In fixing your per cent rule, you will not go below ten if you can avoid it. You will want to show your love at least as much as the Jews, and the Mormons of Salt Lake, and some of the Seventh Day Adventists. We have something better than they and we will want to pay at least as much for it. With a large following of the principles of the Tenth Legion there would be a marvelous increase of the Lord's money. Missionary treasuries would not know debt and the church committees on fi-

nance would be the happiest of all. A Chicago business man, famous also as a church worker, related his experience at the International S. S. Convention, Louisville, Ky., in 1884. I will never forget him or his story. He had been from boyhood a liberal giver. Well on in life he with his good wife made a study of the tithing system as practiced now in many quarters and as anciently laid down in Jewish law. He adopted it. He was astonished at the abundance of the Lord's share. After paying his usual pledges to missions, to the church, to Sunday-school work, to the Y. M. C. A. and to other gospel work, he found a large amount yet on hand. "I had to hunt about" said he, "for new objects upon which to spend my Lord's money."

Just here no doubt some one is in trouble. Is it right for a giver to get up before a convention and tell that he gives one-tenth of his income? Did not Jesus say, "Let not thy left hand know what thy right hand doeth." I have solved the apparent difficulty as follows: Jesus applied these words to alms giving, not to tithe paying. Let us do the same. Let us pay the tenth for gospel purposes first and *after that* apply Christ's rule to alms giving. Let all however who pay a tenth use care how they speak of it in public or private. Do not boast of it as did the publican (Lu. 18:12) but practice it and teach it as Christ did in humility.

## ENTERING THE TENTH LEGION.

Entering the Tenth Legion puts new meaning into Matt. 6:33—"Seek ye first the kingdom of God and his righteousness." Many good men and women make the kingdom of God second when it comes to money matters. The Tenth Legion makes it first. If I invest \$1,000 of saved up capital and lose it all, my church pledge is not diminished or suspended. Because my giving is a certain per cent of my income for the month or the year and no part whatever of the capital laid up in former years. Discontinuing a church pledge to repair lost capital is putting capital first and God's kingdom second, All families economize for various reasons—rich or poor, all do it. Some to pay out on a new piece of property, some on account of hard times, some to go on a journey, or to visit the old world, or to attend a summer school; some to repair a loss by fire, or by adverse business. Some to purchase a piano, or carriage, or wheel, or a diamond ring. Some because their wages are cut down. Some to save up for old age, or to start their children in life. When the Tenth Legion enters on rigid economy, the church and the missionary society never know it. They can't feel it because God's kingdom is first in money matters. From their income they first take the Lord's tenth and lay it by for Him. *Then* they economize with what is

left. There is in this way of doing a beautiful consistency. It is true self-denial. If I economize for some desired thing and, in order to get it, I cut down my church pledge half and put the other half into my special fund, the whole fund is poisoned. I have robbed God and put his money into a fund which must be described by some name. Can I call it "Myself-denial fund?" Is it not rather "A fund poisoned by God-denial?" It is a beautiful thing, in economizing, to make the kingdom of God first. Increased style of living often times throws the kingdom out of first into second place. It may take ten or twenty years to do it. "Slow but sure" is an old motto, very applicable here, and doubling the slowness often multiplies the sureness. Let us examine ourselves a moment. Take the last five or ten years. Many of us spend more on our wardrobe now than we did then. Some of us live in homes twice as expensive. Others have luxuries never dreamed of then. But we pay just the same exactly to the church and missions!! Some perhaps not so much!!! The kingdom has taken second place, *if* it started in first place (?) Our income has increased. Our expenditures for self have increased. But the Lord's part, has not. Such a thing cannot happen in the Tenth Legion. If you have removed into a place far from your own church where you cannot be called upon and where your mission boards

do not know how to reach you, your tenth finds its way to some part of the Lord's work just as of old. Removal makes no difference, because you belong to the Tenth Legion—you make the kingdom first. Best of all, it makes the Lord Jesus Christ a real partner with you. If you lose, he loses and it is best. If he gains, you gain, and it is good. Such partnership is the best insurance.

#### GIVING ENRICHES THE GIVER.

There is gain in giving. The scriptures appeal strongly to this motive. The harvest fields of all ages have recruited and multiplied their armies by promises of reward. The armies of progress and civilization are marching into lands of promise. Hope of reward is to them a pillar of cloud by day and of fire by night. When the church of Jesus Christ was launched it was bidden to direct its course by this star—the gain of giving. "Whosoever shall give you a cup of water to drink, because you are Christ's, verily I say unto you, he shall in no wise lose his reward (Mark 9:41.)" It is not selfish for the giver to think of his reward. When Jesus gave himself on the cross, he sustained himself by the thought of the joy to be gained. Heb. 12:2. It is not wrong for the giver to weigh his gains. It is not selfishness. Peter on a memorable occasion said to the Christ (Matt. 19:27). "We have left or given all. What shall we have there-

fore or for it?" Did the Master reprove him for this study into his Loss and Gain account. Did he brand it as selfish commercialism? Not at all. But he footed up Peter's account, struck the balance on the side of gain and gave it to him. Nor did he stop at that. He applied the promise of gain to every great giver (v. 29). "Every one \* \* \* shall receive an hundred fold and shall inherit eternal life." Christian giving is not a losing business. Christ does not say that a liberal giver shall never suffer persecution or a business reverse. He does not say that a cheerful giver shall die more wealthy than his fellows and leave more acres to his children. He does not appeal to selfishness, but to faith and love. He does say, trust me, leave it to me and you will not lose anything in the long run. Your gift may go into unworthy hands, it may go to a lost enterprise, it may be squandered but coming from the soul and because of Christ's love it is not lost.

The good done to our fellow men is a powerful motive with most givers, but it is not the highest motive. In Washington, Ill. at great sacrifice a new and commodious church house was built by a small band of workers. The last bill was hardly paid when the house burned to the ground. With much sacrifice they reared up a second house and paid for that only to have it struck by lightning, leaving in the dark night but a second hand-

ful of ashes. The grief and despair were so deep that it seemed impossible to build a third house. One spark of faith was left, it kindled a fire of zeal and the third house went up, making three inside of a few months. The two or three thousand dollars put into the third house have done enough good to thoroughly repay the builders of it. How about the \$6,000 when the other two houses went to ashes? What good did they do? None but a philosopher can answer and even that philosopher could not convince the people. How about the gain of giving? Was that \$6,000 lost? The givers of it, will they lose their reward? Neither money nor men burned for Christ's sake are lost. "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it (Luke 17:33)." On the same principle that \$6,000 in ashes is laid up where thieves do not break through and steal. Giving—Christian giving—enriches the giver. There are more blessings open to the giver than to the receiver.

#### LOVE'S LESSON.

Love soon learns another helpful lesson. It is this: *Great possessions are not essential to usefulness or happiness.* Who are more praised for their splendid services to humanity to-day than Paul and Christ? Yet none were poorer. Nor need you go outside your own town to find persons like them. Whoever stored up more joy and happiness for themselves and

others than these two? Or reverse your picture. What shall it profit if you gain the whole world and lose your own soul? Add the "here" and the "hereafter," find their sum and in all it is better to be Lazarus than to be Dives. What speaks more forcibly than the story of the rich barn-builder, tearing down the old and building larger, counting on "many years" of ease and dying that night to begin eternity as a pauper—no treasure in heaven? Our own age teaches us that a multi-millionaire may be the most useless and the most miserable of beings. Witness the career of Barnay Barnato, the South African Diamond King!! Said an American Capitalist, "The most miserable of all men is the man who has nothing but money."

"A man's life consisteth not in the abundance of the things which he possesseth."  
Luke 12:15.

A. M. HAGGARD.







W. M. HOLLETT.

## W. M. HOLLETT.

I first met W. M. Hollett in the spring of 1882 when he came to Oskaloosa College from his farm home in Davis county, Iowa. He had previously spent three months in the Southern Iowa Normal, and had taught several terms of school to secure the means of attending college. He taught one year after entering college, and graduated June 16, 1887.

He preached his first sermon April 5, 1885, in the Gear school house near Meridan. Iowa. E. C. Sanderson, now Dean of the Eugene (Oregon) Divinity School, being present and commending highly his first effort.

He located first with the Moulton and Lost Creek churches: then labored with the congregations at Cantrel and Keosauqua. He resigned the work at the last two places to go to Clarion, where he remained from Jan. 1, 1891 to April, 1893. when he moved to Dorchester Neb; but returned to Iowa and Sept. '84 located with the church at Arlington, (then Brush Creek) of which church he is still pastor.

During his work at the last named place, the congregation has grown in numbers; and the old church house has been replaced by a neat house which is a credit to the congregation and their minister,

At Clarion, Ia, he met Miss Mary E Wassson, an intelligent and noble woman, and on June 16, 1891, they were married at Merom, Ind., in Union Christian College, Miss Wassson's *Alma Mater*, and in which she served as teacher. His family consists of four bright children, two boys and two girls.

One of the best things that can be said for a man is that he bears acquaintance. This can be said of W. M. Hollett. Those who have known him longest regard him most kindly. They admire his grit, persistence, kindness, forgiving spirit, earnestness, happy temper under difficulties, his manly character. He is a good friend and excellent pastor.

MARY E. WOOD.

## HOW TO LIVE.



W. M. HOLLETT.

*“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matt. 4:4.*

John the Baptist preaching in the wilderness had called all Jerusalem and Judea to repentance and baptism. His fame had reached throughout all Palestine, and the time when Jesus should begin his wonderful ministry was at hand. He laid down the hammer and the saw, the square and the plane. His last day's work as a carpenter was at an end and his specific work as a Teacher and the Savior was about to begin. He had a fond farewell to that home which was not to be his home from this time on. He traveled from his home in Nazareth to the place of John's baptism at Bethabara on the Jordan for the purpose of being baptized and of thus being made manifest to Israel.” John recognizing the majesty, purity and innocence of Jesus as superior to that of himself, refused to baptize him, saying, “I have need to be baptized of thee, and comest thou to me?”” But Jesus

answered, "Suffer it to be so now for thus it becometh us to fulfill all righteousness." This with John was an end to controversy. Where the Master spoke he would be silent. And so Jesus was baptized. He, the immaculate Son of God, was not too good to obey—to submit to the baptism of repentance, an ordinance designed for sinful creatures. And this, he explained, was needful in order to fulfill all righteousness. He came not to "destroy the law"—to override and trample it underfoot—"but to fulfill," (Matt. 5:17,18). Had he refused to yield to the smallest part, even though it be but a "jot or a tittle" of the law, or of God's will concerning him, he would have become sinful, unfit to stand before Israel and the world as the perfect Exemplar, the Savior of Men. So also, any person who knowingly and willingly violates any part of God's law, is to that extent unfitted to lead others into righteousness and unto salvation.

Because Jesus was so faithful in submitting to the ordinance of baptism, which is sometimes considered the smallest part of God's law, while he was yet "coming up out of the water, he saw the heavens rent asunder, and the spirit as a dove descending upon him, and a voice came out of the heavens, 'Thou art my beloved Son in whom I am well pleased.'" This was the sign by which John should certainly know Jesus as the "Lamb of God which taketh away the sin of the world."

And now, without discussing the inscrutable things of the atonement, let me say that in God's plan of salvation, it was designed that the Sinless One, by the magnetism of his matchless character, his perfect love, his perfect sacrifice, his perfect life of obedience should draw men and women unto himself, that is, unto the perfection of his life and character. So that Jesus, by the power of his example, as well as by word of mouth is saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." So also it was designed that through the ministration of persons whose purity of character and life of obedience showed them to be the earnest followers of the Sinless One, still other men and women should be led unto Christ and salvation. Would you then, my friend, be a savior of men? Let nothing go undone which the Lord Jesus asks you to do. For you "know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." (Jas. 5:20). How can you "convert a sinner from the error of his way" while you are walking in disobedience?

That implicit trusting faith shown by the Savior in yielding to the will of the Father in baptism is a manifestation of intensest loyalty. There can be no sufficient reason given for baptism except that God has commanded it. It might even seem to be nonsense if he

had not commanded it. But with the authority of God's command, it becomes the greatest wisdom, for "God hath chosen the foolish things of the world to confound the wise." (1 Cor. 1:27). It is said that a certain king employed two servants to dip the water from a well that was on his premises. He placed a basket into which they should pour the water and left them to the performance of their task. One of them reasoned thus: "It will be of no use to pour the water into the basket for it will run out and be lost. Therefore, I will not do it." And he put down his bucket and went away. The other said, "Though I see no reason for doing this except that the king has commanded it, he undoubtedly has a good reason for it." And so he continued dipping water until the last bucket full was poured into the basket when he saw in the bottom of the basket a diamond of great value. The king was very much pleased with the faithfulness of this servant and made him the chief officer of his realm. He had shown himself faithful in a little thing, he would be made ruler over many. The person who is lacking in loyalty or faithfulness, will in the face of God's commandment ask "Why?" Many a person who is "trying to be good," or who is "just as good as church members" has stumbled here and betrayed his disloyalty to the King of kings, and has shown his unworthiness to be known as a follower of him

whose whole life was wrapt up in that saying, "I came to do thy will, O God." May I not hope that some one who reads this may be led to see the folly of disobeying God even in the smallest things. It is not wise to trample underfoot even one "jot or tittle" of God's will. Turn then before it is too late.

But now that Jesus has avowed his trust in the Father, his willingness to lean not on his own understanding but on the understanding of the all-wise God; and has declared his purpose to fulfill the whole law of God, the devil is ready to assail that stronghold. And it is a stronghold we erect about us when we resolve to know and obey the whole law of God. And just so long as we remain true to that resolution, the fiery darts of the wicked one can not touch us. But if in any way by deceit or flattery, he can induce us to forsake that stronghold and come out to battle in our own strength, he gains an easy victory. As we might expect, however, he was not successful in leading the Savior to trust in his own strength and disobey his Father's will. After he had fasted forty days and forty nights and was hungry, the devil taking advantage of his hunger and weakness, said, "If thou be the Son of God, command that these stones be made bread." And Jesus answered, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" In this answer Jesus shows

how well he had kept the resolution to know the will of the Father and to obey it. Esau when hungry, disobeyed his father's will, selling his birthright for a mess of pottage. Jesus when hungry, would live by the word of God, rather than satisfy his hunger in a way contrary to God's will. He would trust the Father to take care of him. He showed his familiarity with the scriptures which contain the will of the Father. Standing thus entrenched behind God's word his position was impregnable and his assailant was driven to an inglorious defeat. Did the Father forsake him, or did he reward his faithfulness? Judge ye, for it is written, "Then the devil leaveth him and behold angels came and ministered unto him."

"Man shall not live by *bread alone.*" Yet this is the ordinary way in which men seek to live. They labor for the bread that satisfyeth not. They seek to gratify their appetites, their passions and their desires. They take account only of the physical and temporal side of their being, but the Master takes account of the spiritual and eternal side of his being. Man shall live by every word which proceedeth out of the mouth of God. Bread taken in right proportion and under proper conditions will sustain the body but it cannot sustain the soul, much less build up and strengthen it. Still less can a life of indulgence in pleasure develop, brighten and beautify the

spiritual side of man's being thus fitting it for the eternal state of perfection.

"Man shall not live by bread alone." Neither shall he live by the word of God alone. It would be just as true to say that man can be saved by faith alone. But we know that man is saved by the "obedience of faith" as well. So too we know that when man lives by the word of God, that word directs him in all his life—in his coming to Christ, in his prayers and his songs, in his work and his recreation, in the bank and the counting house, in the store and the workshop, in the field and the factory, in the kitchen and the laundry. It directs him in the treatment of his family, his friend, and his enemy. It directs in his eating and drinking,—it teaches him to be temperate, to eat and drink moderately that which is helpful and abstain from eating and drinking that which is hurtful.

"Man shall *live* by every word that proceedeth out of the mouth of God." Living is the opposite of dying. To live by the word of God is *not to die*. We die by the word of the devil. Our foreparents in the garden of Eden were living by the word of God until the devil in form of a serpent appeared, then they began to die by the word of the devil. God said, "In the day thou eatest there of dying thou shalt die." But the devil said, "Ye shall not surely die," and forthwith they be-

gan to die by that word. Death both of the body and of the soul was the result of that disobedience to God's word. Therefore, Paul says, "By one man sin entered the world, and death by sin; for that all have sinned, (Rom. 5:12). So then we can easily see that, if the sinful life results in death to body and soul the sinless life results in continued life both to body and soul. Hence, when the Savior came to destroy the work of the devil and the effects thereof, he said, "I am come that they might have life, and that they might have it more abundantly." (Jno. 10:10). Evidently they should have more abundant life as their righteousness was more abundant. He would give them life by inducing them to forsake the word of the devil and live by the word of God. That is, physical and spiritual life will follow as a direct result of forsaking sin and following Jesus. Hence, we find that Jesus' miracles of healing were performed upon or for believers, who were in the way of life, which would bring them in sooner or later to the enjoyment of life. He simply forestalled the natural result by his miracles. We know that the word of God effects the body as well as the spirit. It shows its effects upon the bodies of men as soon as they obey it. It makes a sober man of a drunkard; and who is there who does not know that this gives health and longer life? It makes a temperate man of the glutton; and this too gives health

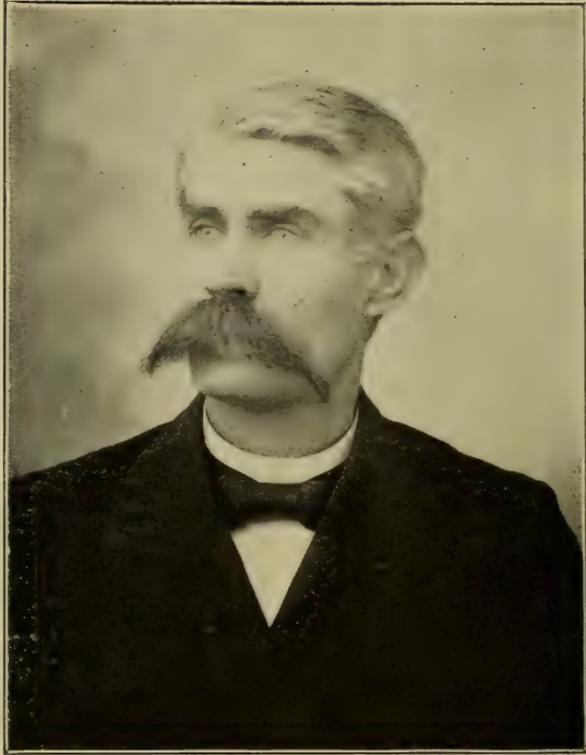
and longer life. It makes a filthy man clean, and this gives nature a chance to prolong the life. It makes an unrighteous man righteous and gives perfect peace to him whose mind is stayed on the Lord; this gives freedom from anxiety and worry which is conducive to happiness, health and long life. Hence, Paul says again, "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." (1 Tim. 4:8)

The wise man said, "Righteousness exalteth a nation," and "The fear of the Lord prolongeth days." We should expect therefore to find the average of human life prolonged in proportion as the word of God is more and more known and lived throughout the world. And this is true not only of human life, but of national life as well. When the nation begins to disregard more and more the laws of morality and justice which are the laws of God, it sows the seed of disolution which if not uprooted will bring death. But what would be the result if perfect righteousness should prevail throughout the world? Then the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever," (Rev. 11:15). And if life is prolonged indefinitely and the multiplied myriads of God's children should fill the earth, let no one be alarmed for God can take care of them, if not in the ordinary

way, then in the extraordinary way. The same word which spoke worlds into existence can by the same means feed and clothe his children. Remember Elijah who was taken unto God without seeing death. "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let us believe and behold the beauty of our king.







P. D. HOLLOWAY.

### P. D. HOLLOWAY.

This engraving is a representation of our brother and faithful preacher of the Church of Christ, Perry D. Holloway. He is pleasantly remembered by the writer as an associate in college life in Christian University at Canton, Mo., where he took a course in the College of the Bible. He has had success both as an evangelist and as a stationed preacher. Bro. Holloway has proven himself to be a learned, shrewd and able defender of the faith which was once delivered unto the saints. He has had two oral discussions much to the edification of the Christian churches where held. His latter debate was held with W. A. Hatton, a noted Baptist preacher at Milton, Iowa, April, 1896. The writer acted as moderator for Holloway. He made a noble and manly defense of the truth of the Gospel of the Lord Jesus Christ.

He was born in Adair county, Mo., Aug.-12 1854, and spent his boyhood on a farm, receiving a rural education. He then attended the North Missouri State Normal at Kirksville; then took a course in Oakland College, and still later a course in Christian University. He was the mathematical hero of all the schools he attended, always in classes with those from two to six years his senior. While in Oakland College he did in six weeks the work of twenty weeks in Plane Geometry as taught at Kirksville making a final grade of 98. Brother Holloway spent a part of his life, from 16 to 23 as clerk in a store, commencing as chore-boy, and, by doing well the humbler duties, he was promoted to the

position of book keeper. He spent fifteen years in the school-room as teacher, his first term being taught in a little log school house, and when he ceased his occupation, he held the position of Principal of the city schools of Edina, capital of Knox county, Mo. He was for two years county superintendent of Knox county. He was President of Hurdland Academy '82-'86.

After deciding to enter the ministry he accepted a charge and preached his first sermon at Hurdland, Mo. He was Sunday-school Evangelist for Southeast and Northeast Districts of Missouri for '91. He resigned this work to take the ministry of the churches at Farmington and Keosauqua, preaching three years at each. Brother Holloway is a fluent speaker and presents his thoughts in a clear, forcible and earnest manner. He is also a sweet singer. He is now preaching his fourth year at Milten and Cantril, Ia. He has endeared himself to his congregations, as is proven by their hearty co-operation in all plans that are for the best interest of church and pastor.

J. A. GROW.  
Downing, Mo.

## THE TRUE DIGNITY OF MAN.



PERRY D. HOLLOWAY.

*“What is man that thou art mindful of him? and the son of man that thou visitest him?” Psa. 8:4.*

By the meditation of David upon the starry worlds, their harmony of movement as though controlled by some ponderous engine, the immeasurable space in which they perform their evolutions, their influence one upon another as the work of the fingers of God, he is led to ask the question of the text. Viewed perhaps, from another standpoint, the Psalmist says, “I am fearfully and wonderfully made.” (Psa. 139:14.)

It is not necessary in the discussion of our theme to enter into the consideration of man as a physical being, further than to call attention by way of emphasis to the quotation above, “I am fearfully and wonderfully made.” Anatomically considered man is a most complicated machine; an osseous system of such perfect fitness and adaptation of part to part that it defies the skill of the most perfect joiner. A muscular system which when de-

veloped, gives to the body a beauty of form and a grace in movement not found elsewhere among all creation; an organization involving every principle of mechanics. A circulatory system through which is carried to every part of the body that substance exactly fitted for the rebuilding of the body, necessitated by the constant waste going on. To these add a perfect respiratory system and we can begin to understand why David used the words, "fearfully" and "wonderfully". But as though God was linking the immaterial with the material He reaches the climax of construction in the completeness of the nervous system. As Prof. Ferguson said, "Strip man of all his flesh, his bones, his internal organs, his circulatory system, his respiratory organs, and still there is remaining a perfect man—the nervous." This is indeed marvelous! A set of nerves with which we see, one with which we hear, one with which we feel, another for tasting, and still another for smelling. The sensory nerves as sentinels posted at all points, by which we are notified of all external danger, communicating the news to the mind where orders are issued to the motor-nerves to have that part of the body thus endangered removed, forms a most perfect telegraphic communication.

"The proper study of mankind is man" is as true today as it was when Pope first spoke the sentence, or as when David asked, "What

is man that thou art mindful of him?" In our present duty it shall be our purpose, as far as possible, to learn and to know man as God intended him to be when He said, "Let us make man in our own image, after our likeness." (Gen. 1:26).

As an introduction then to the discussion of the subject to be considered it will be proper to ask whence our information? My answer is from all fields wherein God has recorded truth concerning man, and in particular from the Bible. As a question in science, the origin of man has been discussed again and again but without reaching a conclusion satisfactory even to the most ardent believers in the Darwinian theory of evolution. The chasm of the "missing link" leaves man's origin in the darkness of midnight ignorance; and without a knowledge of his origin we can know nothing of his true dignity, his purpose in the scale of creation.

It is safe then to say that without the revelation found in the Bible man is in total darkness with reference to his origin or his destiny and is therefore devoid of all knowledge concerning his true dignity. Without the knowledge gleaned from the Bible man could no more know that he is a man, than can an ox or a horse know that he is such. The origin of life, the union of mind and matter, the control of the physical by the mental, are unsolved psychological problems beyond the reach of

man; and hence, God alone holds the key that may sometime unlock the mysteries to the view of redeemed man when he shall have reached the true dignity for which he was by an infinite God intended. Why it is so we can not tell, but man unaided by Holy Writ, in the study of man, has always placed a low conception upon his origin. Suppose the Darwinian theory is true and that man, through a long series of centuries, has been evolved through the lower animals, originating in what these scientists are pleased to call protoplasm, and what would be your admiration of man's dignity? Let your own consecrated, sanctified, common sense answer. On the other hand God has always pointed to man's nobility—in the image and likeness of God, a little lower than the angels, crowned with glory and honor, and set over the works of God. What a difference between these two views! We are now ready to discuss first,

*I. Man's Position in Nature.*

1. From the account given in Gen. 1:26, we learn that while man is last he is best in creation. After all else was done there appears to have been a pause as though the Creator looked upon His work as incomplete, when He said to the *Logos*, 'Let us make man in our own image, after our likeness. And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every

creeping thing, that creepeth upon the earth.' Thus not only last and best, but also a ruler, a king, he comes from the hand of his Creator. A ruler not only of the beasts of the field, but of the soil, the earth, and the elements. How man has demonstrated this power over and over again, is seen in his conquering wild and vicious animals, subjugating them, compelling them to come and go at his bidding. From the dog, so faithful to his master, to the roaring lion, the blood-thirsty tiger, the giant elephant, venomous serpent, the birds, and even over the great whale, man has shown his mastery. The wilderness with its briars and thorns, has been converted into fields with golden grain, and gardens with blooming flowers, a veritable eden, by the power and genius of man. Not satisfied with these, man has captured the lightning from the clouds and harnessed it — and compels it to do servile work for him. With the aid of this sub-power we are able to communicate with distant lands, draw our street-cars laden with human freight through the cities, light the streets and buildings, and do many other useful duties. He is not only king of his associates but king of circumstances. One of my first lessons received a quarter of a century ago from that pioneer teacher and preacher, Dr. Joseph Baldwin, was "learn to control circumstances." With this power man builds ships in which he outrides the storms, cross-

es the great deep and opens to the world for settlement the before unknown countries.

2. As another consideration of man's position in nature, David informs us that God's purpose was to exalt man insomuch as he is but a little lower than the angels. As though he was expecting help from above, his eyes easily turn upward, while the eyes of the beasts turn toward the earth.

3. By the peculiar union formed when God breathed the breath of life into man, it conditioned him for immortality. Not satisfied with the things of this life, there arises in the soul a longing for something beyond, a hungering and thirsting for that not found this side the river of death. If this be not so, whence the idea of immortality? If the evolution theory is true, it might be well to ask at what stage in the transformation man came into possession of the idea of immortality? The correct answer is that man was stamped by his Creator, and fitted for that age-lasting existence.

What then is the answer to the question, what is man's place in creation? He is a king vested with authority to rule over all lower creation, and standing upon the topmost round of the ladder, but a little lower than the angels, he is by the hand of his Divine Creator crowned with glory and honor and destined to immortality, Let us now consider,

## *II. Man's Relation to God.*

1. We are told that man was created in the image and likeness of God, and, inasmuch as God is a spirit, it follows that spiritually, man resembles his Creator. It is not then in his bodily form that he bears the stamp of his Divine Maker, but in all that is not flesh and blood; and, hence, in his spirituality, mentality and morality he bears the Divine imprint.

While God is infinite and man is finite, yet man's powers are sufficient to grasp the idea of the Divine purpose of creation. As to man's mentality, its strength, its possibilities, we have but to view its progress from its earliest manifestations in childhood to its gigantic strength in manhood. The slow but sure process of unfolding the mind of the child is a most interesting study. The normal process has been the study of the best educators of the world. The idea that "any one" can teach a child has been relegated to the dark ages where it properly belongs, and has been replaced by the sensible view that the very best talent is required to develop the child-mind. From the earliest impressions, like the bricks one by one placed in their proper places, the wall is completed, so idea added to idea the mind is developed, drawn out till the intellect becomes almost God-like in its conceptions. With this highly developed mind man has stolen the secrets of the stars, learned their velocity as they perform their various functions in their respective orbits, and learns

from the starry world—one of God's great books—the same lesson found in the Bible: Psa. 19: "The heavens declare the glory of God, and the firmament showeth forth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge." Not only has the starry heavens furnished a field for his researches, but the rocks, hidden for ages in the bowels of the earth, have been uncovered and from their silent faces he has been able to read the story of creation. With what interest the student of geology pursues his study as the startling truths recorded in mother earth are revealed to him. Then is he better able to understand how that when "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters," and this mighty work of creation was accomplished. It is stated elsewhere in this discourse that man's conception of man is low. And now I ask if it be not true, since man is thus highly endowed by his Creator with this gigantic power — mind—when he leaves it to slumber, or awakened only with childish strength, or if developed to be wasted in sin against the God of his creation? A mind filled only with thoughts of the low and groveling things of earth, blasted by sin, deformed as the inebriate, has indeed a low and degrading conception of the true dignity of

man. The higher and finer sense of man's moral nature, by which he is led into higher and nobler fields of thought, stamps him as a being of superior strength and position. It is this attribute in man that leads him to rightly consider his obligations to his fellowman. Deprived of this moral sense he has no respect for the property-rights of another, hence a thief; no respect for life, hence a murderer.

2. As a second consideration of man's relation to God we shall consider him as a worshipful being. When it is stated that birds and flowers, beasts and trees, flowing stream and murmuring brook, hill and dale, mountain and plain worship God, it is only true as the production of the fertile brain of the muse. Man and man only is a true worshiper of God. Endowed in creation with that faculty of soul that calls for something not found in this life; that faculty of soul that hungers and thirsts for what this world does not afford, and can only be satisfied, filled with that meat and with that drink furnished by a loving Savior who said, "Blessed are they who do hunger and thirst after righteousness; for they shall be filled. (Matt. 5:6); it is that meat and that drink dispensed as a blessing to the true worshiper. It is because of this worshipful nature that man is fitted to become a partner with God and with Christ. It was the Apostle of love who said, "That which we have seen and heard, declare we un-

to you, that ye also may have fellowship with us; and truly our fellowship (partnership) is with the Father and with His Son, Jesus Christ," (1 Jno. 1:3).

The whole scheme of redemption is based upon this principle; that while man is worshipful by nature as seen in the savage, he has sinned and come short of the glory of God. Now, that man might reach the glory of God and not be a failure in creation, God sent His Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh, and thus finally reached the ultimate design in creation; viz., a worshipper of God. This brings us to a third consideration of our subject.

### *III. Man's Possibilities In This Life And In The Life To Come.*

1. We have already noticed some of man's possibilities in this life under the thought of his intellectual power in passing from a child to a sage. But now that we may understand more fully the possibilities in this life and then, by reasoning analogically, we may know something of his possibilities in the life to come, let us resume the study.

A man of culture, in some unguarded moment, has committed a crime for which he is thrown into prison. Alone in his gloomy cell, he broods over his misfortunes, contemplating the shame and the disgrace brought upon him. But his mind asserts its independence

and rising above the surroundings, bids adieu to the body for the time, and, as upon eagle pinions, soars away through ethereal heights to dwell among the stars—the work of the fingers of God. As the pedestrian would step from one stone to another in the street-crossing, so he moves from world to world. With wonder and admiration he views the ponderous bodies that form system after system, hanging in space, kept there by the word of God, he exclaims, “When I consider thy heavens, the works of thy finger, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him?” Then he remembers that God has offered a home to that soul that loves Him; a home eternal in the heavens, a house of many mansions. In this reflective mood, standing above all earthly things, he tries to contemplate the joys of the life that lies beyond. He sees by faith that city whose builder and maker is God; he sees the jasper walls, the gates of pearl; the streets, paved not with brick or stone, but paved with the purest gold; the river of life with its cool sparkling waters fringed on either side with the tree of life, presents a picture upon which he feasts his soul with delight. Then he listens and from about the throne placed in the center of the city, comes floating upon the breezes of heaven, strains of angelic music, and he wishes for a harp that he too might

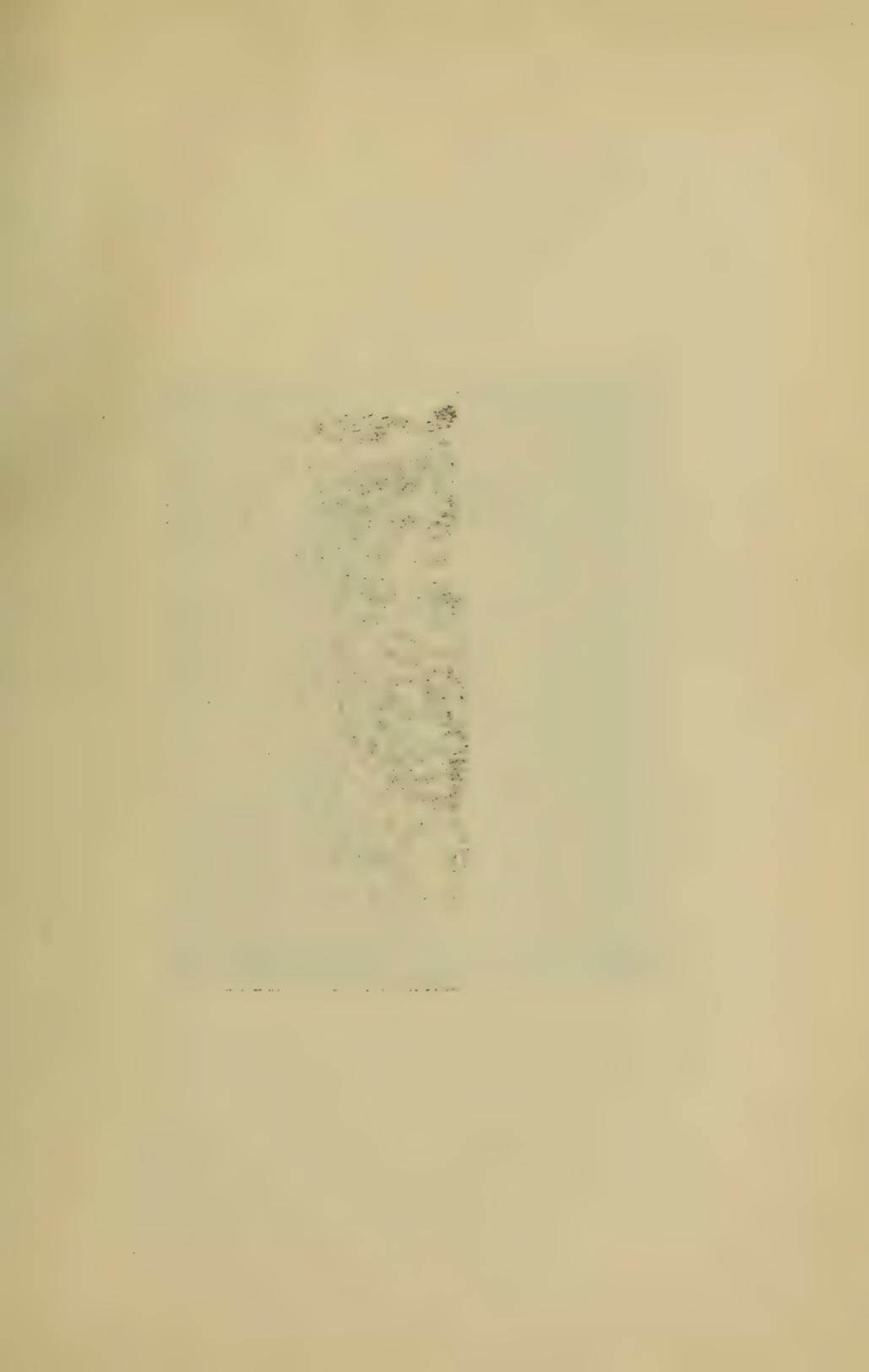
sing a song that not even the angels have sung. Turning from these pleasant reveries and looking below, he sees the gulf of despair from which comes the cries of the deluded victims found therein. While thus he thinks the vision passes as a midnight dream, and the next moment he is brooding over the unfortunate condition of his body as it lies confined in a felon's cell.

With such possibilities attained as these, encumbered with mortality and the environments of this life, what, may I ask, are the future probabilities of the soul when freed from all the cares of this present state? The spirit freed from the body by the scythe of death, like a bird from a cage, flies away to the God who gave it. Caught up to the third heaven where he can see things not lawful for him to see in this life, and, with the spirit of just men made perfect, he drinks in from the fountain of divine knowledge throughout the ceaseless cycles of eternity.

2. God has furnished the means for these wonderful possibilities in the field of true evolution. His theory of evolution differs widely from that advanced by worldly man. His is not to evolve one specie from another, but a constant development of the one thing. This He does by unfolding one truth after another, till Christ, the perfection and embodiment of all truth, is reached; and man, by grasping these truths, rises to his greatest

height and true dignity. Since by sin came death how dependent is man upon God for a restoration to his proper place in creation! Like the horse uncontrolled by man degenerates into the lowest type, so man unaided by divine wisdom, left to his fleshly appetites and passions, sinks into a savage, a cannibal. But when he listens to the word of Him who spake as never man spake, receives the engrafted word which is able to build him up, he begins to rise and take his proper place in creation, but a little lower than the angels.







EDGAR PRICE.

## EDGAR D. PRICE.

He was born in Clark county, Iowa, April 12, 1867. His parents—Emerson J. Price and Havilla (Burnette) Price. When quite young his parents moved to Ringgold county, on a farm, where Edgar performed the usual work of a farmer boy, and attended the district school in the winter. When eighteen years of age he commenced teaching in the public schools and continued to be one of the successful teachers of the county for three years.

He was married to Miss Cora B. Talley, August 17, 1891. and together they entered Drake University where they remained for four years, graduating in the Bible course. Bro. D. Cutler and wife (with whom they roomed while in college) declare Bro. and Sister P. to be a model couple—"walking in all the commandments and ordinances of the Lord blameless."

While in college Bro. Price preached for the congregations at Van Wert and North River (near Winterset). Both churches grew in numbers and spirituality. While in college—July 1, 1895—he became pastor of the Church of Christ at Shenandoah. He is still pastor at Shenandoah and has entered, with bright prospects, upon his fourth year. During his work there the house of worship has been enlarged and the membership doubled. He is now serving his third year as Secretary of the Southwest District. "My record is yet to be made," is what all young preachers like Bro. Price can say, and, from the start he has made, we may prophecy he will "war a good warfare."

## PERSUASION CONCERNING JESUS.

EDGAR D. PRICE.

Paul a servant of the Lord Jesus Christ, a prisoner at Rome, is true to his mission as a herald of the Gospel. He calls the chief men of his nation together to persuade them concerning Jesus. They had heard of Jesus and the sect of the Nazarene knowing that it was everywhere spoken against; but they were ready to hear Paul's testimony concerning this sect. And from the law and the prophets he explained the mission of Jesus, identifying him as the Messiah promised in their own Scriptures with an abundance of testimony and a multitude of witnesses. He was all the day persuading concerning Jesus—an intelligent loving persuasion. Paul expounded, testified, persuaded. The same method is good today; we should expound—set forth—make clear the Gospel.

We must testify—bear witness to the effect the Gospel has had upon our own hearts and lives, and not forget to entreat, implore, persuade the world to turn to Christ.

Oh that every Disciple might learn that,

when "Duties and Doctrines" are made clear by abundance of evidence, the loving persuasion is necessary to turn souls from darkness into light; and that they may be ever constrained by the love of Christ to walk in the way of truth and righteousness, enjoying the peace of God that passes all understanding, enduring to the end and receiving the crown of eternal life.

Wherever Paul goes he has but one purpose: "I am determined not to know anything among you but Jesus Christ and Him crucified." Whatever ability he had he turned its whole current into one channel and cried, "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world"

1. We should persuade those who believe the truth yet have never accepted it. It is strange that there are those who profess to believe the Bible and yet act as if it was all a dream; and it has no more power over them than if they disbelieved it. O! if you believe that Jesus is the Saviour why is he not your Saviour?

If they believe that faith, repentance, and obedience brings salvation, why do they not believe, repent and obey? If they did not believe God's word we could understand their conduct. Alas! has human nature become false to its own instincts of self preservation

that it acts in such a suicidal manner? Why do you need persuading to a course you acknowledge is right and reasonable?

2. Many need persuading that now is the accepted time. They have resolved in their own hearts that before long they will accept Christ; but the unhappy thought is that for so many days the resolve has been retained until it has grown mouldy within their hearts. When young in years they meant to love and serve the Lord; they are much older now but no nearer the kingdom.

It has only been their *intentions* and they have never acted on the good resolve oftentimes made.

O! those that are forever resolving, and resolving, and yet abide where they are! But brethren let us never give up; but let us all the day long continue to plead with them.

3. We need to persuade all disciples every where not to grow weary in well doing, for in due season we shall reap if we faint not.

All over this world God has children with sad and broken hearts who need to be encouraged and persuaded to look to Him who is able to sympathize, who will grant grace to sustain in all trials, and precious promises that will be realized

“When the waiting time is over,  
When the toils of life are past,  
We shall sing with holy rapture  
Praise the Lord we'er home at last!”

He is the Son of God therefore we persuade men to trust him. He loves with a supreme love; shall we not love Him who first loved us?

He died; and by his cross and sufferings we should plead with the world to turn to Him. Every drop of blood of the great substitute, every sigh of the Redeemer is an argument with men that they should not neglect his salvation.

He is risen and lives again; despise not the risen Savior. All power is given unto Him in Heaven and earth. He will come again and all will stand before His judgment seat. A short time will swallow up all in the grave and we shall pass into another world and answer the summons, "Come to judgment." Be persuaded concerning Jesus the Christ.

Many are conscious of a wearisome restlessness; they are unhappy and have forebodings of an awful future. From the gay and gallant, grand and beautiful, many have turned away sick at heart—in need of something better and more substantial. There is an aching void, a conscious unrest, until one rests in the love and promises of Christ. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Turn not away from the one and only rest for your soul. As you love your souls, as you desire happiness here, as you desire blessed-

ness hereafter, lay hold on eternal life in Christ Jesus. If some unconverted soul should be a reader of these pages let me say to you there is a glorious future before you if Christ becomes yours; there is a peace which passeth all understanding if you will look to Jesus. O distracted, tempest tossed soul! there is a haven of rest for you if you enter the Ark of Safety—Christ—whose love is happiness below and heaven above. None who accept him are ashamed of their Lord, nor ashamed of His gospel though all men should cast doubt upon it. Come early to Jesus: for they that seek him early shall find him with supreme delight. The strongest and youngest will some day go to the silent hall of the chamber of death. Oh, what a comfort and joy it will give you in that hour to have the promises of God; and then the endless fellowship with Jesus means an immeasurable weight of glory. Surely if your reason is made reasonable you will turn to the loving Saviour without further delay. Sad but true all persuasion fails in certain cases. Paul found it so; and when the chief of Apostles was baffled, can we be surprised when we sometimes fail? The Savior went forth to sow. He was the model sower; He could not have sown better seed; and yet some of his seed fell on stony places; some fell by the wayside; some fell among thorns; only a portion of what He sowed fell on good soil.

We grieve to think of failures. It is sad for one to be living without Christ. We pity abject poverty, but this is worse than poverty; we are sorry for the friendless, but none are so forlorn as those who have not Jesus for a friend.

No ignorance so terrible as to be ignorant of the Savior; no blindness so deplorable as blindness towards the Lord Jesus. To live without Christ is not life, but a breathing death; such a life is but eating the husks and missing the kernel. One has well said, "If I had to die like a dog I should still wish to live like a Christian."

The most persuasive power is a life of loving service. Every act in the Saviour's ministry was an act of love. We can see how fruitful in persuading souls to accept Christ has been every sacrifice in His name.

Then let us to the work persuading not only with word of mouth but by deeds of loving sacrifice, that, through us and the love of Christ, we may constrain many others to serve Him.

"Have you heard the tale of the aloe plant,

Away in the sunny clime?

By humble growth of a hundred years

It reaches its blooming time;

And then a wondrous bud at its crown

Bursts into a thousand flowers;

This floral green, in its beauty seen,

Is the pride of the tropical bowers;

But the plant to the flower is a sacrifice;

For it blooms but once, and blooming, dies  
Have you further heard of this aloe plant  
That grows in the sunny clime?  
How every one of its thousand flowers,  
As they fall in the blooming time,  
Is an infant tree that fastens its roots  
In the place where they fall to the ground,  
And fast as they fall from the dying stem,  
Grow lively and lovely around?  
By dying it lives a thousandfold  
In the young that springs from the death of the old.  
Have you heard of Him whom the heavens adore,  
And before whom the hosts of them fall?  
How he left his choirs and anthems above  
For earth in its wailings and woes,  
To suffer the shame and the pain of the cross,  
And die for the life of his foes?  
O, Prince of the noble! O, Saviour divine!  
What sorrow or sacrifice equal to thine?  
Have you heard of this tale, the best one of all—  
The tale of the holy and true?  
He dies! but his life now in untold souls  
Springs up in the world anew!  
His seed prevails and is filling the earth  
As the stars fill the sky above:  
He taught us to give up the love of life  
For the sake of the life of love;  
His death is our life, his life is our gain—  
The joy for the tear, the peace for the pain.”

ANON.





M. C. WILSON.

## M. C. WILSON.

M. C. Wilson was born September 25, 1848, on a farm near Blue Licks, Nicholas county, Kentucky. His grandfather, Thomas Wilson, was one of the faithful pioneer preachers of the "Current Reformation", having entered into the movement in its early beginning. His father, Samuel Wilson, a very godly man, was for many years an Elder in the Stoney Creek Church of Christ. The subject of our sketch is therefore a Disciple of the Disciples.

He grew to manhood on the farm in the face of adverse circumstances in much the same way that most of our great statesmen, preachers and jurists have struggled with poverty for a living and an education. He imbibed very early in life the desire for a thorough education, although he had very poor opportunities, attending school a few winters only a few months at a time. But in this way he became very proficient in his knowledge of the common branches, especially mathematics.

He made a confession of faith in Christ in his seventeenth year in a meeting which was held by Hardin Reynolds and Z. M. Lee with the Stoney Creek church, and was baptized at its close, when Z. M. Lee said of him, "That boy will make a grand man of God." These prophetic words have been fully established by his righteous life and successful career as a preacher of the Gospel of Christ.

He came to Iowa, March 18, 1869, and spent the next few years on the farm and attending school. He was a student for two terms at Central University, Pella, Iowa; also one term in Prof. McKee's academy at

Knoxville. He then taught in the public schools.

He entered Oskaloosa College in September, 1873, and graduated from that old historic institution in June, 1876, delivered the salutatory address. Having begun preaching during his last year in school, he was called soon after his graduation to the pastorate of the church at Peoria, Iowa. Here he remained two years, during which time on July 30th, 1877, he was married to Miss Nannie Belle Saunders. She being a very bright, cheerful and devoted Christian, has been a true helpmeet to him in all his work, always taking an active part in all departments of the church. To them has been born one son, Frank B. Wilson, who is a very industrious and studious young man, and has already given great promise of a bright future. His next pastorate was at Chariton, Ia., where he preached acceptably one year, after which, on account of his aged and afflicted mother he returned to Kentucky. This change was made at a great sacrifice of money and opportunities to him, but was entered into cheerfully for the sake of his mother.

He spent twelve years in his native state, preaching for different churches in Nicholas, Robertson, Bracken and Mason counties. Some were aided through his excellent leadership in repairing their houses of worship, others in building — new and more modern buildings, and dedicating them free of debt. He made and baptized many disciples of Christ. These are monumental evidences of his popularity among the people and his indefatigable efforts to advance the kingdom of Christ.

During his stay in the South, two years were spent in the mountains of eastern Kentucky, preaching for the churches in Grayson and Greenup, teaching in a graded school and doing evangelistic work in the surrounding country. At Beech Grove, a splendid meeting resulted in the organization of a church with 88 members.

He returned to Iowa in August, 1892, and became pastor of the church at St. Anthony, where he remained two years, and through the hearty co-operation of the brethren, a new and commodious house of worship was completed and dedicated free from debt. His next field was at Sloan, where in a ministry of two years and three months the membership was almost doubled, a new house erected, and all departments of the church left in a prosperous condition. He then went to Cherokee, a new field. Large audiences greeted him, when, on account of the hard times, he was compelled to give up the work. He is now pastor of the church at Scranton, Ia. In addition to his work as a pastor, he held the corresponding secretaryship in the Northwest District two years and gave the best of satisfaction.

Churches do not boom under his preaching and methods of work, but enjoy what is much more desirable a gradual growth in knowledge, influence and spirituality. He is a very faithful student of the Word of God, and takes a lively interest in all current questions of sociology, politics and religion, being wise and reliable in council, a splendid organizer and leader. Much success has attended his efforts to be an ideal preacher and pastor by "earnestly contending for the faith which was once delivered to the saints."

In personal appearance he is a man of five feet and seven inches in height, brown hair, gray eyes, and weighs 170 pounds; and although he is almost fifty years old, is well preserved in health and gives promise of many more years of faithful labor in the service of the Lord. The pre-eminent thought concerning life with him finds expression in these poetic words:

"We live in deeds, not years;  
In thoughts, not breath;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs;  
He most lives who thinks most,  
Feels the noblest, acts the best."

J. K. HESTER, Cincinnati, O.

## CHURCH DISCIPLINE.

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M. C. WILSON.

"Let all things be done decently and in order." 1 Cor. 14:40.

This text primarily refers to the good order that should prevail in the exercises of the church, but it doubtless sustains a logical connection with all that precedes it in this letter in which Paul treats largely of church discipline. See the case in chapter 5:1-5.

There is no subject of greater importance to the church at the present time than this. A lack of correct discipline is working untold injury in many congregations. Misguided efforts in this direction by unskillful workmen are bringing on trouble that in many places not only disturb the peace of the church, but bring on conditions that destroy the influence and threaten the life of the congregation.

It seems to me that it is time for us to direct our attention more fully to the scriptural teaching on this subject.

The whole subject may be comprehended under three heads,

(1) Education,

- (2) Restoration,
- (3) Withdrawment,

Or to conceive of it in medical terms we would have prevention, cure, amputation. This view of the subject suggests at once skill on the part of those who are to do the work; in this we should carefully study to show ourselves approved unto God.

It should be our first aim to have all the members of each and every congregation regularly and systematically instructed in the Holy Scriptures. It is one of the surest safeguards against disease to take into the system good healthy food, so that the blood can be kept pure and better able to resist the inroads that disease will try to make. Prevention is better than cure. Medical science shows the fact that there is no absolute cure. The wound may be patched up, filled in, healed over, but the scar still remains. And it may some time degenerate or develop into a tumor or cancer and give trouble. The lungs that have once been attacked by pneumonia are ever afterward more liable to disease. The bone that is broken may be set and nature do all it can and even make the broken place stronger than it was before, but if we could see it there would be an unsightly appearance that would remind us of the accident. We may drive a nail into the heart of a friend and wound and lacerate that heart. Then pull out the nail and try hard to heal the wound. Our

friend may forgive us and love us dearly, but there will linger in our memories a scar of sadness, which will come up to view at times in spite of all that we can do. The Saviour fully understood the matter when he said, "Woe unto him by whom the offense cometh."

Without nutritious food it is impossible to build up and sustain the human body. The word of God is food for the church—the body of Christ. The greatest of all Physicians gave the following prescription: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Paul, after thoughtfully testing this prescription under the most trying scenes of human life, said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified." (Acts 20:32.)

We go before the world with almost trumpet blasts, saying, Come, let us go back to apostolic Christianity! This seems quite refreshing to those who appear over-zealous in our great plea. But it is more refreshing to me, and I think more in harmony with our cause, to learn the great lesson of how the people in apostolic times took their food: for we must take it as they did.

If we refer to Acts 2:42 we find how this was done: "And they continued steadfastly in the apostles' doctrine and fellowship, and

in breaking of bread, and in prayers." They did not go off and whisper in the ear of some good brother or sister that Peter's work was done in Jerusalem and that they had better get another preacher; but they did their duty with gladness and singleness of heart; and the church increased in membership, not when they sent and got an evangelist to hold a revival meeting, but daily.

The members of the church are not only to be instructed in the word of God, but they must study it for themselves. This is included in the thought of being instructed. You may fill a jug with water until it runs over, but how to fill a mind with knowledge without the joint co-operation of that mind is one of the yet undiscovered things. And my opinion is that the north pole will be discovered and settled many years before this is found out.

We have preached long and learnedly and there still remains an astounding amount of ignorance in the church. While this largely grows out of the fact that the people have not studied the word of God. The preachers are responsible to a great degree for not having led them into this study. I know some individuals, and even whole congregations, that it seems impossible to lead anywhere or into anything. But generally if the preacher is an earnest student and tries hard enough he can succeed in creating an interest in study that

will widen and deepen until the desired end is accomplished.

Preaching to the church is necessary as a means of pious, religious, spiritual education; but unless the members of the church can be induced to study the Scriptures for themselves the most eloquent and appropriate instruction can accomplish but little. No one can become an eminent mathematician or linguist or naturalist by simply listening to a course of lectures. In order to excel in any of these departments of knowledge the hearer must become a student. Just so in the church he must become a co-worker with his instructors. He must learn to *think* soberly, righteously and Godly.

The man who would excel in his knowledge of the Scriptures and have his soul cast into their blessed mould of doctrine must, like David, study them for himself by day and meditate upon them by night. Every church should be a school of Christ; and each member thus instructed in the word of life should be regularly engaged in the service and work of the church.

In no other way is it possible to educate properly their social and spiritual powers, for all these must be trained if we fill the stature of Christian manhood. Every faculty of man's nature was made to be exercised. And it is necessary that the life of every disciple should be like that of Christ, one of con-

stant activity. And just here lies the secret of educating and training a congregation. It consists in having every one of its members at work in some way. It is a great mistake to suppose that the preacher can do all the work. It does not matter by whom the mistake is made, whether by the preacher or the congregation, the evil effects are the same. He is not the ablest general who does most of the fighting himself, but who so uses and manages his army as to bring out the strength, energy and resources of all the men under his command. The first duty of the church is to see that all the members are engaged in some work which they are able to do. And just as soon as a person becomes a member he should be put to work. The duty of the soldier is not done when he has enlisted; but he must be present at roll call, and drill, and must be faithful in all the duties that are to prepare him for the field of combat; when the battle is on he must be in his place and stand firm against the foe.

I think we have lost more by neglecting this one thing than in any other way. I know congregations that are in a state of anarchy for no other reason than that their members were not put to work when they entered the church. They are undeveloped and it seems impossible to do anything with them.

If this was carried out fully it would be the sole aim and end of all church discipline.

It would prevent spiritual disease and no occasion would arise for cure or amputation.

But as this is very generally and sadly neglected we find it necessary to go further and try what comes under the head of cure or restoration.

The church should be kept in a pure and healthy condition; that is, comparatively so. Absolute perfection can not be expected in the church militant. We hope to reach it in the church triumphant. Some cheat will be found among the wheat, but that is no reason why briars and thistles should grow there undisturbed.

We find the law of offenses by a brother against a brother laid down in Matt. 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The terms of this law are very plain: Let the offended party go and tell the one who has trespassed against him his fault; if they agree to what is right and proper in the matter no further proceedings are necessary; the case is ended and good

feeling is restored. This law is far superior to the practice of some individuals who have not the fortitude to tell a brother face to face of his wrongdoing, but go round in the community telling it to everybody else; or that other practice of many brethren who go round pouting and acting offish with the preacher, and the church, and every one else except the devil, because some brother has offended them. They remind me of the poor unfortunate man who kept his feelings spread out in all directions for three hundred yards, so that he could not go out from home without having them stepped on. The people in the community where this man lived were so mean that they were glad when he died.

But when we have told our brother his fault, and we cannot agree as to what is right, then we must take one or two others, and go to him and try to make reconciliation. In this way we can often succeed: for the brethren we have taken with us, while they are witnesses, may also be materially helpful to both parties.

If we fail in this second effort then we are to report the matter to the church; then it becomes the duty of the church to deal with the case. The church in handling all cases of wrongdoing should be governed by the word of God. It is the duty of the church to deal properly with the weak and erring. "Brethren, if a man be overtaken in a fault, ye which

are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." (Gal. 6:1.) "Wherefore lift up the hands that hang down and the feeble knees and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." (Heb. 12:12.) "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." (James 5:19-20.)

To delay in our efforts at restoration is dangerous. To successfully handle disease the physician must begin in good time, before the disease has gotten such a strong hold that it has destroyed the vitality to that extent that it will be impossible to cure the patient. It is usually easy to stop wrongdoing in its beginning. A kind word, a gentle admonition may do the work where it will be very hard to accomplish by any means after the habit has become fixed. The church should not cease its efforts to restore until all available means have been tried and there is no longer any hope of success.

Then, as in the case mentioned in 1 Cor. 5:1-5, the church must have recourse to withdrawal or amputation. This is one of the saddest duties of the church and should always be done in the most solemn manner.

If I have blood poison in my finger and find that I must have it amputated, the object of that operation will be to save life, lest the virus spread through my entire body and death result. But if I had to have that operation performed I certainly would be very careful that no mistake was made. I would be very foolish to go at my finger with a meat-ax and haggie it off simply because it was sore. In that case I would be very apt to get up a case of blood poison if it did not already exist, especially if the weather was warm. It generally gets quite warm if the church makes a mistake in this matter.

When the church comes to this solemn duty of severing its connection with one of its members it should use its best wisdom, and be sure that it is done in the right way. I never took any delight in reading the report of any man who was so unfortunate as to be sent to state's prison for twenty years; neither do I believe that the words of Paul, though necessary, thrilled him with delight: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:4-5.) "Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh dis-

orderly and not after the tradition which is received of us." (2 Thes. 3:6.)

It was so under the law (which was a shadow of good things to come) every leprous and unclean person had to be removed out of camp. It is not a matter of choice, or privilege, but an imperative duty, that those who persistently and obstinately transgress the laws of Christ be delivered to Satan for the destruction of the desires of the flesh that have led them into sin, that they may be saved by being shown their error and wickedness. The object of all church discipline should be to save. If not the individual (because it may be impossible in some cases) let it save the church. Heaven will work, whether it is good or bad. If bad the longer it works the more harm it will do.

We take great pleasure in telling of our well disciplined armies as they go forth in what we think is the cause of humanity; but the best army of all is a well trained church drilled for the Master's work, and going forward under the banner of Christ, in the interest of humanity in the truest and highest sense, for the salvation and redemption of mankind.

Such a church will be an honor and a blessing to itself, a blessing to the community and to the world at large, and an honor to Christ and his cause. Such a congregation can sing truly, "I love thy kingdom Lord."



J. A. BENNETT.

J. A. BENNETT.

James Alonzo Bennett was born in Mason county, Illinois, June 30, 1870. His father and mother were Christians and his step-mother a Baptist.

When thirteen years of age he united with the Baptist church, he had a "miraculous conversion", after weeks of mental suffering; but upon studying the scriptures more thoroughly he discovered that his Baptist conversion was but a hallucination; and found that conversion was a change of the body, soul and spirit of a person which was produced by hearing, believing and obeying the teaching of Jesus the Christ and the Apostles. So in accordance therewith he became a member of the Church of Christ, having learned the way of the Lord more perfectly, like Apollos of old.

At the age of seventeen years, he began his work as a preacher of the gospel, his first preaching being at Griggsville, Illinois. Realizing that his education was not sufficient for the work in which he was engaged, he in 1890 entered Eureka College, matriculating as a classical student. While there he also concluded that every preacher of the gospel should be the husband of one wife. He met with the woman that won his heart—Miss Effie Omer — and he soon won both her heart and her hand; and consequently, August 17, 1892, they were married. She has been a helpmeet to him in deed and in truth, giving him great assistance in his labors for the Lord, frequently filling the pulpit for him while he was preaching elsewhere. They have one child, born

July 9, 1893, a daughter. At the close of a large and successful meeting at Farragut, Ia., he was called from college life to be pastor. He reluctantly accepted because of the urgent appeal for help and the scarcity of reapers.

He entered this field of labor August, 1894, remaining there one year. His audiences constantly increasing, and his success almost unparalleled. He is next found at Pleasantville; next at Prairie City, having in the mean time been preaching at mission points and meeting with great success.

The writer met with Brother Bennett at Oskaloosa, at the State Convention of the Churches of Christ, in Iowa, 1897. Secured his services for a meeting at Prairie Creek, to begin with the dedication of the new church, which occurred October 10, 1897, by Bro. A. M. Haggard State Secretary. Bro. Bennett was on hand as he had promised. The building was crowded during the dedication, and was kept in that condition for three weeks, by Bro. Bennett. During his meeting he was ably assisted by Bro. M. C. Hutchinson as singer. This was the greatest, grandest and most successful meeting ever held in that staid, and good Scotch community, there being 123 added to the church; 63 of them being young men, who will ever rise to say, "blessed be J. A. Bennett forevermore." Bro. Bennett held another meeting for me of twelve days in January, 1888, at Urbana, meeting with great success, 36 being added to the church. On the first Lord's day in May, he and Bro. Cass Houser, singer, with your humble servant acting as pastor, began a meeting at Ravenswood, W. Virginia, which was a most remarkable meeting. Every thing seemed to be against us; the people greatly prejudiced against the church of Christ; sectarianism rampant; illicit selling of liquors abounding, yet this meeting was made a great success. Through the untiring efforts of Bro. Bennett, there were 26 added. Money

raised to secure a pastor (which has since been done) and the church placed on a better footing, sectarianism made ashamed of itself.

Bro. Bennett has since that held a successful series of meetings with the churches at Greene and Marble Rock. where he is at the present, doing pastoral work, while *resting* from evangelistical labor. He is a rapid energetic talker, an untiring worker, a workman that needeth not to be ashamed, rightly dividing the Word. He is a leader in song, and causes the "dry bones of a dying or dead church, soon to be clothed by awaking them to righteousness.

MILTON WELLS.

UNMISTAKABLE PROOF.

J. A. BENNETT.

“By this shall all men know that ye are my disciples if ye have love one for another.” John 13:35.

Whenever the world comes face to face with unselfish love, it has to stop and think. It would seem as though all were working for self in this world, and a disinterested act of kindness is something the carnal mind cannot explain; for it knows that it is human nature for the strong to take advantage of the weak. The carnal mind, being a worker for hire, cannot understand the cheerful obedience and uncomplaining service of a son of God. If you have to shout to tell people that you are religious, there are many who will never find it out. Little deeds and acts of kindness are appreciated by the Most High as well as by the lowly.

Find a man whom men love, and you will find a man who has first loved men. We see this nature in Christ himself. He loved all men. The most beautiful scripture to my mind is this: “For God so loved the world, that he gave his only begotten son, that who-

sover believeth in him, should not perish but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved." John 3:16-17.

In this language, we can distinguish the loving nature of the Father—God. No matter what our rights and accomplishments may be, they cannot help us any in turning a sinner to Christ, unless he can see the love of the Master is burning in our hearts. A hundred ways of doing good are open to each of us, which we could see if we would only look for them. It is said that a lady in New York living in a beautiful suburban home, with less money than she needed to supply her craving for lovely objects about her, having some leisure moments out of the many occupied ones, took up some stray worsted one day and knitted from it a pair of wristlets, and in her shopping and calling expeditions in the city, carried one or more each time, to give to any person who seemed cold and in need of them. She did not stop to think that she might be refused. She only thought that the wristlets might do good. It was in the winter of 1894 that one day she met a newsboy jumping around to keep warm; she went up to him, saying with confidence, "Will you put these on your wrists? They will warm you." His boyish face brightened; he struck a proud attitude, as of one about to be comfortable and said,

“Why—thank you!” A little further on a thin pale woman was walking along in the crowd of well dressed ladies, hardly daring to look at them, perhaps wishing she had some furs too, she was so cold.

“Will you put on these olive green wristlets they will warm you,” said the artist. “Oh, lady, are they for me?” said the woman, her face brightening with pleasure.

Another day the artist was coming out of a big shop, having gone all day without an object for a picture, when she saw looking into the shop window a big boy carrying a baby girl, and beside him a young brother coughing and shaking with cold. The artist leaned over the sick child and said, “Put on these nice red wristlets; if your little wrists are warm your body will be so.” The big boy put the baby down, and with tenderness for the sick child drew the wristlets over the slim wrists, and thanked the lady with tears in his voice.

So with each of us we can scatter many a ray of sunshine over the pathway of those of sorrow and distress. You have won the love of others, when you prove that you love them. Human love may change. The friendship of years may grow cold and fade away. The gentleness of last summer has turned to severity. But God’s love is never like this; it is eternal. Variable may be our experience, but there is no variableness in His love.

Changes may come to our lives; our consciousness of His love may fade out, but the love clings forever. "For the mountains shall depart, and hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

There is never a moment in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote place; He is not away at the top of some long, steep life-ladder, looking down upon us in serene calm, but He is near us, and with us, and we can hold communion with Him. There is no disinterested love that does not come from God, and the world knows it.

Don't argue with infidelity, for it is like the quicksand; the harder you struggle to get out the deeper in you go. Don't always depend on yourself for your power to present truth clearly; but pray that God's love may be kept burning in your heart and that the Holy Spirit may lead and guide you into all truth. Let sinners be convinced that there is such a thing as Christian love, and they will be convinced of sin. Every child of God ought to be a window through which somebody could get a glimpse of heaven. In my judgment there is but one way in which a church difficulty can be settled, or the devil's

power be broken, and that is to get God's people to love one another. I think the following story told by Miss Jane Addams, of Hull House, Chicago, illustrates the nature of some church members:

Soon after the opening of Hull House, the workers there were much annoyed by a mischievous boy of the neighborhood, who seemed to delight in doing everything he could to disturb them. When meetings were being held in the house he would throw stones at the door, beat tattoos on the window panes, and keep the bell ringing constantly. Several of the workers urged Miss Addams to call on a policeman to suppress the boy, but she steadfastly refused.

"I mean to make a friend of that boy, not an enemy," was her reply. "If I call a policeman and have him arrested, I shall throw away my chance of helping him."

For some time longer the disturbance was continued. The men-workers at the Hull House took turns watching at the front door, so that the meetings should be annoyed as little as possible. Again and again Miss Addams was urged to have a policeman put a stop to the nuisance, but every such plea was unavailing. Whenever she had an opportunity she spoke kindly to the lad, showed her interest in him, and invited him to attend the boys' meetings that were being held at the house.

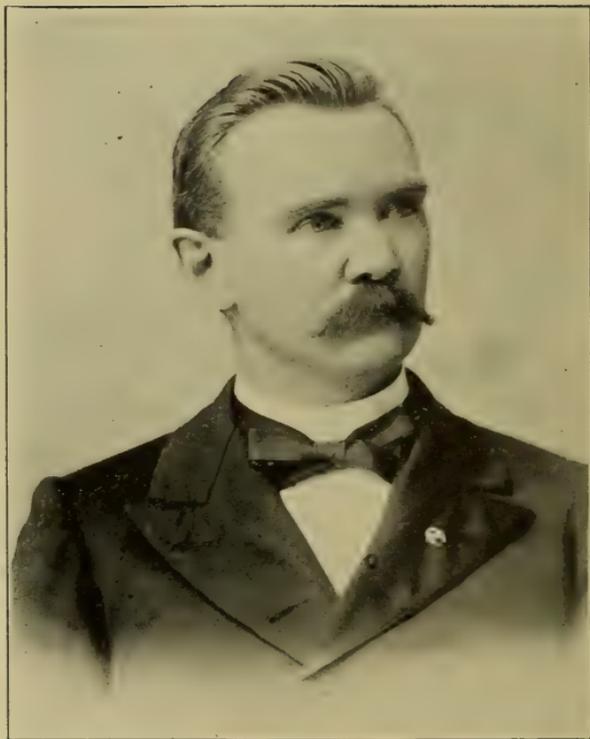
By slow degrees this course of treatment had its effect. After a time they ceased to be annoyed as they had been in the past, and later still the boy made his appearance at one of the meetings. From that time it was easy to deal with him. To-day Miss Addams has no more devoted friend than the boy who once threw stones at Hull House.

And so it is with the unruly church member. As soon as the evangelist or pastor comes to the town, he begins to throw stones of discontentment, selfishness and hatred. There is only one way to manage him, and that is by patience and forbearance. Occasionally you see a man here or there who thinks he knows the remedy, but on investigation we find that it is only his opinion; and in church matters one man's opinion is just as good as another's. But we, who claim the Bible as our guide, must not rest upon men's opinions, but must settle difficulties by the infallible Word of God. To do otherwise is to be sectarian, subscribing to man's opinions. Christ has given us the test of Christian fellowship in our text, "By this shall all men know that ye are my disciples if ye have love one toward another."

"How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go on our daily way:
Perchance a look will suffice to clear

The cloud from a neighbor's face,
And the press of a hand-in sympathy
A sorrowful tear efface.

One walks in sunlight; another goes
All wearily in the shade;
One treads a path that is clear and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought!"



B. S. DENNY.

B. S. DENNY.

Barton Stone Denny was born near Salem, Washington county, Indiana, Feb. 2, 1855. His parents, Thomas G. and Jane (Hobbs) Denny were pioneers in southern Indiana early in the century, and were among the first to identify themselves with the restoration movement among the disciples, being baptized by Barton W. Stone in 1822. His father was an elder in the church for over 50 years. His mother's people have been prominent in the councils of the Friends' Church,

Soon after the close of the war the family moved westward and settled on a farm in Holt county, Missouri. Here the subject of our sketch spent his youth and early manhood, and was married February 29, 1880, to Mary E. Massie. In October of the same year they both confessed their Savior and were baptized. Bro. Denny's birth from the watery grave was a live one. He was soon elected superintendent of the Sunday-school and an elder in the congregation at Maitland, Mo.

Being an excellent singer and a natural leader of men, he was continually urged by his friends to devote his life and talents to the ministry. Yielding at length to their advice he left the farm and entered Drake University the winter term of 1888-9, finishing the English Bible course in June, 1892. The genuineness of his call to the ministry was soon demonstrated by his success as a student-pastor while carrying on his college work. March 3, 1889, he preached his first sermon at Carlisle, Ia. After preaching a few sermons at Percy and Chesterfield, he took his first charge at Last Chance, in Clark county, November 27, 1889, preaching every four weeks. In February, 1890, he was called to Lacona for half time, and July 15, to Woodburn for the remainder of his time.

He continued to serve these three congregations till the end of his college course, when, July 1, 1892, the State Missionary Board sent him to Hampton where there was a little band of twenty-three discouraged disciples with \$2,100 pledged toward building a church. The success and the work at Hampton under his pastorate is among the most marvelous in the history of the state. The little band has grown to a great congregation of 430 members, besides a country congregation of 80 members with a \$2,000 house. The home congregation has a beautiful temple of worship and a good home for the pastor, aggregating \$12,000 in value. He began his seventh year as pastor, July 1, and his seventh year as corresponding secretary of the Northeast District. His great success is not due to any phenomenal gift in some particular direction. He seems to possess in happy combination all the qualities which make the successful preacher and pastor. His pulpit work is characterized by fresh and vigorous thought and searching directness. He is deeply spiritual, but free from mannerisms peculiar to the clergy, and few persons get so close to the hearts and life of people. Perhaps no preacher in the state has been so successful in school-house mission work. Being both singer and preacher, he is especially fitted for this work and his genial, wholesouled qualities make him a favorite with young and old, whether church member or not. His sound business judgement and rare tact commend him to business men.

Brother Denny is happy in the possession of a noble wife who is endowed with rare gifts for the varied duties of the pastor's wife and is unselfish in her devotion to her husband and the cause of Christ. She is the C. W. B. M. Secretary for the Northeast District. Three bright children bless their home: Bertha, aged 16; Collins, aged 11, both members of the church, and Pearl, aged 2.

"THE BATTLE OF LIFE."

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B. S. DENNY.

My text for this discourse will be found in Revelation the second chapter and the latter clause of the seventh verse, which reads as follows: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This promise closed the first letter of the Apocalypse to the seven church in Asia.

The language indicates that the Savior anticipated, for his disciples, a life of conflict, and this promise is given by way of encouragement to the faithful. We are too apt to anticipate the victory without counting the cost, and because of this, many hearts grow faint at sight of the first danger, and fail in the first engagement with the enemy. It is the conflict and not the victory that I shall speak of in this discourse.

On patriotic occasions orators grow eloquent and multitudes shout for joy when the speakers tell of the brilliant victories of our army and navy, and the splendid deeds of heroism of our men, even at a fearful cost of

life. Let us pause a moment in our rejoicing and we will hear a wail of sadness from the widow and orphan. While victory is sweet to us it fills them with unspeakable sorrow. While our hearts are bounding, their hearts are breaking.

We are thus reminded that victory only comes through conflict in the affairs of this world; and we have also learned that it is none the less true in the Christian life. The church militant is the pillar and ground of the truth; and as truth asks too much and requires too much to be popular in a wicked world, it is well for us to remember that it has not been supported without an effort. The church is the saints of God contending for the right, and, against the wrong and we become soldiers the moment that we become Christians. We cannot escape the issue; the world is the battle field, the prize is the soul, and the Christian is the one who obligates himself to defend the prize. The forces engaged are Satan and the hosts of evil on the one side and Christ and they who wear his name on the other side. There can be no compromise. They are correlatives and one or the other must be supreme. If you do not know what it is to battle against sin, I fear that you are not a Christian.

The conflict is certainly on. In the world at large we find the enemy entrenched on every hand contesting every inch of the way

His hydra-head is seen in the home, in the social circle, in business circles, in government, municipal, state and national. We not only find this enemy of the soul in the world at large but we find him in each bosom; in both saint and sinner making his attack through the lust of the flesh and the pride of life, leaving many ruined lives who have fallen in the strife. When we speak of life as a battle, there rises up before our minds opposing armies, armed and equipped for battle. Mark the difference in the weapons used:

One of Satan's most effective weapons is deceit. He will say that there is no God; that the story of Jesus is a myth; that he never rose from the dead, and that his followers are deceived. He will tell you that pleasure is the greatest good; and, in order to keep you from God's house and from becoming attached to his service, he has invented so many places and ways of entertainment that the only wonder is that the people have any time left for the Lord's service. His sole object is to so intoxicate the people with a desire for amusement that they will forget God. In this way multitudes are led away from the Lord,

Occasionally he creeps inside the pale of the church and the preacher, choir or congregation, (one or all) become infected with the malady. A worldly ambition fills their hearts and in their desire to have a respectable church, and a congenial membership they lose

sight of the masses largely, and the common people who "heard the Savior gladly," are left to grope in darkness. They are more anxious to save their church than to save souls; to be respectable than Christ-like. The multiplicity of civic societies is the legitimate fruit of such a church-spirit. Let us not be ashamed of the gospel of Christ for to preach it in its simplicity is to preach it with power.

Again, he will tell you that Christianity is all right but that there is plenty of time; that you are too young to assume such binding obligations; and thus he induces you to delay becoming Christians until the habits of life are firmly fixed and you are weighed down with age and no more look into the future with the hopefulness of youth. He will then tell you that it is too late; that you cannot break off from your habits and will be of no service to the church anyhow. Again, you heed and are forever lost. Sometimes the unsuspecting are fascinated with splendor and are led into danger unawares, only to see the hand-writing on the wall when it is too late.

It may be the high license saloon that is permitted to wreck homes, to rob and disgrace innocent women and children and to send the father, husband, or son to hell, in order that one man may be enriched and the city treasury replenished by a few hundred dollars of blood money. It may be the gambling-hall or the ball-room, where the

young man, greeted with enchanting music, bewildering splendor, and surrounded by bewitching maidens with fairy-like step, is soon led to have a visionary view of life and to have an insatiable desire for pleasure and luxury that can only be secured by the wealthy. He is thus unfitted for the useful pursuits of life, and often ends a miserable existence in disgrace.

Unable to deceive, or to fascinate with splendor, Satan meets his victims in open combat, "Seeking whom he may devour." He will attack you through the lust of the flesh, and will seek to destroy your purity of character, and send you through life a blackened and ruined soul forever. He will attack your pride, and with his lies, he will make you dissatisfied and unhappy in the work that you are best fitted to do.

He will endeavor to make you unhappy in your home, and with your friends, and will surround you with associates from whom you will form habits that will fasten to you with a grip that will drag you to your doom beyond the hope of redemption. He seduced the church and clothed its humble preachers with priestly robes and placed them on high places possessed with worldly pomp and power; He then divided those who loved the Lord into warring factions in order to divert their attention from his work; He knew that if he could succeed in dividing his enemy that it

would so nearly take all of their time to save their individual churches that they would have but little time to save souls.

If he finds a congregation that is prosperous and happy, he will endeavor to cast a fire-brand of contention within its peaceful folds. These and many other weapons this arch enemy of the soul hurls at the children of God. We meet him in the world at large and in the church, and in the individual life. He is the same enemy that sowed the tares in the wheat and he is still abroad in the land engaged in the same nefarious business.

Do not despise his power, do not think that you can meet him alone, because he is as wise as the arch-angel, as cunning as a fiend, and has had six thousand years of experience. It is said that where the fear is equal to the danger we are safe. There is great danger, beware!

Having thus viewed the weapons used by our adversary, let us turn from the dismal picture for a moment and look to Him "who is able to keep us from falling and to present us faultless before the presence of his glory," and we will see that our wall of defense is very strong, and our weapons such, that victory is sure. We have learned that Satan arms his followers with lies; Let us also learn that the Christians are armed with truth. We claim for the Captain of our salvation that he is the Son of God and the Savior of the world.

On the truth of this claim the hope of Christianity rests, and over the Savior's tomb the battle rages. Christians eager for the fray, boldly affirm that the claims are well established by undisputable witnesses, and by the Savior's own words, and works, and defy the enemy to meet in open combat and successfully disprove their claims. Let us hear the testimony of some of the witnesses:

At His conception the angel's voice broke the stillness of four centuries to make it known; at his lowly birth, amidst the humblest surroundings, and while the passer-by would have but pitied his hard lot, an angel choir came and sang his first lullaby and called him king; the wise men from the far East came with their offerings and placing their royal tributes at his little feet, returned to their far away home rejoicing that they had found the new-born king of the Jews and Savior of the world. What a strange errand this, and what glorious news to bear to the children of their native land!

At his baptism the heavens opened, and the spirit of God, like a dove, descended upon him, and lo! a voice from heaven saying, This is my beloved son, in whom I am well pleased. After his forty days' fast and temptation in the wilderness, the angel of God ministered unto him and he came forth strengthened to begin his life work. Demons that possessed and terrified men acknowledged him to be the

Son of God. Officers who were sent for his arrest, awed by his presence, returned without him, declaring that "never man spake like that man." On the mount of transfiguration, and in the presence of three chosen disciples, he is transformed, and, while surrounded by a halo of glory, the greatest lawgiver, the greatest prophet, and God the Father, acknowledge him to be the Son of God and the Savior of the world.

He is finally arrested and placed on trial for his life; and when condemned to die, and brought forward for sentence, the Roman governor said, "I find no fault in him." At his death the sun veiled his face as if from shame; and the earth did quake and the rocks were rent, as though all nature was in convulsions of grief. "The graves were opened, and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and appeared unto many." The centurion and they that were watching Jesus said, "Truly this was the Son of God."

So much for the testimony. Let us now consider some of his words and works.

Under his majestic tread the waters became as the solid rock. At his word the shackles of death are broken and dead bodies are presented alive to their friends. At his bidding the lepers are healed, the deaf hear the blind see and the lame leap as the hart.

On historic Galilee is a fisherman's boat.

In the rear end of the boat, worn and exhausted from the busy day's work, is Jesus seeking rest in slumber. The disciples were engaged in managing the boat and discussing the lessons that the Savior had taught them that day in parables. While thus engaged a storm suddenly breaks upon them in all of its fury; the peaceful blue waters are now lashed into spray; higher and higher the waves reach, lifted up by the roaring tempest. The ship is filling with water, it is sinking, and the crew is wild with terror. In their extremity they think of the sleeping Savior. He is aroused from his slumber; and, while the crew is blinded by the spray from the high-reaching waves, He lifts up his voice and rebukes the wind, and said unto the sea, "Peace; be still," and immediately the winds ceased and the waves quietly took their place.

From the depth of their astonishment the disciples exclaimed, "What manner of man is this that even the wind and the waves obey him." "Many other signs truly did Jesus, but these are written that ye might believe that Jesus is the Christ the son of God, and that believing ye might have life through his name." We cannot doubt our leader; to examine his claims is to admit that they are true.

Mark the difference in motives used: while Satan uses temptations, Jesus uses motives and hopes to animate the soul. In his

services the unfortunates have visions of better days; hearts are purified; virtue is honored; homes are made happy; drunkard's shackles are broken; souls are redeemed and ultimately saved to a glorious immortality.

The humblest soul, however burdened, can look up and find in him a friend: He will be to the penitent outcast a refuge; to the sick a physician; to the aged and infirm a staff; and to all wanderers of life's sea a shelter in the time of storm. We are also led to believe that a kind of providence directs the affairs of God's people. How can we account for the use and developments of our country, the marvelous growth of our movement, and many circumstances in our own personal life but through the providence of God.

Let us not insist too much upon walking by sight but let us be content to walk by faith and learn to trust him who throws round-a-bout us a kind providence. The Psalmist said, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It seems to me that this assurance should quiet our every fear.

Note the instruments used in our behalf. God has ordained that the angels should be ministering spirits to labor in behalf of those who are about to inherit salvation, as the following will indicate: The angel of the Lord strengthened Christ in the garden; the angel

watched the grave and announced his resurrection; angels comforted the disciples at the ascension and promised the Savior's return; the angel released Peter from prison, directed Philip to the Eunuch, and Peter to Cornelius, that they might make known the way of salvation to men who loved God and sought to know his will. In the help thus given, the dignity of the Gospel was maintained and the preacher was only aided in his work as an ambassador of Christ. May they not now be working to frustrate the wiles and devices of Satan? to aid providentially in bringing men to repentance? to take care of the living and to comfort the dying saints and to bear their spirits home to God? They are all sent forth to minister in some way, directly or indirectly, in the work of redeeming man.

Brick Pomeroy said in his "Saturday Night":

" Many a dying child  
Has divided its last kiss,  
One-half to the weeping mother  
Who gave it birth,  
The other half  
To the waiting angel  
Who bore it home."

How touchingly true to our faith and life this is.

God has also ordained that man should be His agent in carrying out the work of redeeming the world, and for this purpose He has commanded us to "go into all the world and

preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that disbelieveth shall be condemned." He has thus given definite instructions in regard to our duty, and positive assurance as to the outcome. We also have Sunday-school teachers who gather the children from the homes, the streets and the byways to tell them of the wiles of Satan, the deceitfulness of sin, and to point them to a loving Savior who alone can lead them through life safely.

Dearly beloved, let me once more commend to you the Captain of our salvation. He not only equipped his followers for battle but He entered Satan's dominion and fought forever the battle for our beloved dead, came out a mighty conqueror, and now stands at the right hand of the Father with the crowns of empires upon his brow, and the keys of hell and death swinging at his girdle, bidding us follow and finish the fight. He knows our every struggle, He sympathizes with us in every sorrow, and He will heal all of our woes. With all of these weapons at our command, with all of these hopes to animate the soul, and under such a leader, we cannot fail. Let us press on and be faithful unto death, and it will be given to us to eat of the tree of life which is in the paradise of God.





GEO. F. DEVOL.

## GEO. F. DEVOL.

He was born in Prairie Creek, Ind., Aug. 11, 1858, and grew to manhood in his native state. He was educated in the High School at Middletown, also received a diploma at saw-milling, brick-making and carpenter work.

He came to Iowa May 16, 1882, and made his home in Marshalltown where he worked at the carpenter trade three years. Here he was married to Ida May Akers, March 5, 1885. He began preaching in April, 1885, and has been in the regular ministry of the church of Christ ever since. He has held meetings in Indiana, Illinois, Iowa, Nebraska, and Oklahoma. Has organized nine churches in Iowa and built (doing part of the carpenter work himself) seven houses of worship in this state and one in Nebraska. He has held several meetings in which there were more than one hundred accessions; he was State Chaplain of the Sons of Veterans in Iowa two years; edited the *Iowa Evangelist* two years, and is now in the field as evangelist with headquarters at Des Moines. We have known him for many years. He is a logical reasoner, clear thinker, strong writer, a rapid speaker who holds, enlightens and moves his audience. He is in demand as a temperance advocate; he has debated with a noted infidel successfully; he has delivered some first-class lectures; but he loves the gospel and is pleased to be known as a preacher who is an humble instrument in God's hand to win souls to Christ and hold them loyal to duty. We pray God for more laborers such as he is to enter into the harvest.

## THE CHURCH AND THE SALOON.



GEO. F. DEVOL.

*"Upon this rock I will build my church; and the gates of Hades shall not prevail against it."* JESUS.

The Church of Christ is a divine institution given among men for the salvation of the race. Man's final and eternal redemption depends on Christ through the ministration of the church. All great enterprises are born out of much thought and as the result of sacrifice. So the Church of Christ comes to us out of the womb of four thousand years of suffering and sacrifice culminating in the tragedy of Calvary where the sinless Christ of God gave himself up to the torture that only devils could suggest and depraved men execute. The Church of the living God comes to us with her garments perfumed with sixty centuries of devotion and consecration and rich sacrifice of millions of God's best men and women. She comes with a message from heaven to the weary toilers in the vineyard of the Master. She says to the fainting soldier in the army of righteousness: "Fight the

good fight of faith and lay hold on eternal life." The church throws out the life-line to the sinking sinner in the great whirlpool of destruction and in the voice of a mother's love urges him to lay hold and live. With the coming of the Church of Christ there dawned in the heart of men a hope which has brightened and deepened with the advance of the multiplied centuries. The church honors the name of God, gives her energies to the cause of Christ and carries the bread of life to the perishing millions. With such a lofty origin and a mission in which angels are glad to engage, the church comes to us today and asks for our trust and help.

The saloon comes to us as an institution growing out of the unrestrained selfishness of man strengthened by an inordinant desire to become rich regardless of the character of the means employed. The saloon does not come with a message, but with the cunning of multiplied devils it robs the poor man of his hard earned wages, gives to the wife long nights of weary watching, tears, heart-aches, a broken constitution and at last an open grave around whose brink stand ragged, heart-broken children left with an inheritance of rags and shame, and a father whose soul is lost to all sense of shame and whose heart is in the grip of demonized appetite.

The saloon is an outlaw in all good society and an object of adverse criticism by its

best patrons, a source of at least three fifths of the crime of our country. During the epoch from 1870 to 1880 there were 25,000 people in the South who died with yellow fever. As the fatal scourge spread the city, state and United States governments united in one continued effort to stamp out the awful disease. Quarantine, confiscation of property and the destruction of business, and the total disregard of individual interests were all employed to stop the plague. We all said that the efforts made to put an end to yellow fever were all right and should be upheld by all the people. Good! During the above time there were 600,000 deaths in the United States, as the direct result of the saloon ravages. Our government not only did not quarantine against this deadly foe but it went into partnership with the saloon and accepted blood money as the price of souls. Cash that now lies in the state and national treasuries is the price of souls. And every man who voted for the saloon directly or indirectly is responsible for the result. Yellow fever only caused the death of the body, but the saloon swallows up the soul and robs heaven of its just reward. In one year we spent for the stuff that oozes out through the saloon \$900,000,000. This large sum of money would buy 333,000 farms of 100 acres each and pay \$30 per acre for the land. If put into homes it would buy 900,000 homes and pay \$1,000 each for them. It would

employ 900,000 preachers one year at a salary of \$1,000. If used in our schools it would employ 900,000 teachers one year on a salary of \$1,000. If used in building churches we could put up 300,000 church buildings at a cost of \$3,000 each. It would send 100,000 missionaries to foreign lands for nine years on a salary of \$1,000 per year. Remember that any one of these results could be realized with the drink bill of our country for *one* year. And the \$900,000,000 is the direct cash paid for drink. It does not take into account the great loss caused by incompetent men made so by drink. We cannot measure the tears, heart-aches, poverty, shame, disgrace and death that follow in the wake of the saloon. Only the great God can see the eternal results and measure the fearful responsibility of that man who so far forgets his mission in life as to vote for such an institution of death. Across the wide expanse of three thousand years there comes the voice of God saying: "Cursed is he who putteth the bottle to his neighbor's lip." "No drunkard shall enter the kingdom of heaven," says the Savior of men. "Be not drunk with wine," says the grand Apostle Paul. And in the face of all these mighty admonitions men are every year working to legalize the saloon where men are made drunkards. I walk beside the stream fed by the saloon and I see besotted, beastly manhood, degraded womanhood, beggard and

depraved childhood, brothels, altars where the flower of maidenhood is sacrificed to the lust of saloon crazed men; jails, prison pens, insane and mad houses, broken hearts, living skeletons, death—hell.

Viewing this maelstrom of death and eternal shame I am asked by men to vote for the source of it all on the ground of party loyalty, or the score of control. A babe is born, a mother lingers near death's door to bring the little stranger in. Rallying from the pain and weakness, she devotes her time, energies and prayers to the education of the child. In the advance of years the child becomes a maiden of rare accomplishments of heart and character. She marries a young man of fine prospects; years come and go; the saloon flourishes. One night the fond mother is startled with an urgent call to her daughter's home; there she finds the child of her soul lying on the floor in pools of blood, dead. The husband came home drunk-crazed, yes demonized by drink, takes up a chain, dashes out the brains of her whom he promised to love and cherish till death should come. The mother stands in the presence of this awful scene and has no redress but a mute appeal to the mighty God who will some day strike the monster to death. The father and husband, with thousands of other male church members, cast their vote for an institution that produces such results and the mother *must* submit now, but, by and

by, God will require an account of our stewardship.

I stand beside another stream fed by the church of the living God and I see redeemed manhood, beautified womanhood, angelic maidenhood, heaven-inclined childhood. churches, Sunday Schools, missionary enterprises, vacant saloons, empty jails, decaying prison walls, intellectual giants, moral heroes, life--heaven.

These two pictures are before my mind's eye today; and, at the bar of my own conscience and by the demands of the law of God, I am required to take a stand with one or the other of these institutions; and I must decide. I cannot divide my sympathy and support between them: for their work, result, and destiny are so wide apart that I have to stand for one or the other. The demands of the times are such that men must be either for or against these: for they have nothing in common and cannot hold a place in the same soul. The evil of the one and the great good of the other are acknowledged by all men; and reason demands that we chose the good and throw aside the evil.

The church comes to us on a mission of love and salvation pointing us to the grand possibilities of time and eternity, and appealing to us in the name of all that is good, to lend our influence, and time, and energies to the great work of saving souls. No one who

has read his Bible with any degree of candor can question the attitude of Christ and his apostles on the liquor question. Imagine the Christ of God casting his ballot for the saloon under any pretext known to man! He whom angels worshiped, devils confessed, and men denounced, came not into the world to compromise with evil in any form. Compromise would have saved him from Calvary but you and I would have been lost. Compromise would have set Paul and his brethren free but the world would have had no triumphant church and conquering gospel. Compromise would have kept the Redeemer in heaven but the dark places of earth would have remained enveloped in mid-night gloom to this day. Compromise, doubt and timidity, have no place in the ranks of the forces that stand behind the church of the living God. The church and the saloon can have no sort of affiliation, for one is of God and the other of the devil. One comes with a message of love and peace, the other produces hate and war; one enriches the soul, purifies the heart and makes the home beautiful; the other beggars the soul, corrupts the heart and ruins the home. The one gives to us kind fathers; the other brings to us a demonized soul. The one brings sunshine and happy songs; the other darkness and the funeral dirge of the soul. The one clothes the naked and feeds the hungry; the other sells the baby shoes for whisky and starves its victims into

insanity. The one has tears for the sorrowing; the other curses for the fallen.

The Church and the Saloon: God gave us the one to save us to endless life, the devil gave us the other to lure us to eternal night. What shall be said of the man who can turn from the church and give his life and influence to the saloon? What should be the attitude of the church toward the saloon? Can we consistently vote for an institution whose only mission in life is to make money at the expense of souls, and when its work is done hell is replete with souls for whom Christ died and heaven wept to save? In the name of that God who has ever been man's only abiding friend; in the name of Him who endured Calvary; in the name of the multiplied thousands of widows made such by the saloon; in the name of the heart-appeal of the maidenhood of our land for help; in the name of the vast army of beggared children; in the name of the unborn babes; in the name of your own soul men of the church I appeal to you to forever forsake the rank of those who for any consideration can give themselves to the direct or indirect support of the saloon. Come out on the side of the struggling millions and cast your lot with the enemies of the saloon. Let your sense of justice and love of souls dictate your course of conduct in the future toward the saloon and the church. Let the church of the living God become such an aggressive

power against the accursed liquor traffic that politicians will not laugh with derision when they read resolutions passed by a religious congress or Christian convention. When we pray God to remove all temptation from our path let us see to it that we do not vote for a trap for our souls.

Let us stand on Calvary amid the gathering darkness of that awful tragedy, and, beholding the blood stained face of our beloved Lord and Christ, let us in this atmosphere decide our course of conduct toward the saloon and all of its attendant evils and we shall act wisely—God help us to do right!





C. A. GRAY.

## CHARLES A. GRAY.

Charles Arthur Gray, the subject of this sketch, was born in Paulding county, Ohio, April 12, 1870. At the age of 14 years, he moved with his parents to western Iowa, in which state he has resided ever since. From his early boyhood he has possessed remarkable powers of abstract reasoning. At the age of 15 years, (although he had never seen the inside of one) he invented a steam engine, differing in some respects from all others, but whose differences were not of sufficient consequence to merit a patent. Since then, other inventions of a useful nature have followed. During his early years, on account of sickness, he was denied the advantages of a schooling. When he was older his services were needed on the farm. Consequently at the age of 18 years he found himself poorly equipped mentally for life's battles. Happily at this period of his life he was surrounded with circumstances that awakened in his mind a desire for an education. He again entered the district school, going into classes with members much younger than himself, and by applying himself diligently to his studies, that winter and the next, having worked on the farm during the summer, he was ready in the spring to enter the Woodbine Normal and Academy at Woodbine, Iowa. After his stay of six months here, Prof. Riddell wrote in his notes for the local paper; "Possibly no student in the school has burned as much midnight oil as Mr. Gray. During the past six months, he has made as much progress as oth-

ers have in two years." At the close of this time, his finances being exhausted, he went out to teach school; which school he taught three terms in succession. It was during this time that Eld. Clark Braden delivered his series of lectures in Woodbine under the auspices of the Christian church. Delighted with the power of his logic the young teacher sat with undivided attention, while others, coming to hear something funny, pronounced the lectures dry. Following this series, Eld. J. F. Ghormley conducted a tent meeting of six weeks, nearly every night of which Mr. Gray attended; although to do so, it was necessary to walk in three miles after school and walk back again the same night. During this meeting he was converted; and in a month after preached his first sermon in the Christian church at Woodbine, to a large and curious, if not an appreciative audience. Soon after this he left for Drake University where he attended school for a year, preaching on Sundays at a little church on North River as a means of a livelihood. It was while at Drake University he became acquainted with, and married Miss Lillie Painter, youngest daughter of Eld. J. H. Painter, well known in the state of Iowa.

Mr. Gray has held a number of successful meetings in Iowa and Illinois, and at present is pastor of the church of Christ at Prairie City, Iowa. Along with ministerial labors he has devoted a considerable time to his favorite study—mental philosophy—for which his power of abstract thought well qualifies him. Besides studying all authors of repute upon the subject, he has made many original discoveries by his own experiments and observation. He has made no mean attainment for one of his age and advantages, and, while his sermons show the philosophic mind, his delight and power is in preaching the gospel to which he has consecrated his life.

## THE CHURCH OF THE NEW TESTAMENT.

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CHARLES A. GRAY.

Concerning the church of the New Testament, I wish to speak in a plain, Christian like way; and I feel sure it will be received in the same spirit in which it is given; for, regardless of what may have been the former belief, or what the present church affiliations, the church of the New Testament is common ground on which we can all meet, and in which we are all more or less interested. I speak of the church of the New Testament because there is but one church recognized in its pages and it is without the shadow of a doubt the true church; for it is the one originated by Christ and his inspired apostles. To argue that this was not the true church, and the one altogether right, would be to cast doubt on the divinity of Christ and the inspiration of the apostles. But no one would so argue; and, therefore, we take this as a model for all time feeling that whosoever lives in exact accordance with the instruction to this church will live exactly right; and whosoever lives nearest in accordance with this instruction will live nearest right.

I now wish to call your attention to some elements essential to the existence of such a body; for there are elements absolutely necessary and without which the church could not exist, such as a founder, foundation, etc., and there are other elements which are only accidental, that is, they may appear in connection with the body, or they may not, and still not interfere with its existence. Of this class we would mention, a church building at Jerusalem which they may not have at Antioch, and a stove, seats, etc., at Antioch which they may not have at Jerusalem. These illustrations will make it clear, I believe, that it is necessary to properly discriminate between the essential and accidental. It will be seen also that the essential elements are all that are necessary with which to identify a body. What then are these elements? is the question I know you will ask and I therefore proceed to mention them.

First, it must have a founder, for it is impossible for anything to be, before it has become; and, since the theory of spontaneous generation has been overthrown, we regard that everything that has existence must have had a producer.

Second, it must have a foundation: for without anything to stand upon it cannot stand.

Third, it must have a beginning, a time of beginning, and a place of beginning.

Fourth, it must have terms of membership, which constitute the dividing line between itself and the surrounding element: for without this it would in no wise differ from it, and therefore would have no separate existence, hence it would not be.

Fifth, it must have members: for it is the separate individuals associated that make the body.

Sixth, it must have worship: A religious body whose chief object is to worship God could not exist as a religious body and dispense with this essential element.

Seventh, it must have officers for protection, for edification; and to see that the discipline is observed, which, as an eighth element is also essential.

Finally, it must have a name: A word is the sign of an idea; an idea to be expressed must be embodied in a word; an organization composed of parts must be such that the parts can communicate with each other; Therefore, an organization, to maintain its identity and communicate with other organizations, must have a name.

Having now noted in as brief a manner as possible the elements essential to the beginning and continuance of such an organization, and which are marks also by which we can identify it, we pass to the facts concerning the church.

When and where did it first begin? "And I say also unto thee, that thou art Peter and upon this rock will I build my church." Matt. 16:18. The reference here, A. D. 29, was to the future; hence, the church was not then in existence. "And the Lord added to the church daily such as were being saved." Acts 2:47. This reference, A. D. 30, shows the church was in existence, and therefore it must have come into existence some time between A. D. 29 and 30.

"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: and ye also shall bear witness, because ye have been with me from the beginning." John 15:26-27. "And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16:8. "But when they deliver you up take no thought how or what ye shall speak; for it shall be given you what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19-20. "And that repentance and remission of sins shall be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of the father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:47-49.

“And when the day Pentecost was fully come, they were all of one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.” Acts. 2:1-4.

To this scripture might be added Acts 2: 14 and from the 37th to the 40th verses which give us the result of this speaking. In brief it consists of the piercing to the hearts of the auditors; their anxious inquiry as to what to do to be saved; the answer of the apostle; their obedience; continuance in well doing; and the statement that the Lord added them to the church. From the foregoing scripture we summarize the following: The Spirit was to testify of Christ; the apostles would testify also; in this testimony the Spirit would reprove the world of sin, of righteousness, and of judgment; in doing this He would speak through the apostles; the beginning of this work to be at Jerusalem; after that the Spirit came upon them. The Spirit came upon them in Jerusalem on the day of Pentecost; he spoke through them and reprov'd the world of sin, of righteousness, and of judgment, piercing them to the heart with a sense of their guilt, until they obeyed and were added to the

church. Hence, the time and place of the beginning of the church was on the first Pentecost after the resurrection in the city of Jerusalem.

Who was its founder? "And I say also unto thee, that thou art Peter and upon this rock I will build my church. Matt. 16:18. (Jesus was speaking) "He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things He might have the pre-eminence." Col. 1:18 (spoken of Jesus). Then Jesus was the founder of the church, and with Him we are satisfied.

Upon what is it built? "And I say also unto thee, that thou art Peter and upon this rock I will build my church" Matt. 16:18. "Upon this rock" has reference to the confession which Peter had just made in verse 16. As corroborative of this see Eph, 2:19, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner (stone) also Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ.

What were the terms of membership? First, they were to believe in God. Heb. 11:6. "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Those that believed in God were told to believe in Christ as the Son

of God." 1 John 5:5. "Who is he that overcometh the world, but he that believeth that Jesus is the the son of God. This faith was produced by hearing the word of God. Rom. 10:17. "So then faith cometh by hearing and hearing by the word of God." "But these are written that ye might believe that Jesus is the Christ, the son of God; and that, believing, ye might have life through His name." John 20:31.

Faith in Christ produced a conviction of sin. Acts 2:37. "And when they heard this they were pricked to the heart, and cried out, etc. This conviction of sin produced Godly sorrow which in turn worked repentance. 2 Cor. 7:10. "For Godly sorrow worketh repentance to salvation not to be repented of." And now since the first transgression consisted of disobedience; the rebellion of man's will against the will of God, or the erection of selfhood against Godhood, and its consequent wandering from God; so also in returning to God must the will of man be brought into submission to the will of God, whose will is always right. Now as willfulness against God is sin, and God cannot consistently forgive sin until the individual ceases to practice; so God withholds His forgiveness until after the submission. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission (forgiveness) of sins." Acts 2:38. Now in order to this submission and as a man-

ifestation of the same, God has commanded and the person submits to immersion of his body in water. "Repent and be baptized everyone of you, etc." Acts 2:38. Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rome. 6:4. This brings the individual into Christ, into relationship with the Father, Son and Holy Spirit, and into the kingdom. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. "Baptizing them into the name of the Father, and of the Son and of the Holy Spirit." Matt. 28:19. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." John 3:5. Which is equal to: if a man is born of water and the Spirit he can enter into the kingdom of God. As being in the kingdom is the desired end of the transition; the foregoing constitutes the terms of membership.

We will next inquire:

Who are the members? Upon this subject the scriptures are so clear, that we hesitate not to reply: none but those who are able and willing to believe and obey. Matt. 28:19-19.

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you, and lo, I am

with you always, ever unto the end of the world. R, V. This is the commission under which the apostles went out to work and we have no right to suppose they would change it in the least. Again Mark 16:16: "He that believeth and is baptized shall be saved, Acts 2:38 "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." 1 Peter 3:21: "A like figure whereunto baptism doeth also now save us." As faith, repentance, and baptism are prerequisites of salvation, and "The Lord added to the church daily such as were being saved" Acts 2:47, He must have added to the church those able and willing to believe and obey. With this do all the recorded instances of conversion in the New Testament agree. It is true there are three instances of household conversions recorded, but this is not out of harmony with the above statement, for in our own experience we can recall instances of household conversions, and yet all were old enough to believe and obey.

We will now turn our attention to the worship, which is a marvel of beauty and simplicity. II Tim. 4:2. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Acts 2:42. "And upon the first day of the week when the apostles came together to break bread, Paul preached unto them ready to depart on the morrow; and continued

his speech until midnight." Cor. 3:16. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. To sum up we have the following: Preaching praying, singing, communing and teaching. And lest, my dear friend, you should be confused by the practice of some of communing once in three or six months, I shall here state that it was the practice of the early church to meet and commune upon every Lord's day. This you will see from the quotation of scripture (Acts 20:7) which is also corroborated by the apostolic fathers.

What officers did the New Testament church have? We find no less than twenty-one district classes of officers; but later on we notice that some of the officers merged into each other so that one officer did the work of two or more of them; and some offices by the very nature of them were destined to be but temporal. These passed away leaving but four distinct, permanent offices, namely: (1) Evangelists; (2) Bishops—elders or pastors; (3) Deacons and deaconesses; (4) Teachers. The scriptures referred to are the following: Acts 14:23; Eph. 4:11-12; Acts 5:3; 1 Tim. 3:8; Rom. 16:1. (We find the same word rendered servant in this verse which is rendered deacon in 1 Tim. 3:8 showing that members of both sexes filled this office.) We find also in Eph.

4:11 12 to temporary classes of officers: Apostles and prophets, which passed away with the Apostolic age.

Of what did the discipline consist? Church discipline consists of the prevention of transgression, the restoration of the fallen, and the dissevering from the body of the incurable. But in order to this a rule or standard to go by is necessary, and this rule or standard is what concerns us now. About this, my brother, there can be no mistake, for the scripture is very clear upon this point. 2 Tim. 3. 16:17. "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Thes. 3:6: "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." The apostle says the scripture thoroughly furnishes a man unto all good works and sets this up as the standard of discipline when he commands the brethren to withdraw from any that do not walk according to it. But some may ask you, "Is this the only standard of discipline? to which the

apostle replies: "But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than ye have received, let him be accursed." Gal.1:8-9.

Finally, we come to inquire; What name or names did the early Christians wear as a body and as individuals?

Concerning the first part of this question we have Rom. 16:16. "Salute one another with an holy kiss. The churches of Christ salute you." 1 Cor. 15:9. "For I am least of the apostles, that am not meet to be called an apostle, because I presented the church of God." We have also in Heb. 12:23, "To the general assembly and church of the first born," etc: but as Christ is called the first born (Col. 1:18) there would be no difference between this and Rom. 16:16, Hence, either the church of Christ or the church of God would be scriptural and right. Now, concerning the name of the individuals we have 1 Cor. 1:12, "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints," etc. Acts 9:25, 26: "Then the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple." Acts 11:26: "And

the disciples were called Christians first at Antioch." 1 Pet. 4:16: "Yet if any man suffer as a Christian let him not be ashamed." The term disciple—meaning learner—is general and did not specify of whom they were learners, but the term Christian is specific, having reference to Christ only and meaning C-h-r-i-s-t—Christ and the suffix i-a-n—follower of, hence, follower of Christ; which term came into more general use as witnessed in Acts 11:26 and 1 Pet. 4:16, just read, along with Acts 26:28 where Paul endeavors to make a Christian of Agrippa.

My dear friend, I believe you will agree with me that it is the true church and ought to be restored. But how restore it? you will ask. I answer by every one that becomes a Christian, complying with the terms of admission and membership of the church of the New Testament as set forth in the scripture. But you ask would such a plea be popular?

The question should not be, would it be popular; but would it be right? But concerning the former, I am happy to say, that the religious body known as the church of Christ, whose plea is the restoration of primitive Christianity, in doctrine and practice, has at the present time, nearly a million and a half members; a sufficient number standing hand in hand to encircle the earth, and this too in only about sixty years. So popular is the plea that many, tiring of the efforts at revision of creeds to get

back to the original land marks, have renounced them altogether and cast their lives with those who desire to be known as Christians only. Yes this plea is without doubt both right and popular. And now dear reader, do you not want to have a part in this restoration movement which is sweeping o'er the earth with wonderful rapidity, and is destined to encompass the world?



LAWRENCE WRIGHT.

LAWRENCE WRIGHT.

Brother Laurence Wright was born in the state of Iowa, May 24th 1862. His people are from Indiana, and belong to the Wright family, all of whom are members of the Christian church, and most of the men are preachers, Jacob, Claborn, Nathan Wright were among the pioneer preachers and there have been an uncounted hosts of preachers in the one or two generations since these men were in their prime. They were men of large common sense, limited educational advantages, full of untiring energy, unflagging zeal for the truth in Christ and an intimate knowledge of the Scriptures. And many thousand have rejoiced in the hope of the gospel because of their faithful work. All who know the subject of this sketch will recognize him as a typical member of the Wright family, with one difference; his opportunities have been much greater.

Brother Wright was brought up on a farm. Learned farming, carpentry, and attended the district school by turns till he had nearly reached his majority. He became a member of the church when about thirteen years of age, and has worked in the cause of Christ ever since. He married Miss Libbie Jenison when he was twenty, and for four years divided his time between the farm and public school. He owned some land and could have made a good living on the farm but he felt that he ought to preach the gospel. So he came to Drake University in 1886 when he was twenty-four years old with ninety dollars in his pocket to start in with. He said it would be impossible for him to go more than one or two years at the best, but at any rate he thought he could learn

how to study by that time. As he was up to the level of the common school then, he thought he would get the most benefit from the English Bible Course. Many students came with brighter prospects; with more means, and competent to appear to a better advantage. Even the President of the institution said to me: "You will make a preacher of Wright?" with that peculiar inflection that indicated serious doubt on the subject. Perhaps I was, at the time, the only member of the Faculty who had perfect confidence in his future success. His tenacity of purpose, his unflinching willingness to toil and suffer, and economize made me very hopeful from the first. He needed more than the English Bible Course, but to have insisted on it at that time would have driven him from the school.

For two years he was in the Bible department at the first, he had to splice out his scanty means by his trade. The second year he began preaching and found some support in that way. During the second year he spent altogether, including books and tuition, board and rent, \$155.30. After that it was easier to get a living and give his time to study. His preaching on Sundays, with an occasional week's meeting kept him and his little family quite well. So he continued in classical work and graduated in 1891. Since that time he has been much of the time in the evangelistic field. Prof. E. M. Martindale has been singing evangelist with him and has rendered good service. In the last five years they have held twenty-eight meetings and added twelve hundred and sixty to the churches. In a number of these meetings there was nothing for them to bank on when they began the meeting. They have undertaken the hardest fields in the state of Iowa, and in all of them they have succeeded but two. In these, timid brethren had the meetings stopped before there was any chance to accomplish good.

We have had but few men among us who have had

more of the word of God committed to memory than Bro. Wright. His sermons are thought out, studied out, wrought out and finished before he gives them to the people. Every text needed is at his tongues end, and comes at the right time and in the right way. He has carried a copy of the Greek New Testament in his pocket most of the time since he began reading the Greek. He can quote it by the section without looking on the book. He does not quail before anything; faith in God, and faith in himself and faith in the people, make him an invincible power for good. He is thoroughly endorsed by our able men who have heard him and who know of his work. But I have seen nothing which so well states my views as a notice given by Bro. A. M. Haggard, Sec'y of the Iowa Christian Convention, which I take the liberty to quote in full:

“It gives me pleasure to say a few things in praise of the work of Evangelist Lawrence Wright. I have known him and his work intimately for several years. In these years I have learned to love the man and to appreciate his work very highly. His work stands after he is gone—stands like an oak tree deeply rooted. It does not crumble and scatter like chaff. Most of his work, if not all, has been done in difficult fields—places which try men's souls. There is no man in Iowa who will face more apparent impossibilities and hold on longer than Wright, with Martindale his singer. The word impossible is not in his copy of Webster. He would not know defeat if he met him in the road at high noon. When our State board gives Wright and Martindale a difficult field, we confidently expect a good meeting, a lot purchased and house built, and a pastor located—all in six or eight weeks and rarely are we disappointed. These men of God have done a great work in Iowa.”

I am glad that under the Divine providence I was permitted to assist this man of God in preparing for the great work of his life. He has succeeded beyond my

expectations. He will probably give the rest of his life in the evangelistic field and will join the harvest home at last bearing a very large number of sheaves.

D, R. DUNGAN.

REGENERATION.

BY LAWRENCE WRIGHT.

TEXT: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

When asked by the publisher of this book to write a short article, the question came to my mind, what subject will be of most importance to the greatest number? Among other subjects the one contained in the text came forcibly to my mind.

There is no subject in the Bible about which there is more mysticism and anxious thought than this one. The reason for the anxious thought is apparent to all. The fact that Jesus makes the birth of the water and of the Spirit the conditions of entering into the kingdom of God is sufficient reason for any rational person being concerned about it. But why should there be so much confusion about this text? There are other statements in the same connection, which were just as little understood by Nicodemus as this statement, and at the present time are understood by every Sunday School boy or girl. When Jesus said, "As Moses lifted up the serpent

in the wilderness, even so must the Son of man be lifted up," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," he uttered statements as little understood by Nicodemus as the text.

When Jesus made these statements, he stated things which had not taken place yet, but were soon to take place. No one had at that time been born of the water and of the Spirit. Neither had the Son of man been lifted up. A short time after this statement Christ was lifted up (nailed to the cross), and on the day of Pentecost a large number were born of the water and of the Spirit. Now since these things have become history, they ought to be thoroughly understood. And were it not for the theories and speculations of theologians and false teachers, my conviction is that the expression, born of water and of the Spirit, would be understood by all as readily as the expression, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Now since this subject is of so much importance, and is so little understood by the great mass of religious people, it is the object of this discussion to throw such light upon the subject as will render it intelligible to every reader, whether child or adult, educated or un-educated.

Now to the discussion of the text. What idea did Jesus mean to convey Nicodemus by the text? One thing is clear to all-whatever it was, it was something, which had to be done in order to enter into the kingdom of God. Or if we can find out just what is necessary to bring one into the kingdom of God, we may know just as certainly what the expression "born of water and of the spirit" means?

Peter was the person, who was to make known, what had to be done in order to enter into the kingdom of God. So in Matt. 16: 18-19 we read. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven."

The place where he was to begin was in Jerusalem. Luke 24: 47.

The time when he was to begin was when endued with power from on high. "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Lu. 24:49. This promise was the baptism of the Holy Spirit. "And being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which saith he,

ye have heard of me: For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Acts 1:4-5.

The things which were to be done are clearly set forth by the Savior: "Go yetherefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." Matt. 28: 19-20. "And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15-16. "And said unto them, Thus it is written and thus it behoved Christ to suffer and to raise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke 24: 46-47.

Taking these three scriptures together we have 1 teaching, 2 believing, 3 repenting, 4 baptizing, and 5, remission of sins. Believing, repenting and baptizing are the results of the teaching. The remission of sins is the result of the believing, repenting and baptizing.

Now in the second chapter of Acts we find Peter, the person, in Jerusalem, the place, at the time of the out-pouring of the Holy Spirit, the time. In answer to their question. "What

shall we do?" Peter told them to "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2: 38.

(1) Peter taught them. (2) They believe his teaching. (3) They repented. (4) They were baptized. (5) They received the remission of sins. These things brought them into the kingdom. But being born of the water and of the Spirit brings them into the Kingdom. Therefore when they had believed, repented, and had been baptized, they were born of the water and of the Spirit.

Now as being born of the water and of the Spirit brings one into the same relationship as does faith, repentance and baptism, therefore the expression born of the water must refer to faith or repentance or baptism. Now as the birth of water must refer to one of the three things just mentioned, and as it can not refer to either faith or repentance, it must necessarily refer to baptism.

What did Jesus mean by the expression "Born of the Spirit?" How is one born of the Spirit? Strictly speaking, no one is born of the Spirit unless the word *born* is used in that broad sense which comprehends both acts: (1) the act of being begotten (2) the act of being born. While the begettings and the births are very closely related, yet they are separate acts and occur at separate times. To ex-

press both ideas intelligently in English requires the use of the two words *begotten* and *born*.

Correctly speaking, a child is born of the mother, not of the father. It would not be correct to speak of a child as being begotten of the mother or being born of the father. The child is begotten of the father and born of the mother. So, correctly speaking, a man is begotten of the Father and born (baptized) of the water. The text would then read, "Except a man be begotten of the Spirit and born of the water, he cannot enter into the kingdom of God."

Now let us see how a man is begotten of the Spirit. John says: "Whosoever believeth that Jesus is the Christ is born (begotten) of God." 1 John 6:1. James says: "Of his own will begat he us with the word of truth." James 1:18. Peter says: "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Pet. 1:23. Paul says: "For in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 15

Now it is evident that at the same time one is begotten of the Spirit, he is begotten of God, or else a man must be begotten twice in order to enter into the kingdom. It is just as evident that when one is begotten of the word of truth he is at the same time and act begotten by the Spirit or else he has to be be-

gotten three times in order to enter into the kingdom. Peter says we are begotten by the word of God, 1 Peter 1:23. Now this also must refer to the same act as that of being begotten by the Spirit; otherwise four begettings are necessary in order to enter into the kingdom. Paul says we are begotten through the gospel. Therefore, if, when one is begotten by the Spirit, he is not at the same time and act begotten by the gospel, then it is clear to all that a man must be begotten five different times in order to enter into the kingdom of God. In our text the Saviour says *again* which implies *once more*, not five times. Therefore when a man is begotten of the Spirit, he is at the same time and by the same acts begotten of God, of the word of truth, of the word of God, and of the gospel. It is clear to all then that all these different expressions are different ways of expressing the same thought. Still some one might have difficulty in seeing just how the two expressions *begotten of the Spirit* and *begotten of God* could mean the same thing. This difficulty is at once removed when we remember that the Father, the Son, and the Holy Spirit, constitute one firm and that Christ came to do the will of the Father and when he went back to heaven, he sent the Holy Spirit to do his will, but as his will was the will of the Father therefore the Holy Spirit does the will of both the Son and the Father. In other words the

Holy Spirit represents the whole firm. So then when a man is begotten by the Holy Spirit, as the Spirit represents the firm, he is at the same time and by the same act begotten of the Father. Some have difficulty in seeing how the two expressions, begotten of the Spirit and begotten of the word of God could refer to the same act. The difficulty is at once removed, when we remember that the word of God is the sword which the Spirit uses. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17. In other words the Holy Spirit is the begetter, the word of God is the instrument through which the begetting takes place, and the heart is that which is begotten. Therefore when one is begotten by the word of God, he is at the same time and act begotten by the Spirit.

When does this begetting take place? Let the Bible answer! John says: "Whosoever believeth that Jesus is the Christ is born (begotten) of God." 1 John 5:1. Paul says: "So then faith cometh by hearing and hearing by the word of God." Rom. 10:17. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name." John 20:30-31. Therefore whenever we hear that part of the word of God, which

forms within our hearts the conviction that Jesus is the Christ and that conviction is produced, we are then begotten of God.

Failing to understand the difference between the baptism of the Spirit and the operation of the Spirit in conversion, is the cause of much confusion. There are only two cases of Holy Spirit baptism referred to in Acts of Apostles. The first was in Jerusalem on the day of Pentecost. The second was at the house of Cornelius. In the first case no one but the twelve Apostles were baptized with the Spirit. In the second case, "The Holy Spirit fell on all them which heard the word." Acts 10:44. The discussion of the baptism of the Spirit would be both interesting and instructive, but would require more space than could be given here. And, as it does not logically belong in this discussion, we shall, with one or two remarks pass it by. So far as its purpose is concerned, the baptism of the Spirit might occur either before or after the birth of the water. The operation of the Spirit in begetting is always before the birth of the water, while the gift promised to every Christian always follows the begetting of the Spirit and the birth of the water.

These three offices of the Holy Spirit are illustrated in the second chapter of Acts: Here the twelve Apostles received the baptism of Spirit, which enabled them to speak in different tongues. The "Three Thousand"

were pierced through their hearts, which was the begetting operation of the Spirit. This operation of the Spirit caused them to cry out "Men and brethren what shall we do?" Acts 2:37. The answer was repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit. This was the comforting influence of the Holy Spirit, which always followed obedience to the gospel. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father." Gal. 4:6.

We have the mineral, vegetable, animal and spiritual kingdoms. The chasm between each of these kingdoms is so great that no process of cultivation can possibly bring anything that belongs in the one kingdom over into the other kingdom still higher. You can not by any process of cultivation convert a stone into a vegetable. You can polish it and make a much finer stone in appearance, but it still remains a stone. The same is true concerning the vegetable kingdom. A potato may be bought into a much higher state of cultivation, but it is still a vegetable and remains in the vegetable kingdom.

That which is true of the two kingdoms mentioned is also true of the animal. You may bring a man up to the highest degree of intellectual culture. You may if possible, graduate him from every school, College and Uni-

versity in the country. Thus he may become a polished scholar, an intellectual giant, even a "higher Critic," but he still remains out of the spiritual kingdom. "Whosoever believeth that Jesus is the Christ is born (begotten) of God." 1 John 5:1. Faith comes by hearing the word of God. Rom. 10:17. Peter says, "put no difference between us and them purifying their hearts by faith" Acts 15:9. Take these scriptures together and we have the conclusion: Whenever one hears the word of God and believes with all his heart that Jesus is the Christ his heart is then purified. He is then begotten of the Spirit and should be born of the water. John 3:8, one of the most perplexing verses in the bible, interpreted in the light of the above facts, becomes perfectly clear and would read as follows: The Spirit, (not wind) breathes where he pleases, but you can not tell where he comes from nor where he goes to. In this way (by hearing the voice of the Spirit) is every one begotten by the spirit.

Kind reader, hoping thereby, some light has been thrown upon this subject, these lines have been written and are kindly submitted.



J. W. VANDEWALKER, JR.

J. W. VANDEWALKER, JR.

J. W. VanDewalker, Jr., was born in Polk county, Iowa, April 2nd, 1867. He is descendent of Holland Dutch; speaks German fluently, has a fair knowledge of Latin and Greek. He is the oldest son of J. W. Van Dewalker, Sr. His father was a practicing physician at the time of his birth, but later gave up the practice of medicine for the ministry. He is now a minister of the Christian Church.

When five years old his parents moved to Layfayette, Indiana, where his father's practice increased until his name became well known throughout the vicinity in which he lived. Later his father moved to Medaryville, Ind., where J. W. graduated at the early age of sixteen. Sometime after this he came back to Iowa with his parents where he learned the barber's trade. Not being satisfied with this however, he has followed in his father's foot-steps; has gone to work in the Master's vineyard in the Christian church. He has just entered on his second year of his minisiry. He is a man of good ability; zealous in the work, and is at home in the pulpit. Genial and social wherever you meet him. His flow of language comes free and easy; his earnest efforts are commendable.

He began his first work in Holly Springs, Iowa, in May 1897. He soon won the hearts of his people, and his success was crowned with fifty-two additions. Much to the regret of his people, he resigned his position there and accepted the call of a larger field in Sioux City.

His thirst for knowledge is great. He will graduate in the Sioux City Medical School in the spring of 1899. After this he will especially give his attention to the ministry. He is young and will no doubt grow in all the elements that make "a good minister of Jesus Christ."

In 1890, at the age of 23, he married Miss Emma Lampman of Battle Creek, Iowa. She is a bright and intelligent woman; truly indeed a gift from the Lord as a helpmate; a devoted wife and loving mother. There are three children to bless and brighten the home with their merry glee, viz., two sons and one daughter; Glen six years of age, Pearl four, and Ray two.

MRS. A. W. B.

EVIDENCE OF PARDON.

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*"If we receive the witness of men, the witness of God is greater." 1 John 5:9.*

As we look around us upon every hand we see divisions among God's people. Divers doctrines are taught. The question will naturally arise: Has God revealed different laws of admission into his kingdom? Are the terms of pardon so intricate that people can not understand them? Or is it a fact that we may know for certain that we are pardoned? That our sins are forgiven? These questions are of vast importance because the soul's destiny hangs upon their right solution.

God surely has not given us different laws to obey to be pardoned. What he demands of one he demands of all. Peter declares, "Of a truth I perceive that God is no respecter of persons." Acts 10:34. Neither can we think that the All-Wise God would give us his word, unfolding to us the Scheme of Redemption, recalling to us that which we must do to be saved, and yet so complex that it can not be understood,

The claim of the Bible is that the way is

so plain that "the wayfaring men though fools shall not err therein." Isa. 35:8.

Then where lies the trouble? It is that, while the people receive the witness of men, they fail to receive the witness of God. The reason Israel was taken into captivity was because they departed from the word of God—substituted the human for the divine authority. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. Paul prophesied that these same things would be repeated in the future: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and be turned unto fables." 2 Tim. 4:3-4. Already there were indications of a departure from Christ and a desire to follow human leaders (1 Cor. 1:10-17; 3: 1:10), and this disposition continued to grow until the "one body" of Christ was rent into factions—parties and sects under different leaders.

When the question is asked, "Have you been pardoned? Are you a child of God?" the answer will be something like this, "I hope so;" "I think I am;" "I don't know." If asked the question, "Are you married?" these same persons would answer, "Yes," or "No." Why can we not be just as certain as to our relationship to God?

*I We can know that we are of God.* John declares, "And we know that we are of God." 1 John 5:19. The true followers of Christ in the apostolic time did not express doubts. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." Heb. 6:11. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. If *they* were so sure of salvation why may *we* not have the same assurance? Why answer in a doubtful way? Listening to and following after the traditions of men, instead of obeying God and trusting in his promise, is the cause of this doubt.

*II The Standard of Evidence is God's Word.* "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." 2 Tim. 3:16-17. This teaches that the word of God is an all-sufficient rule. Why try to improve upon God's rule by substituting something else in its place? This we do when we accept as authoritative articles of faith, creeds or disciplines formed by fallible men. If God has not revealed in his word the terms of pardon then where can we go? Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every

one that believeth." Jesus said, "Search the scriptures for in them ye think ye have eternal life; and they are they that testify of me." We can see that the Bible, and that alone, is our guide in coming to Him for pardon.

*III There is danger in asking for more evidence than God's Word.* In Luke 1:18-20 we find an example of one who wanted more evidence than the word of God. The angel told Zacharias that his wife should bear him a son; but he doubted the message, and said, "Whereby shall I know this, for I am an old man, and my wife is well stricken in years?" and because he doubted the angel said, "And behold thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words." And so it is with humanity to day; while God is plainly speaking in his word the people doubt and ask for "something more." Paul said, "Woe is me if I preach not the gospel." And he warned all against preaching any other gospel (Gal. 1:8-9).

*IV Instances of forgiveness.* We find (Lev. 4:22-35) when a ruler had sinned that it was required of him that he should offer up before the Lord a kid of the goat, a male without blemish-it was a sin offering. We are not to follow this law; it was for Jews, living under the law of Moses, not for Christians under the law of Christ; and yet, all over this land are are those who claim to be called of God, in-

structing inquiring sinners to go to the Old Testament to find what they must do to be saved. This is because they have not learned to "rightly handle" (2 Tim. 2:15) the word of God. The Old Testament, or will, contains the law given to the Jew; the New Testament contains the law for all mankind. The Old Testament "was done away" (Col. 2:14; Heb. 9:16-17; Gal. 3:23-25)—it was our "schoolmaster to bring us to Christ." We are no longer under the schoolmaster. The sacrifices which the Jews offered under the law (Heb. 10:1) could not make them perfect—they pointed to Christ their Savior and ours.

In the New Testament we learn how Christ forgave before the kingdom, or church was established. A certain young man asked Jesus what he should do to inherit eternal life. His trust in riches being his besetting sin Jesus told him to sell all he had and give to the poor, and follow him. This is not the law of pardon to us; it failed in his case; this is a special case, and we make a mistake when we attempt to make a general application of a special case; for nowhere else do we learn that Christ or the apostles instructed others as this young man was. The same is true of the thief on the cross, and all cases of special salvation under Christ's personal ministry. When he was upon earth he forgave sins for he had this power; he raised the dead for he had power, but after his crucifixion, he gave

the terms of pardon—the law of the remission of sins—for all the world, for all time. Here we find (Acts 2:37-38) the law preached for the first time. Those who had faith in Christ were told to repent and be baptized in the name of Jesus Christ for the remission of sins. This law is for the whole world and is not to be changed. It contains three terms—faith, repentance, and baptism.

Prof. J. W. McGarvey says: “God has said that he that believes in His dear Son with all his heart, repents sincerely of all his sins, and is buried with the Lord in baptism, shall be forgiven. Can you believe God? If you can, if you do, and go and do these three things—one with your mind; one with your heart; one with your body; when you have done them all you have to doubt the truthfulness of God before you can doubt that your sins are forgiven; and I have never in all my life, met a man who intelligently acted thus, that ever had a lingering doubt to the last day of his life that his sins were then and there forgiven.”

*V The Spirit bears witness with our Spirit*  
Rom. 8:16 has been a puzzle to many. It reads, “The Spirit itself beareth witness with our spirit that we are the children of God.” Jesus says, “The words that I speak unto you, they are spirit, and they are life.” John 6:63. Paul says, “The sword of the Spirit which is the Word of God.” Eph. 6:17. When the apostles preached the terms of salvation

through Christ—admission into the kingdom—it was the Holy Spirit speaking. (Acts 2:4; 10:19.) Now the conditions we have complied with in order to pardon must be in harmony with the testimony of the Spirit itself, found in God's word telling us what to do to be saved; if not, then we are not in harmony with the will of God, or the Holy Spirit.

Let us place two witnesses—the Holy Spirit, and the man seeking Salvation—upon the stand and examine them. First the Holy Spirit:

“Will you state who you are?”

“I am the Holy Spirit.”

“Did you ever inform any one what they had to do to be saved?” “I have spoken through the apostles as recorded in the word of God telling sinners what to do to be saved.”

“What was it you told them?”

“I told them to believe on the Lord Jesus Christ, to repent of their sins and to be immersed for the remission of sins.”

Let us examine the second witness:

“Will you state to the world who you are?”

“I am one seeking salvation.”

“Do you think you have been pardoned?”

“I hope I have.”

“What reason can you give for this hope that you have been forgiven?”

“I go by my feelings; I feel different, therefore I conclude I have been pardoned.”

“Does the word of God say you must be guided by your feelings?”

“I cannot say that it does.”

“Your testimony is not in harmony with that of the Holy Spirit.”

One who has learned to trust and obey God, says; “I am a child of God. I know it because the Holy Spirit through the word told me I must believe, repent and be baptized for the remission of sins; I have complied with these conditions and know that he has pardoned me.” It is the Spirit bearing witness with his spirit that he is a child of God. “If we receive the witness of men, the witness of God is greater.” One who believes and does as God directs has no lingering doubts to the day of his death that he is saved; and the same humble obedience in living the Christian life after his baptism; repenting and coming boldly to the throne of grace in prayer for forgiveness and help when he goes wrong; doing his commandments, he knows he has the right to enter in through the gates into the city.





W. P. CREWDSON.

## W. B. CREWDSON.

William Byran Crewdson was born Sept. 22 1853, in Atchinson Co. Mo. Parents moved to Iowa the following year where he grew up. On March 29, 1874 he was married to Miss Marilda Gammon who has been, and still is, to him, a most excellent wife and a help meet in the Gospel. To them have been born one son and three daughters, namely, Dow, Ola, Emma, and Essie. Ola, the eldest, is married to W. O. Frogatt and lives at Knoxville, Iowa. The rest are still at home with their parents and the family is a happy one. Brother Crewdson united with the Church of Christ at Modale, Iowa in 1881 under the preaching of G. B. Mullis. The first sight the writer got of him was about two years later, at Mondamin, Iowa, where he then lived on a little farm and where I had gone to assist the little church there, as State Evangelist. He lived in a little cheap house, wore cheap clothes, and looked cheap with his suit of yellow ducking and plenty of neutral territory between the bottom of his pants and the tops of his shoes. But that cordial Christian greeting and welcome manner soon impressed me that I had found a splendid gem of humanity and at once became interested in him. His career since then has been in perfect harmony with my impression of him that I carried away with me after being with him in his home during that meeting.

He made his first attempt at preaching June 1886 in Harrison county, Iowa, near where I first met him. Was

ordained Sept. 1887; entered Drake University in February 1888 and remained under D. R. Dungan nearly three school years. During that time he preached at Homer and Woodburn, organizing the church at the latter place, and then resigned both fields to accept work with the Bridgewater and Prescott churches, being recommended by the writer. He located his family at Prescott. At the end of two years he resigned Bridgewater and took Cromwell with Prescott for two years more. These churches prospered finely under his preaching. Prescott doubled the capacity of her chapel, and he dedicated a new chapel at Cromwell. He next moved to Knoxville, Iowa, remaining two years, and was called for the third, but under the urgent solicitation of several brethren of the state, he declined Knoxville's call for Corning, which was then at the point of death, and moved there in Aug 1895, where he still resides. Not many preachers would have declined a call from a large church and where he had added about 150 to its membership to accept one from a church of 29 members and \$2200 in debt. But in his first meeting at Corning there were added 109 members; since then over 100 more (the church now numbering about 250) and \$1,500 of the indebtedness paid. He has also held some meetings outside during the time. One at Bridgewater, (one of his former fields) with 55 additions, and one at Brainard where he organized a new church of 68 members. These facts will impress the reader without any more figures (which could easily be given) that he is a workman that "needeth not to be ashamed." He was president of the S. W. District Convention two terms. He claimed to have as good a wife as any man and confesses that his success is largely due to her. He commands me also to put this in which I do upon his imperative order: "But to no man do I owe more for real help and encour-

agement than to J. H. Painter who has and will always have my warmest friendship, one of the best friends the preachers of Iowa ever had."

Bro. Crewdson is of light build, dark hair and eyes, weights about 145 pounds; five feet ten and a half inches in height, and utterly void of clerical airs. He is of sound judgement on practical questions, understands human nature pretty well and knows more than to cross it or get too far away from it when trying to turn it into paths of righteousness. His preaching is scriptural in matter, sound in doctrine, and earnest in manner. Whatever may be thought of his doctrine, his hearers will vote him honest and in dead earnest; and if they will but consult the scriptures he cites they will generally be convinced that he has good grounds for what he preaches. On all moral questions of a social and public charactor he is never at a loss to know which side to take, and takes it without asking anybody's permission. In all questions of a doubtful nature he is never on the side next to danger. He is therefore a safe counsellor to those who desire to make a success of Christian life.

In his business relations with men he is prompt and thoroughly honest. He will not let an unpaid bill look him in the face, nor will he let any one suffer for the necessaries of life when it is in his power to relieve. He is a devoted husband, a kind father, a good neighbor, a loyal citizen, and an all round manly man as well as a good preacher of the Gospel of Christ.

J. H. PAINTER.

## RESISTING THE HOLY SPIRIT.

Ye stiffnecked and uncircumcised in heart and ears ye do always resist the Holy Ghost: as your fathers did, so do ye (Acts 7:51.)

Our text introduces one of the most important themes, within the possibility of human investigation, one that involves the soul's relation to God in time and its final destiny for all eternity. It also sets forth one of the plainest, propositions, namely, that men not only can but do resist the Holy Spirit—an act the most unwise and dangerous that comes within the sphere of human possibility. But the many conflicting irresponsible theories of a mysterious abstract operation of the Holy Spirit have engulfed the world and church in a sea of doubt and confusion on this all important theme.

Its importance would lead us to expect that it would be one of the plainest and best defined subjects with which we have to do; but it seems not so, when we go into many of the so called orthodox institutions, and popular religious circles of to day. We there witness the many sided and meaningless jangle of theological notions and inconsistencies,

which, like the cuttle fish in mid ocean, darken and befog the subject. Were there no remedy for all this in the old book, man would almost turn heart-sick and ready to give up in despair. A plain and definite answer as to just how men resist the Holy Spirit; this we find in the Bible. The great difficulty is men get wise beyond what is written and soon find themselves lost in the dark, theological fog of human speculation and man-made theory, and as a drowning man will catch at a straw, so these who are sinking in the misty theories of an incomprehensible abstract operation of the Holy Spirit, jump at all kind of sights and sounds, feelings or emotions, imaginations or even dreams, as veritable buoys, on which to float out to "any where just so you are honest." They should accept a plain positive thus, saith the book of God, as the end of all controversy, doubt, and confusion and sail safely into the quiet and peaceful harbor—rest and safety. We read of God, his greatness, wisdom, power and love; that he brought light out of darkness, order out of Chaos; that he created suns and systems; lifted up mountains; separated the valleys; divided the seas; carpeted the earth with green and painted the sky with blue; filled the fields with rich golden grain and all the earth with heat and loveliness; tuned all nature to sing his praise and glorify his great name; and with the Psalmist are ready to proclaim, "The heavens declare

the glory of God and the firmament showeth his handy work."

Yes we read of Christ; his birth in Bethlehem when was sung the sweet anthem by heaven's angel choir, "Glory to God in the highest and on earth peace good will toward men," the glad news to the shepherds as they watched their flocks on the vine-clad hills; of the wise men from the east, who, guided by Heaven's light, came with their gifts, as a token of love and adoration to the Son of God, to whom they bowed and worshiped as the new born King; the world's greatest Teacher and man's Benefactor and Friend, who gave himself, his love, his life for us; of his matchless life, his wisdom divine, his mighty power as he stilled the tempest or calmed the raging sea or cleansed the lepers, cast out the demons, cooled the burning and fevered brow, and made the dead to rise, and controled the elements and turned morning into day. His words fell like dewdrops from heaven on fading flowers, or the Balm of Gilead on poor wounded hearts, and his touch was like the touch of God. Ah yes, and more, vastly more, we read of his matchless love, as on the cross he dies, with his pleading voice lifted up to heaven in man's behalf, "Father forgivethem for them, for they know not what they do."

Yes we read and accept all this from the blessed divine Book, and we are thrilled with his matchless love and life, thrilled with the

beauty and pathos of his words, and our hearts are touched and tendered as we behold the sacrifice and cry out with the Roman-guard, "Surely this is the Son of God." Why not then beloved, when we stand face to face with this question, say, "Speak Lord thy servant heareth; Command Lord I will obey." With this then as our motto; his word as our guide; our hearts open to receive the truth; relying on the everlasting promises of God. Let us open the Bible and read. Moses said, "The secret things belong unto the Lord our God; but the things which are revealed belong to us and our children forever, that we may do all the words of this Law." Deut. 29:29. Law reveals the will of the Law-maker, and to disobey the Law is to resist the power that made the Law. Isaiah said, "To the Law and the testimony: if they speak not according to his word, it is because there is no light in them." Read Ps. 119-130. Hence, Law must be revealed or we are in darkness. Concerning that Law, Peter agrees with this and is equally clear when He says, "If any man speak let him speak as the Oracles of God." I Peter 4-11.

But how resist the Spirit? or the will of the Spirit? Stephen said, "As your fathers did, so do you." But again it is indisputably true that for man to resist the Spirit, or his will, he must in some way come in contact with the Spirit or his will, which would virtually be the same. To resist another, or the will

of another, that will must be revealed or else no guilt can rightly attach. The will may be revealed direct, as when God said. "This is my beloved son in whom I am well pleased; hear ye him." The will may be revealed indirectly, though the agency of a third party: as when he told Cornelius to send to Joppa for Simon Peter who should tell him what to do (Acts 10:5-6; also Acts 15:7.) "And when there had been much disputing Peter rose up and said: Men and brethren ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe." Thus in one case God spake direct; in the others through the agency of another. Yet each is equally clear and plain, with like authority and equally binding. When the truth is spoken there is harmony in all cases. Whether that truth is about God, Christ, or the Holy Spirit; furthermore this principal will hold good in this question of resisting the Spirit as we will now proceed to show:

"Stephen, a man full of faith and the Holy Spirit said ye do always resist the Holy Spirit; as your fathers did so do you." He thus sets forth two propositions:

- (a). That men resist the Holy Spirit.
- (b). That they resist him as the fathers did.

But in order to know that we resist like the fathers did we must know how they resisted

him: and when we shall have discovered how they did we will know just how we may do.

Heb. 1:1 we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." How did he speak? By the prophets. Now read II Pet. 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

With the light of these two scriptures to assist us, we know this: (a). That God spake to the fathers by the prophets. (b). That these prophets spake as they were moved by the Spirit. Again we read Gen. 6:3, "My spirit shall not always strive with man." And then, not to leave the matter in uncertainty, it is stated just how long: "Yet his days shall be one hundred and twenty years." That is in this particular case. But how did the Spirit strive in this case? Read I Peter, 3:18-20 for answer. "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which He also went and preached to the spirits in prison, which were sometime disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." How did Christ preach? By the Spirit (v 19). When did the Spirit preach? When once the long suffering of God waited in the days of Noah, while the ark was preparing

(v. 20). Then we read that Noah was a preacher of righteousness, (II Pet. 2:5) and evidently was inspired to preach by the Holy Spirit; for we must bear in mind, "holv men of God spake as they were moved by the Holy Spirit," and it is therefore conclusive that he preached righteousness the 120 years of Gen. 6:3, speaking by the Spirit; and those who disobeyed His call to righteousness resisted the Holy Spirit. This being true forever overthrows the old theory that Christ went somewhere after his crucifixion, and while in the grave, and preached unto the antedeluvians. But Peter ascribes the preaching to Noah (II Pet. 2:5) while the ark was preparing (I Pet. 3:20) but by the same Spirit by which Christ was raised from the dead; namely the Holy Spirit (v 19).

Again in Neh. 8:30, "Yet many years didst thou forbear them and testified against them by thy Spirit in the prophets; yet they would not give ear: therefore gavest thou them into the hands of the people of the lands." This is in perfect harmony with Gen. 6:3; that is, in resisting the prophets the council of the Spirit in the prophets. They resisted, or refused to give ear, therefore, their land was overrun, their cities broken down and destroyed, and the people carried away in captivity.

This recalls a statement by Paul (I Cor. 10:11). "Now all those things happened unto them for ensamples and they are written for our admoni-

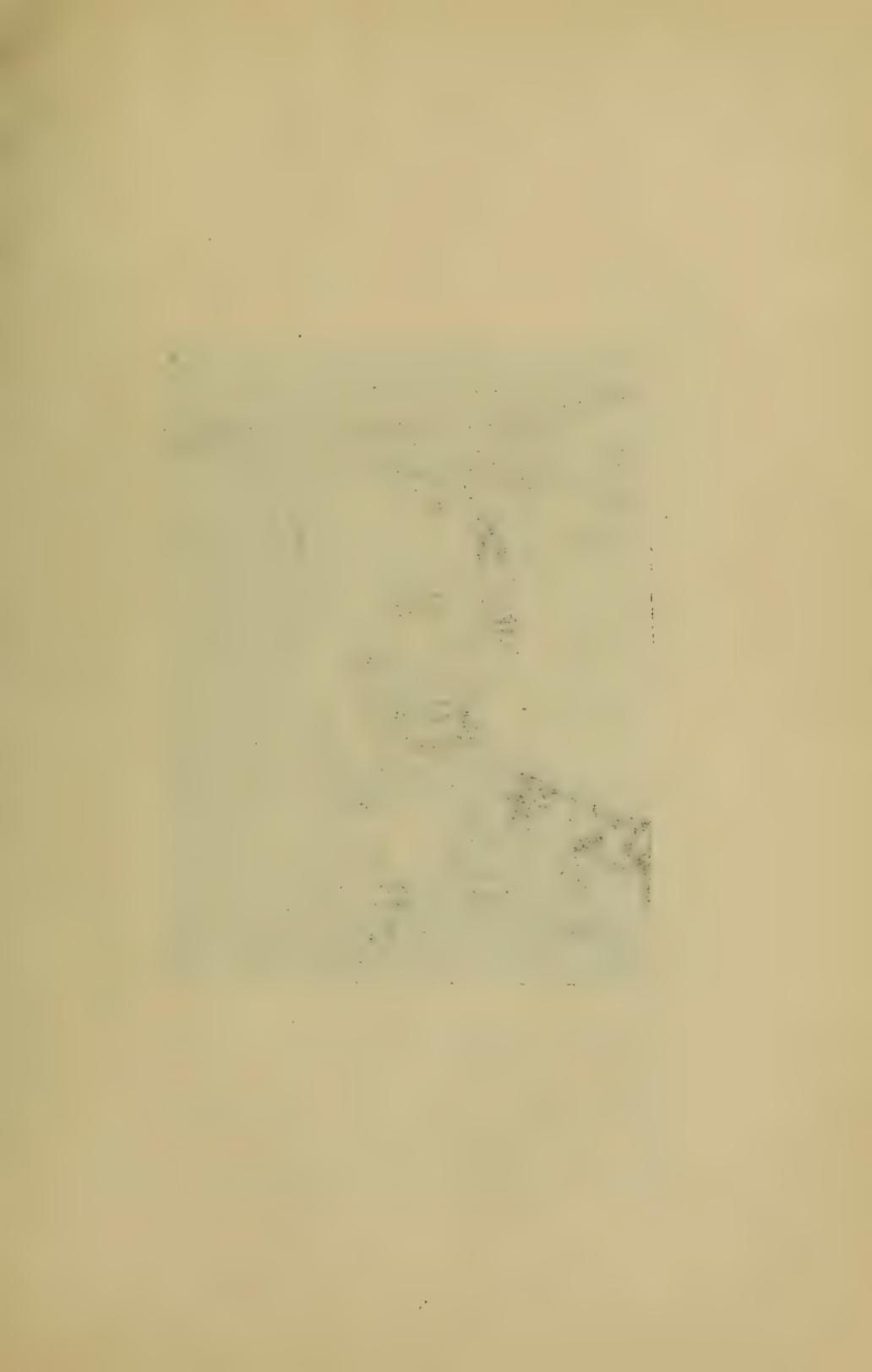
tion upon whom the ends of the world are come." They resisted the Holy Spirit in disobeying his messages through inspired men. Will we be admonished by reading what is written; or as Paul says to us, "How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard him?" (Heb. 2:3); or shall it be said of us, "As your fathers did so do you?" Christ said to the apostles, "As my Father has sent me even so send I you." (Jno. 20:21). Again, "I will give unto you the keys of the Kingdom of heaven, and whatsoever you bind on earth shall He bind in Heaven." (Matt. 16:19). Again, "Behold I send the promise of my Father upon you; but tarry in Jerusalem until you are endued with power from on high." (Luke 29:49). Again, "When He, the Spirit of truth is come He will guide you into all truth." (Jno. 16:13); again, to the same persons, the apostles—"But you shall receive power after the Holy Spirit is come upon you" (Acts 1:8); and still more "And they began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4); thus these men were called, commissioned and qualified by the Spirit as Christ said they should be; therefore, to resist their teachings, or the Spirit's message through them, would be to resist as the fathers did; the fathers did no more, we do no less. And as the message they brought was the gospel and for all men,

therefore, all who refuse to obey the gospel, resist the Spirit. Paul said, "My speech and my preaching was not with enticing word of man's wisdom but in demonstration of the Spirit and power." (1 Cor. 2:4) Here Paul agrees with Peter, and Christ also, and with Gen. 6:3, also Neh. 9:30.

Once more read Eph. 3-15. Here Paul at once and forever settles the whole question when he positively states, that, what he writes as preached was to the gentiles; and by what power? The spirit; He calls this message the Gospel. It was revealed to them and us by the Spirit in the apostle Paul. With this agrees the words, "Prophecy came not in old time by the with of man but holy men of God speak as they were moved by the Holy Spirit," (2 Peter 1-21); also that the apostles "spake as they were moved by the Holy Spirit," (2 Peter 1-21); also that the apostles "spake as the Spirit gave them utterance" (Acts 2:4). These are wonderfully alike—they are identical. Therefore to disobey the gospel is resisting the Spirit—whatever our feelings or emotions may be. And in olden times when they resisted, or disobeyed, they became captives and suffered death; hence, Paul says to us, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:"

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” (2 Thes. 1:7)—an awful and eternal doom. Oh reader beware! for our future destiny depends on our acceptance of the Gospel, “it will be a savor of life unto life or of death unto death.” Therefore, away with mysticism and doubt; rest your soul on the everlasting promises of God’s Book; for the Master—our Saviour—has said, “Though heaven and earth pass away my words shall not pass away.” Finally with one object in view—namely to help some soul into a better understanding and a higher conception of his revealed will—when it can here be said, “All is well, come up higher,” let me exhort one and all to believe in the Lord Jesus Christ; confess him before men; repent and turn from sin; be buried with him in baptism; continue in the apostle’s teaching and fellowship and breaking bread and prayer until we are ready to lay down the cross. We can then say with Paul, “I have fought a good fight I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.” For we believe with Paul that “Our citizenship is in heaven from whence we look for the Lord Jesus who shall change our vile body that it may be fashioned like unto his glorious body.” (R. V.) But now dear readers, and until then, with a prayer for all, with an adding faith in the Son of God, a

broader and deeper conception of his great divine love add life, and a consecrated obedience to his will. I would in conclusion commend you to God, and the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified.





G. W. BURCH.

## G. W. BURCH.

Among the many examples, by which the young men of the day may be stimulated to seek paths of usefulness, the subject of this sketch is one of the most conspicuous. Of German—English ancestry, embodying a combination of North Carolina and Kentucky blood, he is a high type of that Americanism which is making our Nation famous.

He was born in Green Co., Indiana, Oct. 31, 1858. By reason of the decease of his mother, he was compelled at 15 years of age to assume the responsibility of caring for himself. None but those of like experience, at so early an age, know what a critical turning point this is in the happiness and usefulness of life. The sequel shows that Mr. Burch shared the common fate in demonstrating the fact that the destiny of an immortal spirit hangs trembling upon an uncertain balance while passing through this crisis.

After spending three years on and near the old homestead as a farm employee, he sought new environments in Taylor Co., Iowa, where an equal period was given to the same occupation. Returning from a visit to the haunts of his childhood in the Fall of '80, to meet the necessities of enlarged views of life, he determined to make a heroic effort to secure an education.

He attended district school, also Western Normal College at Shenandoah, and taught until Sept. 1889.

His parents had been members of the Baptist church but, as a homeless boy, his contact with some church members had well high caused him to abandon the faith of his Christian parents. He had seen the

same church members, who manifested such consuming zeal to assist an orphan boy in getting religion during the time of a revival, display equal zest to go by on the other side when it came to the matter of bestowing assistance in the hour of need or giving Christian advice to guide the steps of a wayward boy heavenward. These shams of churchism caused him to regard the profession of religion with disgust.

In June '82 when the writer of this sketch was one of the state evangelists, he was called to aid in building and dedicating a church at Grove Center in Taylor County. Mr. Burch was then working on a farm adjoining the sight selected for the church. He was pointed out to the evangelist as an intelligent and promising young man with a skeptical trend of mind, somewhat to be feared should he throw the weight of his influence among young people against the new enterprise.

His relation to this work has probably been an all round surprise. He was astonished at being solicited to cooperate in clearing off the ground and building the house. No less was he surprised to find a people who preached only the word as a means of producing faith in Christ—a people who preached the spotless and compassionate personality of the Master as the motive for all Christian conduct; and while holding belief in the Christhood of the Son of God as the test of fellowship, they treated him with studious but manly courtesy. The church was equally surprised at the alacrity and skill with which he responded to every call for assistance. At that time, the evangelist did not entertain the plan of the biography of G. W. Burch as an Iowa preacher.

In the mean while he was intently studying the scriptures and comparing therewith the things taught from the pulpit and in the Sunday School. Under the pressure of the influences the sand gradually slipped

from under his skeptical foundation. These influences dissolved his doubts and crumbled his unbeliefs. Under the ministry of J. P. Lucas, in Oct., '86, he made a public confession of his faith in Christ. As the result of the consecrated and efficient christian service following this step, in the fall of '89 he was urged and aided by J. T. Carter to enter Drake University and prepare for the ministry. To Bro. Carter's credit it may be said that Bro. Burch's development has justified his wisdom; but a man who would proceed to build a church without an organization, giving as his motive; "The community needs it," might be expected to do things like this. Mr. Burch took the Literary Bible course, graduating in June '93 at the head of his class. Dec. 26, '91 he was united in marriage with Miss Jeanette Young of Lenox, Iowa. In his chosen companion Bro. Burch found a helpmeet in every way worthy of himself.

As a preacher and pastor, he has been uniformly successful. He has labored at Bayard, Coon Rapids, Sac City and West Liberty, where his present pastorate began Oct. 16, '97. He remained at Sac City nearly three years, where a beautiful church home was erected as a monument to his ability to overcome difficulties which at times appeared insuperable. During his residence in the Northwest District he served as Vice President and President. He is now Vice President of the Southeast District and Secretary of the Eastern Iowa Ministerial Association.

Bro. Burch is the personification of a vigorous and stalwart manhood and, as he was a little late in scoring a start, we do not expect him to reach the meridian of his power and influence for years to come. The biographer bespeaks upon him, his and his future work, the divinest beatitude of Him whose he is and whom he serves.

A. JAY GARRISON, Iowa City.

## THE GROWTH OF THE DIVINE LIFE IN THE SOUL.

“And he said, so is the Kingdom of God, as if a man should cast seed into the ground. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come.”—Mark 4: 26-29.

The Savior spoke this language while seated in a small boat on historic Galilee. The people, eager to hear Him, thronged Him, compelling Him to go upon the sea that He might the better be heard. He leads up to this beautiful parable in a very skillful way, prefacing it with the parable of the sower, the illustration of the light under a bushel, and warning them to be careful how they hear His words. However, He probably did not employ all these in the same discourse with the parable under consideration, but used them in a series leading up to it.

The scene of the parable is most appropriate for its deep lessons. The Lord in His preeminence as a teacher is compelled to seek the sea for His pulpit. Along the banks the listeners catch eagerly every word falling from

His sacred lips. Above them the skies bend in perfect sympathy. About them nature uncovered her most secret chambers that they might enjoy her bounties and learn her lessons. The very sands by the sea-shore seemed alive with sweetest music, while trees, flowers, and grasses joined in highest praise.

As the Great Teacher took in this splendid scene, His mission as light-bearer and life-giver pressed upon Him. He knew the people wanted to hear His very best message, so He taught them of the kingdom of heaven as in individual experience—as a life coming from God to man. This divine life is called the kingdom of heaven in order that He might instruct them as to the growth of righteousness in the soul and to warn them not to expect the kingdom's growth to be too rapid, either in their own lives or in the world at large. It is the first of these thoughts I wish to consider in this discourse, under the theme, "The Growth of the Divine Life in the Soul.

1. *It is Secret.*

The divine life begins in secret. The Savior informs His auditors that the kingdom in its beginning is, "as if a man should cast seed into the ground; and should sleep and rise night and day." That is, as if one should from the very nature of his being receive into his life a seed of fruitfulness, and that this seed, touching the kindred elements in his own nature should germinate and become a

life within. This, too, while he pursues his natural way, for he is like the native soil which causes the seed of the sower to spring into life by its native powers. He responds to the demands of the seed in the out-of-sight place of his being.

This is the sure test of all true spiritual beginning. The inner life must be touched before growth is possible. This touching is both natural and secret, and is done by the word of God upon the soul. Long before others are permitted to look upon the evidences of a quickened life the soul has been thrilled by the power of truth. It knows the truth and the truth is making it free. The sharp and powerful word entering in sends conviction to the heart, and forms within the beginning of a new life. This is why it pleased God by the foolishness of preaching to save them that believe. It was that the seed of the kingdom might be planted in the soul to become a new life. This seed covered in the deep warm soil of a receptive heart becomes the primary and secret cause of the divine life.

But we cannot hear the germ of the natural grain as it first thrills into a new growth, nor can we see the first appearance of the divine life in the renewed heart. These remain the locked secrets of the same divine mind which alone sees and knows all things. However, in each, there comes a day of revelation. The husk falls from the seed, the plant pres-

ses out to greet the vision, and the child of God arrives at that period where he is known by his fruits.

2. *It is Incomprehensible.*

We do not know how the divineline life grows. In the strong language of the parable, the husbandman sleeps and rises night and day, but the seed springs and grows up, "he knoweth not how." So life grows but we are unable to define the process. We see the dead husk of the natural seed but are unable to tell how much of the soil has become a part of the the new plant. So the word of truth—the seed of the kingdom—falls into the heart and man becomes a changed being, but we cannot tell how much of the man has entered into this divine seed to produce the new life. Of one thing, however, we are certain, and that is, that as the field gives of her substance to the developing harvest, so man yields up enough of himself to cause his union with truth to spring forth into life.

As man feasts upon the riches of divine grace he becomes conscious of new impulses. He understands something as to what the Savior meant when He said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," but he cannot know all the secrets concerning the growth of the spiritual forces within, no more than he can the physical without. He beholds springing grasses, golden harvests, blooming

flowers, and ripening fruits, and he knows that sun-light and spring showers have enriched the earth with fulness of life; but he pauses in deepest reverence before nature's secret chamber which he cannot enter. Likewise he stands in his own heart's most holy place and knows that the water and light which Christ gives are producing abundance of life. The old life with its sinful practices is giving way to newer and better thoughts. The things he once loved and which bore him down in evil, he now hates. Once he lived for worldly pleasure, but now he feels a strong desire for a larger life. He knows that truth, the divine leaven, has caused a new birth within, yet, hour remains in the infinite thought of him who causes the grasses to grow, the flowers to bloom, and the earth to bring forth fruit of herself.

Until we are able to determine all the Savior meant by dwelling in the lives of his disciples, we cannot understand fully the working of the divine life. But we do know the existence of a new life, for we see its manifestations. As we look upon the evidence of the growing life in the world about us, and see in growth and beauty the natural results of life, so we behold in the one who is quickened evidences of spiritual life. When Nicodemus came to Jesus in the silent watches of the night, acknowledging Him to be a teacher come from God, he was told one of

the secrets of the new kingdom. To enter into its joys one must be born from above. The wise man of Israel could not understand this, and was told that the divine birth was, like all others, incomprehensible. No one is able to comprehend the the developing life until it comes forth in birth, and then the great mysteries of assimilation confront him. So in spiritual growth. From the time the truth is lodged in the heart, until the divine harvester gathers the redeemed into the garner of life, the growth continues, but it is not revealed to us as to how the life becomes so rich in good. God only, as He sees the most hidden secrets of life and death, knows this.

*3 It is a Natural Process.*

The growth of the divine life is perfectly natural. Our Lord expressed it in these words, "For the earth bringeth forth fruit of herself." So this growth is perfectly in harmony with the nature of man. Man is by nature fitted for this spiritual union.

This is most beautifully set forth in the illustration of the true vine. Jesus says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." It would be impossible for the disciple to bring forth fruit if his life and the vine were not in close and natural sympathy. It requires this union between Christ and His disciple to produce the fruit;

for apart from Him there can be no spiritual life. Note, too, that the branch is a growth upon the true vine and thus partakes of its nature. The two are one in nature and in life. So the divine life is not the result of the union of antagonistic forces, but of principles in perfect sympathy.

Another very positive representation of the naturalness of this growth is seen from the 2nd chapter of Hebrews. In verses 10-11 these words occur: "For it became him, for whom are all things \* \* in bringing many sons into glory, to made the captian of their salvation perfect through suffering For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Here is the plain declaration of the natural unity of the sanctified and the sanctifier. Again in verse 14, "Forasmuch then as the children are partakers of flesh and blood, he likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." This same Jesus of whom these words are written declared Himself to be the way, the truth, the life, and the living bread, showing that His life becomes a part of the life of His followers, and that, too, because their natures are akin.

These truths are not only in accord with the nature of man and the kingdom, but grow up out of the constitution of man, because of

his kinship to God in creation; for we are told that "God created man in his own image." Being, then, in the image of God, man partakes of His nature, and the divine life is seen to be the manifestation of God to the soul receiving Him through the divinely appointed means.

Jesus spake very sacred words to His followers when He told them they were His friends if they did what He commanded them, In this He gave them to understand they were living near to Him. They were fulfilling their natural mission. Possessing kinship to God, by birth, they could do no better than follow Him who came to lead them from darkness to light and from the power of Satan unto God. They would thus come to that divine companionship which by nature was suited to them. The unnatural thing for man is to walk in darkness, while the natural duty is to walk in the light. No wonder then that man is so happy in doing the right! It is what nature has fitted him to do.

#### 4. *It is Gradual.*

The divine life is not a sudden and unreasonable growth. It is gradual. "First the blade, then the ear, after that the full corn in the ear." The only way the farmer can determine the progress of his crops is by their visible manifestations. But he must await these developments until the natural revelation comes, and this revelation will be a

gradual unfolding of the life hidden out of sight in the buried grain. So the divine life expands until it reveals itself in fruitfulness.

The first thought upon this truth is expressed in these words: "First the blade." By the use of this figure, Jesus shows that we must not expect the kingdom in its fulness when the life is first quickened. We are to look for strength of character and largeness of life in those who have grown to full age.

This is also expressive of the childhood of the Christian life. The soul is now tender and capable of lasting impressions for good in Christian service, and is most liable to false conceptions. It is also the time when greatest care is needed in the cultivation of the spirit, for a wrong impression at this period means stagnation, if not complete extinction of the Christian life. As the husbandman watches the growing plants shooting forth their tender blades, and guards them against the encroachments of evils, so the church needs to be alive to her mission and cultivate most earnestly the new born children of the kingdom. It is also essential for the child to place itself in the nursery of God where evil cannot touch it, to wait upon the Lord in his appointed services, to commune with Him in prayerful study of his truth, and to keep the soul open to divine impressions. As new born babes the sincere milk of the word is received into the soul and strength of life results.

It is a sublimely beautiful sight to behold the spreading landscape with her shooting blades of green uttering their silent prophecies of a coming harvest. Then the birds sing sweetest, the bells tingle in their most musical rhythm, the skies bend in gentlest beauty, and the merry hearted urchin sings his most enraptured song. So in the growing life of the faithful there is sweetest music. The silent prophecies of the soul make life most happy. As he looks forward through the keen eye of faith to the life ripened for the eternal harvest, he draws near to the presence of all compassion and love, while his heart sings the sweet glad song of fellowship and trust.

The next step in this gradual growth of the divine life is expressed in the following words: "then the ear." This means that after the blade comes the fuller life. When the ear appears we feel quite certain that harvest is assured. But this is by no means a settled fact, for the ear always appears in a very imperfect state. Its first manifestation is a soft spike with no grain upon it. But the ear always indicates a fuller growth than the blade.

The first thought pressing for consideration in this study is that the period of the divine life expressed by the blade is one preparatory to larger growth, and that this greater development can come only to him whose life has grown out of the tender experiences of

early devotions into fuller manifestations of the divine life. The Christian life is a growth and not simply a death. It is not only a death to sin, but it is being alive to righteousness. Peter charges the early Christians "to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Read Eph. 2:19-22. These two apostles understood that by growth the Christian attains the grace of God in his own life, and becomes a building of God worthy of His habitation.

Not by unnatural strides is true spirituality attained, but by growth in grace and by becoming a building of God. We know what these strong figures mean. They mean time and effort. Time to grow, and effort to make growth possible. Life is not changed at a breath nor is a house the product of a moment, but life changes from one condition to another like the harvest, and as the house, gradually grows into completeness.

Let us learn also that the appearance of the ear indicates cultivation. Sins are to be put off, and unhampered by weights of evil we are enabled to run the Christian race. The word of God has come into the life teaching us to deny ungodly lusts and to live righteously and godly in this present world. This means that we are God's husbandry. Becoming thus the tilled field of God it is but natural that a fuller manifestation of life should appear.

There is the deeper lesson that strength

fo character and life come because of the divine life within. From the delicate blade the plant grows into the fuller strength of both stalk and ear, so the Christian passes into the fuller life of fruit bearing, because of the divine in-dwelling. Life begets life within him. It takes richness of life to develop fruit, and it also takes time for its growth. God in the life does not mean that the being is at its strongest, but that the life resting upon the solid rock of faith is destined to grow up into perfection. We are stronger because more of His life has become a part our own. Our temptations are fewer because of this larger life within; for he who dwells in us in heavenly richness withstood every test of the evil. We are thus to gradually grow more like Christ. His very life inspires us to a closer walk with God. Breathing in of His strength we are enabled to repel the forces of evil and walk in His paths.

We are now to consider the third thought in the gradual growth of the divine life. After the blade the ear, "then the full corn in the ear." This is the manhood of the Christian life. It is also the most beautiful as well as the most instructive. Beautiful because of its strength. Instructive because of its mastery over evil. We need this period to lead us in inspiring others and to show us the full life.

"The full corn in the ear" indicates satis-

faction. No one who arrives at full age in the Christian life regrets the perfections of his being but he beholds everywhere the beauty of service. There has been so much joy in his unfolding life that when the ripened fruit appears he is inspired to highest praise. He knows now what was meant by the saying, "the words that I speak unto you, they are spirit, and they are life," and that "he that hath the Son of God hath life; and he that hath not the Son of God hath not life."

This not only indicates satisfaction but the spiritual result of the consecrated life in its progressive development. John shows this when he says, "But whoso keepeth his word, in him verily is the love of God perfected," and that, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and He in God. "And we have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

By these verses 2Peter 1:5-8 we learn that the spiritual results of the consecrated soul are: dwelling in the love of God, God dwelling in us, and the abounding life of fruitfulness because of His mighty power given unto us. Thus the divine life gradually unfolds until the Christian becomes filled with the divine Spirit, bearing in himself the evidences of the kingdom. His life shows forth the Spirit's fruits. "But the fruit of the Spirit is love, joy,

peace, longsuffering, gentleness, goodness, faith, meekness, temperence, against such there is no law." Hence we behold the Spirit-filled life.

5 *It is Complete.*

"But when the fruit is brought forth, immediately he puteth in the sickle, because the harvest is come." The divine life grows into completeness. After the full corn the harvest, so after the developement of the spiritual life the harvest of the soul. There can be no failure for the waiting pilgrim has completed his course in righteousness. He is far removed from early temptations, and is became a fit subject for heavenly joys. He waites to be housed in the heavenly dwelling place, where he may still grow up before Him who is his life. Secure from the touch of evil, he rests in that fullness of love found only in Him. He knows the joy and peace in believing. He understands what it is to grow up into Him who is Lord of all. He feels within the evidence of imortlity. He knows and is "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 him from the love of God."

This divine life is not only complete in its present joys and present beauties, but in its future hopes. The true Christian re-

joices in the beauties of the present world, but the greatest glories await him in the world to be. He rejoices in anticipation of meeting the Lord and seeing him as He is. For him the love that is here inured in earthly vessels, shall then outpour in heavenly. The joys that are here tinged with many sorrows, shall there expand into infinite delight. The life that here has grown unto the harvest, shall there be gathered into the immortal granery of the Most High. The heart that has been here touched with grief, shall there sing the universal anthem of eternal peace. The spirit that has been clothed in earthly temple shall there inhabit heavenly mansions in the paradise of God.

The completed life finds its climax in the thought that because God lives in us, we also shall live in Him. Apart from Him is no life. But when Jesus shall appear, He is to reveal, "the blessed and only Potentate, the king of kings and Lord of Lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." In that day of infinite revelation, we are to behold Him who alone hath immortality, and because the soul has been touched with His life, it is to grow into the blessed imortal state.





J. WILL WALTERS.

## J. WILL WALTERS.

The subject of this sketch, son of Joseph A. and Sue M. Walters, was born in Elizebethtown, Licking county, Ohio, Feb. 12, 1869. He lived in Ohio until 1880 when, with the family, he went to Kearney City, Nebraska. He was about ten years of age when this change was made, yet he considers this an important turning point in his life. While living at Waynesburg, Ohio, then but a lad, he formed companionships which he thinks would have been ruinous; these ties were broken in the removal to Nebraska and better ones formed in his childhood days.

His memories of the devotional hour in his Christian home are precious. Although a preacher's son, he was not a model boy in every respect. During family prayers he would at times gaze longingly out of the window at the attractions there instead of bowing his head reverently in worship; yet, notwithstanding the fact of his youthful irreverence, he testifies, "The family devotions have had a moulding influence for good on my life."

After two years in Nebraska he moved to Iowa with the family where he received most of his education, having spent one year in Oskaloosa College and three years in Drake University.

He preached his first sermon at Fremont, Ia., at sixteen years of age. His first pastorate was at Spencer, Ia. Following this he served at Stuart and then Boone, Ia. He then moved to Raritan, Ill., where he organized a church and remained two years. During this time a beautiful church building was erected.

He has done excellent work as evangelist. While a student he added fifty to the church, near'y all of them by baptism, during a week's vacation. Two years ago, assisted by his sister, Mrs. I. Estelle Harrington, he held a meeting at Keokuk which resulted in fifty additions and a discouraged church encouraged to go on to victory.

He is now pastor of the church at Bedford. He has just closed his first year's labor there. Fifty-one have been added to the church; an indebtedness of several hundred dollars has been liquidated, the church building repaired, and many other signs of growth in grace are seen.

In August, 1895, at the State Convention he was happily married to Miss Margaret Violet Fisher of Delta. The ceremony was performed by Dean Robert T. Matthews. To them has been born a son—Paul William—and it is their hope, "praying that the Lord may send more laborers into the harvest," that this son may proclaim the same glorious gospel preached by his father, J. Will, and his grandfather, Joseph A., before him. He is faultless in his dress, careful in preparation for the pulpit, orderly and systematic in pastoral work, yet young in years, has a devoted wife who is an helpmeet in every good work, and we hope to hear good reports from him in coming days. He heartily co-operates in all our missionary enterprises, including the Iowa Christian Convention; commends our colleges, including Drake University; urges his brethren to support our religious papers, including the *Index* that he has helped from the first number, and is diligent in every good work. He is a true yokefellow in the gospel.

G. L. BROKAW.

## "THE NAME QUESTION,"

*But if a man suffer as a Christian let him not be ashamed; but let him glorify God in this name. R. V. I Peter 4:16.*

This subject should require no introduction or apology. Much has been written and said concerning the name. Some good people profess to believe "there is nothing in a name," while others equally good believe "there is none other name under heaven given among men whereby we must be saved." Acts 4:12. We who believe in gospel simplicity and order contend earnestly for the name as well as for other gospel truths. Let us first consider the

### *Importance of Our Theme.*

Its importance is apparent to all, even to those who have taken upon themselves the name of Christ. If it is impossible to glorify or dishonor God in wearing a name, certainly every child of God should be careful to wear only such name as will glorify Him.

The children of this world have knowledge of the import of human names, and many indeed have been the controversies over some of the least important of them. Men are distinguished from each other by national names,

by race names, by party names, by family names and by individual names. The names American, Anglo-Saxon, Republican and Democrat have become historical and are exalted and glorified by many. Some names are freighted with meaning while others are almost meaningless. Occasionally we find a well meaning individual wearing a very mean name. While on the other hand we find a very evil person wearing the name of Mr. Good. In the world we expect to find confusion of names and confusion of tongues—but in the kingdom of Christ we at least hope to find things decently and orderly done. But it is not always so. This very moment the writer received a communication from the Board of Church Extension, addressed to the "Pastor or Elders of the Christian Church, or Disciples of Christ at Bedford, Iowa." Now I believe that it is of necessity that the board thus addresses the churches. Ought we not therefore to enquire into the cause and remove the necessity?

In reading over the programme of the National Christian Endeavor Convention at Nashville, Tenn., I saw "Disciples' Church" applied to that large body of Christians which has ever contended that we should call "Bible things by Bible names." Again I saw "Christian Church" applied to some smaller religious body. This we concede to be the right of every Christian organization to call themselves Christian, and we claim that right

ourselves. And I believe brethren, that we should contend more earnestly for our rights, which have been divinely given to us. I desire to be known only as a Christian—I desire to exalt that name above every name by living the life of a Christian. There is one organization which I love more than all others and which elaims my affections, my time and my talents, and that institution is the Church of Christ or Christian Church. In the language of Timothy Dwight:

“I love thy Kingdom Lord—The house of thine abode  
The Church our blest Redeemer saved—with His own  
precious blood.

For her my tears shall fall. For her my prayers  
ascend.

To her my cares and toils be given—till toils and cares  
shall end.”

For three quarters of a century have we contended against sectarian shibboleths and the “language of Ashdod.” We believe in speaking words which become sound doctrine. We therefore discard all human appellations either for the church or the individual. We are seeking to glorify god in the name as well as in life, and believe that in “this name Christian” we can glorify God, and exalt the name of Him who died for us. While in wearing unscriptural titles we dishonor God, disgrace our King, and cause confusion and division among the children of God. “This name” Christian is applicable to both the church and individual.

Let us consider the importance of the name as

*Applied to the Church.*

Let us observe in the first place that there is no difference between the Christian Church and Church of Christ. There can be no more difference between them than there is between a hay stack and a stack of hay. They are therefore identical. Christian Church is the adjective form while the other is the prepositional form. The name of Christ is found in either expression—Christ(ian) Church or Church of Christ. The adjective ending (ian) being equal in value to the preposition (of). This the law of language allows. In either expression the honor is given to Christ our Lord who buildeth the Church (Math. 16:18) and God is glorified.

In the scriptures we find the expression "My Church" (Math 16:18); "Church of God" (Acts 20:28; I Cor. 1:2); "Churches of Christ" (Ro. 16:16); "Church of the First-born" (Heb. 12:23. Thus we find the Church is God's Church or Christ's Church. Not Abraham's church or John the Baptist's church, or Disciple's church. Neither is it my church, nor your church, nor yet our church, but Christ's church "who is the Head of the body, the Church; who is the beginning, the first born from the dead, that in all things He might have preeminence" (Col. 1:18). Thus we see the church of the New Testament is Christ's

Church and that no violence is done to the word of truth in calling the Church Christian. Christ is not dishonored but is the rather glorified in this name. Under the figure of the Bride and Bridegroom (Rev. 18:23, Rev. 21:2; Rev. 21:9) the church should wear Christ's name. We urge the importance of this name then because it is scriptural. Paul said, "Let us walk by the same rule, let us mind the same thing." Phil. 3:16. Chilingworth said, "The Bible alone is the religion of Protestants." If therefore, we are to be guided by the Bible as "our only rule of faith and practice," we must "call Biblethings by Bible names."

The Church of Christ is a divine institution. Its King is divine. The Church today that is identical with the Church of Christ in apostolic times, *in name in faith and in practice* is the church of Christ to day. We are safe in affirming this proposition. It would be perilous to deny it. Any other name than that divinely given has no foundation in the word of God. 1 Cor. 3:11. The Bible is silent as the grave about Roman Catholic church, Luthern church, etc., save that Jesus said, "Every plant that my heavenly Father hath not planted shall be rooted up." Mat. 15:13.

The rooting process is already in actual operation. The divine leaven is now leavening the whole lump. The little stone cut out of the mountains is destined to fill the whole

earth. The Kingdoms of this world are rapidly merging into the Kingdom of Christ.

Jesus prayed, "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou has sent me." John 17:21. God will yet answer the prayer of His Son.

This leads us to the consideration of another important reason for urging the name Christian: It is common ground. It is wholly undenominational. All churches claim to be churches of Christ.

They could all unite therefore upon this name without sacrifice of truth or principle. The question of the desirability and reasonableness of Christianity has been decided. The question now is, to discover a plan whereby all Christians can be united in one body having but one Spirit, and that Spirit, the Spirit of Christ.

Just recently the *Ram's Horn* has been offering a hundred-dollar prize to the one who would devise the best creed upon which Christendom could unite; and while we do not believe the name question, or creed question, would entirely solve the problem of Christian unity, we do believe that they enter into the problem and these two great questions, scripturally answered, would be a long stride in the right direction. We would humbly point the *Ram's Horn*, and all such, back to the creed which

God gave to the world nearly nineteen centuries ago. The creed, which is divine, to which neither saint nor sinner has ever rightfully found the most trivial objection and upon which all Christendom could unite without the slightest goading of conscience: That creed is Christ. The Name Question is a part of the creed question. They stand or fall together. If all churches were known as simply churches of Christ, how much of envy and jealousy and strife and bitter persecution and opposition would be done away with, and how much more of good the church would accomplish. How much more of the spirit of love and the spirit of Christ would prevail. Churches would be established and buildings erected simply as a matter of convenient location instead of doctrinal difference and opinion. People would go to the nearest church instead of passing, as now they do, a half dozen houses of worship on the way to the church of their choice. How sad it is to see, in a town of 3,600 inhabitants, a large number of Christian people going nearly a dozen different ways to worship one God, all claiming to be followers of the same Christ. Is it not enough to cause the Christian to blush and the skeptic and infidel to scoff and jeer? And when we stop to consider the vast amount of good that could be accomplished with less expenditure of money and waste of energy, is it not exceeding sinful to be thus divided? With what speed

this world could be taken for Christ and its sins overthrown if we but had a united church! When the church of Christ lays aside the carnality and the sin which doth so easily beset us (the sin of division) and in one mighty phalanx goes forth in the name of Christ, all wearing the name Christian, to battle against unrighteousness, there will be no fort formidable enough to resist its mighty power. Truth itself will be mightier and the church of Christ, panoplied in the whole armor of God, will appear beautiful and "terrible as an army with banners" (Song 6:4). Let us now consider the importance of the name question as

*Applied to the Individual.*

At the time the apostle uttered these words (1 Pet. 4:16) the name Christian had become widely known; the Jew, the Greek, Roman, Syrian, bondmen and freeman had espoused it, and many were being put to death for no other offence than taking upon them the name Christian. They were called upon to recant and to blaspheme that worthy name by which they were called, and upon their refusal to do so were most cruelly tortured and put to death. In the time of Nero, 64 A. D., the Christians were well known as a distinct sect. Tacitus tells us that "in their death they were made the subjects of sport; for they were covered with the hides of wild beasts, and worried to death by dogs; or nailed to crosses; or set fire

to, and when day declined were burned to serve for nocturnal lights." They were sawn asunder, they were thrown into caldrons of burning oil, they were put in cages and oil poured on them and set on fire in order to light the streets while Nero stood on a balcony of his palace playing a violin. We see them in the arena, with the amphitheater crowded with scoffing spectators, waiting for hungry beasts to spring upon and devour them. They were not suffering as "murderers or thieves or evil doers, nor as busy bodies in other men's matters." 1 Peter 4:15. They were dying for that "worthy name by which they were called." James 2:7. When life was promised to them if they would recant, the answer would as oft be given, "I am a Christian." The death of the aged Polycarp, Bishop of Smyrna, occurred 155 A. D. When called upon to curse Christ he said, "Six and eighty years have I served him and he has done me nothing but good; and how could I curse him—my Lord and my Savior." Refusing to deny the name he was burned to death. Ponticus, a youth of 16, and Blandina, a young girl, are beautiful examples of heroic faith. Tortured from early morn till night they failed to move them. They remained "steadfast and immovable." Each time life was promised, the poor girl, Blandina, would say, "I am a Christian, among us no evil is done." All this for the name Christian. Truly did

those early martyrs glorify God in "this name" and will reign with Him in glory. Josephus says, in speaking of Christ, Bk 2, Part 3, p. 379: "And the tribe of Christians so named from Him are not extinct at this day."

We read in Acts 11:26, "And the disciples were called Christians, first at Antioch." It makes no difference whether this name was given in derision as one of the contemptuous nicknames of which petty scoffing Antioch was so prolific. It is the grandest name that mortal can wear. It is the synonym of every virtue. It shines with a holy luster to-day. It will shine brighter to-morrow. Upon this name the Holy Spirit set His seal when He said---through Peter, "But if a man suffer as a Christian let him not be ashamed; but let him glorify God in this name."

"King Agrippa said---Almost thou persuadest me to be a Christian." Acts 26:28 The missionary to other lands said---"I was glad to be known only as a Christian." A Congregational preacher once said before the American Board of Foreign Missions---"I haven't a dollar to spare in making Congregationalists, but who would not give all in missionary work to make Christians?" A certain Presbyterian once said---of Mr. D. L. Moody, "I thank God brethren that Mr. Moody is making neither Presbyterians---Baptists or Methodists, but simply Christians." In complying with the

conditions of salvation in Apostolic times men and women became Christians only. The same conditions complied with to-day will make of individuals the same as in those days---Christians only. To become something else than a Christian, other conditions must be complied with. We value the importance of the name Christian for the individual for the same reason as for the name of the church---because it is common ground. Wesley said--"I would that party names and party creeds were forgotten, and that all would sit at Jesus' feet." Luther said; "Call yourselves not Lutherans but Christians." Upon this name all Christians could unite because all of every faith profess to be Christians. Other names are superfluous and sectarian. While the name Christian is indispensable and non-sectarian. We now have Jewish Christian, Gentile Christian, Roman Catholic Christian, Episcopalian Christian, Lutheran Christian, Presbyterian Christian, Methodist Christian, Baptist Christian. Drawing a line between the human names and the one divinely given, we have simply Christians. "And the Gentiles shall see thy righteousness and all thy kings thy glory and thou shalt be called by a new name (not names) which the mouth of the Lord shall name." Isa. 62:2.

Other names are forbidden—"Now, this I say, that every one of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul Crucified for you?

or were you baptized in the name of Paul?" 1 Cor. 1:12-13. "For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and walk as men?" 1 Cor. 3:3. See also Ro. 16:17.

Clinging to humanisms in religion is the one great hindrance to the unity of God's people to-day. Why should the followers of Jesus contend for such things since it is evident that they are an evidence of carnality, even as the worship of the golden calf by the children of Israel. Additions or subtractions are forbidden in God's Law. See Rev. 22:18, 19. And Jesus says, "In vain they do worship me teaching for doctrines the commandments of men." Math. 15:9. In view of these scriptures and facts does not the name question appear important?

Where is the person having the Christ-spirit can say "there is nothing in a name?" when we read in Math. 1:21. "And thou shalt call His name Jesus, for he shall save his people from their sins." See Acts 4:14.

There is salvation in the name Christian. It is the synonym of every virtue. It is the divine or family name which all Christians should wear and seek to exalt. Eph. 3-15.

It is the most significant name the child of God can wear. It is not enough to be a disciple (a learner). A Christian is a believer: Acts 16-30; A penitent believer: Acts 2-38; A confessed believer: Ro: 10-10; A praying

believer: Ro. 10-13; A baptized believer: Math. 28-19; Gal. 3--27.

Brethren let us seek in doctrine and in life to exalt "this name" Christian. Let us not be content with being called Christians. Let us be Christians. Let us live more like Jesus lived. Thus will we glorify God in this name and we will be "transformed into the same image, from glory to glory even as from the Lord the Spirit. 2 Cor. 3:18.

Are you, friend, seeking to live a Christian life, but wearing an unscriptural name? We plead with you for the sake of Christ to heed the warnings of God, cease to be one of those who either consciously or unconsciously are helping perpetuate division among God's children. Be a Christian in name as well as in life. If you are a Christian and wearing a human name, the name you wear is a mis-nomer—You are more than a Presbyterian or a Methodist or a Baptist—You are a Christian. Then why not glorify God in this name? Be a Christian—nothing more and nothing less. This is your privilege. This is your duty. Then—

"Let party names no more, the Christian world oe'r  
spread;  
Gentile and Jew, and bond and free, are one in Christ,  
their head.  
Thus will the church below, resemble that above;  
Where streams of pleasure ever flow, and every heart  
is love."

Sinner friend--You have never confessed your faith in the Son of God. You are daily denying the Name of Christ by rejecting Him whose blood trickled down on Calvary's cruel tree. Jesus has said; "He that denyeth me before men, him will I deny before my Father and before his angels." Sooner or later, "every knee will bow to him and every tongue confess that he is Lord to the glory of God the Father." It is a noble thing to confess Christ. The great day of reckoning with all men is approaching. It may be nearer now than you think. There is a work of subtraction going on upon your life. Each hour brings you nearer the relentless enemy. You will need the Christ to uphold you in Death. You will want Him to confess your name before the Father. If you are ashamed of Him now, He will be ashamed of you hereafter. In one of our large cities an earnest pastor plead with a young man to give his heart to Christ and unite with the church; but of no avail. He said, "While here I desire to mingle with certain young people who care not for the church. When I return home I will heed your advice for I know it is good—but not now." The way to his room led across the railway track, and, one night when crossing, an express train struck him, horribly mangling the manly form of which he had been so proud. In a dying condition he was carried to his room. he sent for the pastor. When he came he said

to him—"My bodily agony is nothing compared to the anguish of soul. Oh if I had only heeded your council! Oh if I were only a Christian! If I were only a Christian!" If you are a Christian you are ready to live—you are ready to die. To be a Christian I would rather than have the choicest diadems of earth, or the wealth of Golconda, or to have ambition write my name in her very zenith.

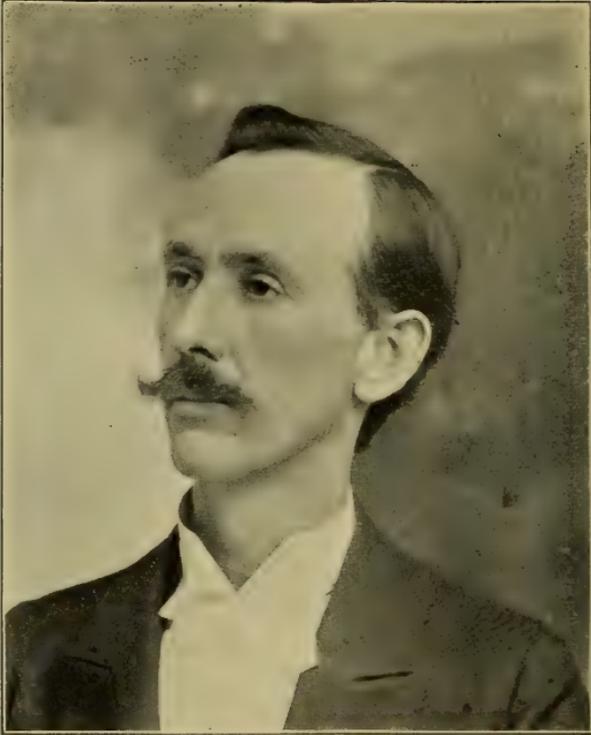
This should be the desire of all *To Be simply and truly a Christian.*

To wear His name—His Cross to bear  
Our highest honor this—  
Who nobly suffers with him now,  
Shall reign with Him in bliss.

"If any man suffer as a Christian let him not be ashamed but let him glorify God in this name."







O. H. KING.

## O. H. KING.

The subject of this sketch is the eldest son of T. H. and Elizabeth (Higbee) King. He was born in Madison county, Ill., March 23, 1862. In 1874 the family removed to a farm near Drakeville, Iowa, where O. H. received a common school education. After attending a term at the Southern Iowa Normal School, he began teaching, at the age of nineteen in the country schools. For about five years he spent his time teaching and attending school—four terms of the latter at the Southern Iowa Normal and two at Oskaloosa College. At the age of seventeen he became a Christian, under the ministry of H. A. Northcutt of Drakeville. Soon after uniting with the church he became desirous of preaching the gospel, but his timidity and sensitiveness kept him for some time from speaking or praying in public. 'Tis amusing to hear him tell of his first effort to speak in the prayer meeting. He was soon given a class in the Sunday-school and later served as superintendent, in which capacity, he became a very effective worker and speaker. Still he did not preach, for, as he expressed it, he didn't know how to begin. He told his desire to D. W. Hastings, who was then preaching at Drakeville, and received this reply: "Obe, the way to preach is to preach. Select a subject, think about it, write down your thoughts, send an appointment and do your best. Get ready; let me know and I'll make an appointment for you where I preach." Following this advice he preached his first sermon at Floris, Dec. 27, 1884. From that time he preached as he had opportunity until September, 1887, when he accepted the work

at New Sharon and Union Mills. In September of the preceeding year (1886) he had married Miss Addie Bunton, of Drakeville, and had settled on the old homestead, where he had expected to farm for a support until he could find permanent employment in the ministry. His mother's death in October following his marriage so changed his plans that he removed to Oskaloosa, where he took studies in the college until he began his work at New Sharon and Union Mills. Here he succeeded in almost doubling the membership. His next field of labor was at Bladensburg, where he held a meeting which resulted in more than fifty additions to the church. He remained here a year and nine months.

In speaking of his work there he once said, "The church and I expected great things to follow that meeting; both were disappointed." At the close of 1891 he removed to Harlan, dividing his time during the following year between that church and Manning. Then for three years the Harlan church took all his time. Here he did a work of which much can be said in praise. From a small and discouraged membership the church grew to be 200 strong, and contributed \$150 during the last year of his ministry there for missionary purposes. Bro. King now resides at Colfax, where he has labored since the fall of 1895. Speaking of his work at C. he recently said, "Here I have had one of my hardest battles; the town was worldly, the church was badly in debt and sadly lacking in spiritual life." As the result of his labor, however, the debt has been provided for, the membership has grown from 115 to 250, and has become more spiritually minded. Besides preaching at Colfax he visits the school houses surrounding and preaches at one of them every Sunday afternoon. He attributes much of his success to this outside work. In addition to his pastoral work he has assisted in a number of protracted meetings. in which he has been very successful. Bro. King is not an orator nor a sensation-

alist, but a plain, practical gospel preacher. He understands the plan of salvation and can present it clearly and forcibly. He not only pleads for a soundness of faith, but for a life of love and good works as well. He is a strong advocate of missions and says he will not preach for a church that refuses to contribute for the spread of the gospel. Bro. King owns a pleasant home in Colfax, where he and his good wife have the respect and good will of the people. Three children, a girl and two boys, add much to the home joys.

Bro. King is a constant worker, a true man and will show full proof of his ministry.

D. W. HASTINGS.

## CHRISTIANITY IN THE HOME.

You will probably find nothing new in this sermon but something practical, something that you may use on Monday as well as on Sunday. We shall talk of that which concerns each of us and each reader is invited to take the sermon as personal and apply it to self.

A long time ago before there was any church or state, God founded the home. Not only is the home the oldest social institution, but it is one of mighty importance. We may praise our Bible Schools, our Young People's Societies, our social organizations, our educational institutions, our national government, but what would be the fate of any or all if the home were broken down? The neighborhood is simply the sum, good or evil, of the homes which constitute it. The church prospers or languishes as the home-life is pure, strong, Christlike or the opposite. The nation can never rise above its homes. As goes the home so goes society, the church, the nation.

We should make more of the home. No other institution, however good, should be allowed to oppose God's purpose in founding the home. Without entering into any discus-

sion of the merits or demerits of lodges, clubs, circles and similar organizations, we are safe in saying that whenever these rob the home of its just dues they are positively evil. The man who spends his evenings in lodge and club need not wonder that his boys drift into bad company and disgrace themselves from lack of fatherly companionship and example. The woman who intrusts her home and children to servants while she gives her attention to clubs and societies, however good, need not wonder that she loses her influence over her own children. And the man and woman who, rather than forego the pleasures of society, rather than obey God's law and become parents, destroy their own unborn children; these are *murderers* and should expect the fate of murderers except they repent. Listen to a plain statement of truth: The willful, illegal taking of human life is *murder*, whether that life be just conceived or fully developed. I offer no apology for stating the truth. Men and women in all ranks of society, many of them enrolled as church members, are mocking marriage and the home. Shining in society, doing church work, growing enthusiastic over reforms can never cleanse the blackened souls of those who practice this monstrous crime.

Even church work may be misunderstood and be so abused as to hinder home duties. The woman who belongs so fully to church societies, and whose time is thereby so taken

that her beds go unmade, her house unswept, and her children unwashed, has need of Christian training. The church that is so poorly taught, or so irreligious, that the expenses must be raised by the sisters at the expense of their home-life is a robber-church.

We need social pleasures: we profit by meeting each other in legitimate social functions: we should give much time and toil to the church, but there are many times when we can best serve society and the church at home. Home is a splendid place for the cultivation of our social nature and for the development of Christian character.

Let us make more of our homes and our homes will make more of us. Many who are zealous for Christ, anxious to lead souls to Him, anxious to enlighten and uplift the neglected, could find a splendid field for effort beneath their own roofs or in their own back yards. I believe in active church work: there is great need of fuller consecration to the work of uplifting and saving the lost all around us. What I urge is that the home receive its rightful attention, that those nearest us be not neglected.

I wish to say a word for those women who are pretty generally ignored or only pitied: women whose voices are not often, perhaps never heard in great conventions: whose names are seldom if ever seen in print: yet women whose names are in the Book of Life;

the home-keepers, whose toil, caring for the home and the little ones, precludes their enjoying the great meetings, or speaking from the platform or through the press. These women are seldom mentioned. They are so "common," "Any one can keep house and care for children." Yet these are the women whose sons rise up and call them blessed: some of them the mothers of presidents, and some of them, better still, of preachers. I thank God for a mother from this class.

Home is a testing place. No other place offers the same test of our Christian character. People who seem to be good Christians in public, in church work, in business, and even in politics, fail when the home is applied to their character. People act most naturally at home; there is less restraint there. If I act the baby, or do some small mean deed in public, it will be known; but my wife and children will hardly tell though I play the baby and act ever so mean at home. People sometimes put on their good manners, and their pious (?) demeanor, just as they do their Sunday-go-to-meeting clothes. They are not for home use. The extreme smallness of some men can never be detected until we get "snap shots" and phonographic records of their home life. Men who will endure almost anything in business rather than lose a customer, will grumble at their wives because the meat is underdone, or overdone, or because the biscuit, or

pie is not up to par.

Women will scold their husbands for being five minutes late to a meal, when, if company came half an hour behind time only smiles and soft words would be in evidence. The young ladies testimony in the consecration meeting does not mean so much as the way she treats her mother at home. There are many things in the home to try us. Children will be childish, we are ourselves sometimes. We come home tired, nervous, headachy; there are disappointments; the family may not understand us; we can find much to make us cross and ugly if we will. If we are thoroughly Christian in the home we shall most likely stand the test outside. If, when I leave this world, my wife and children can calmly and deliberately say that I was a Christian it will mean more than the obituary written by a fellow preacher, or the resolutions of a whole convention.

The gospel recognizes the importance of a home, recognizes that we should give it great attention, and that there we meet some of the greatest tests of our Christianity. The book has much to say of the home. Jesus honored the home of Palestine by his presence and, by his defence of marriage, threw around all homes where the gospel was sent his protection. The letters written to Christians do not neglect the home. Read in Paul's epistles the solid doctrine as to marriage, hus-

bands, wives, and children. The proper positions of husband wife and children are clearly shown. Let us read a few verses:

“Wives be in subjection to your own husband as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church being himself the savior of the body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything.” Eph. 5:22. Some masculine women dislike such teaching and speak evil of Paul, but let us remember that Paul is not the author but only the writer. God knows woman’s true position, and she who obeys God will be blessed. Some men may read the foregoing verses to their wives and then close the book, but let them read on — where the husband obeys, the wife will find obedience easy. “Husbands, love your wives, even as Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, \* \* \* Eph. 5:22. Read on to the close of the chapter; then read Col. 3:18,19. Where both are Christians there is real joy in obedience to these injunctions. If Christians would marry Christians there would be less confusion, and more happiness in the relations of husband and wife.

The parental authority and the duty of children to obey are clearly proclaimed: “Children, obey your parents in the Lord; for

this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee and thou mayest live long on the earth." Eph. 6:1-3. The parent is not left without a timely admonition: "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Someone has said that we have as much government in the home, now as of old, but that whereas the parents once governed the children, the children now govern the parents. God's way is right, and, in a Christian home, the children will obey their parents in the Lord. Boys and girls, when they unite with the church should have a sensible pastor who will teach them that there is as much true religion in obeying father and mother in the Lord as in going to the services and having a part in any church work.

In the Christian home, love will reign, and here, as in the church, love is the great power to unify and harmonize. Love leads to mutual helpfulness, to mutual forbearance, to the fullest fellowship. In the home there is work to be done, and every opportunity to serve Christ by serving each other in love, and lifting burdens from shoulders that are heavy laden. There will be many times when we need to exercise Christ-like patience. Our loved ones have faults; so have we. There are two bears needed in every home and where

these have liberty there will be no parents acting like bears; *bear* and *forebare* are the bears we need. Not only should we toil for each other, and bear with each other, but we should have full fellowship in joys, sorrows, plans and secrets. Many young people drift from the home from the lack of fellowship. Parents think their children's joys and griefs and pains too trivial to engross their mature thought. The boy's enthusiasm is looked upon as foolish, or his heartache is ridiculed. Small wonder he looks elsewhere for sympathy. There may be a lot of practical religion shown in helping the boy with his windmill, or the girl with her doll, or in soothing the heart that is sad at the loss of a pet dog or bird; and this practical Christian sympathy may someday bind the child to the old home when seemingly greater means fail. If God, the Allwise, so humbles himself that he takes an interest in our little joys and sorrows, our plans and work, why shall we not imitate Him and be interested in our children's affairs? O, parents keep close to the boys and girls! Lead them to so trust you that they will come to you in joy and in sorrow, with their perplexities and their aspirations, and pray that you may ever hold the position of exemplar, advisor and sympathetic friend. Boys and girls, trust your parents. They may be old fashioned and not "up to date" but they love you better than you can know

until you are parents. Tell them all; don't have secrets from them; it's dangerous. Take them into full partnership. They may not ask you to tell all, but they will appreciate it and you will gain immensely by the mutual confidence. Do nothing, say nothing, think nothing, you would not like father and mother to know. Let the silly and mean keep from their parents their secrets, but you be Christians with your parents and in days to come you will thank God for it.

It should be unnecessary to say to husbands and wives that they should be full partners in joy, sorrow, plans, secrets, money, everything. Yet we hear of men who never confide their plans to their wives, and women who have "dear friends" to whom they impart secrets which they withhold from their husbands. Such living is not marriage; it is mockery. Christianity applied changes all this and makes partners of husband and wife.

Christianity in the home will make it beautiful, whether it be the home of plenty or of poverty. Beautiful, Christ-like living, will beautify the poorest surroundings. Does it not seem queer that people want to go to heaven with all its beauty, when they can see no good in the beautiful here? From the way some live you would suppose that a very plain heaven would suit them just so there was gold in plenty. We owe it to our loved ones to make the home attractive. We need not be

rich nor extravagant to do this. There is practical religion in beautifying the house and home grounds, so that the young folks will not have to search elsewhere for beautiful things. There should be flowers in yard and garden; flowers in the house for winter. We may serve God in planting flowers and shrubs and trees. Let us have plenty of books and papers, suitable for young people. Shut out the sensational, the false and impure, by providing abundance of the good. Let there be music in the home. Have instruments if able, but by all means sing, or if you can't sing make a joyful noise. Have swings and hammocks and games—no cards; leave them to the saloon, and gambling den, and do not start your children to the devil by the card party at home. Study to make home attractive. Plan for each other's pleasure and that of those who visit your home. It is worthy your prayers and earnest care.

In all our home-life, in our work, our bearing and forbearing, our fellowship, our striving to keep the home attractive, let us give the dear Master his rightful place. With our duties of various kinds many of us neglect the Master himself. Let each member of the family realize that it is through God's grace that we have a home, that it is only by Divine keeping we are enabled to be true as members of the family. We need the quiet "morning watch." If each member of the

family would consecrate the first few minutes of the day to Bible-reading and prayer, how it would sweeten and bless the day! And then at breakfast time, or in the evening, or both, what a season of refreshing is that spent in family worship! In our busy rush of today we have lost more than any save God can tell by neglecting the family altar. No matter how good your home, it would be better if once, at least, each day you as a family, acknowledged God, thanked, praised and petition him. Call it "old fashioned" if you will, it is Christian fashioned.

Let us make our religion real in our homes. We may lament that the state is not Christian, that the church has many members who are far from ideal. We may feel unequal to the task of reforming wherever reforms are needed. Let us at least have a little circle where Christ rules all things. Let our home be according to God's will.

Then the Bible School teacher and the preacher will have less to do for our children and will be able to devote more time to the children of evil homes and to the homeless. We will, under God, lead our own loved ones, one by one, to Christ, and pastors and evangelists will simply co-operate with us, instead trying to counteract our bad influence. Let us pray, *pray*. PRAY, and watch and labor that our home be as Jesus would have it.

E'er long the home circle is broken. The

boys and girls one by one depart to establish homes of their own. Death enters and loved ones cross the "mystic river." Our home is broken and our hearts ache. Within a mile of where I write is the place that for years was my home; There is the old square house and the red barn and the orchard and the grove; there we used to gather nuts, there we used to skate. Across the road stands the old school house with its memories of happy boys and girls, of lively games, of spelling and singing schools and lyceum. I go to the old sitting-room door. The evening lamp is lighted. Father is sitting by the fireside with his paper, though is not reading much. Mother sits opposite, with her knitting. One brother sits at the organ, while the other stands and sweeps the bow across the strings of the violin. I step in and set down and the circle is complete. The evening passes; favorite tunes are played, songs are sung, apples are eaten, matters of interest are discussed. The hour for slumber arrives. The Book is read and we kneel while father prays. We rise and go to our bed-rooms. "Good-night."

My heart throbs. I have been looking through the space for over twelve years. I look again to-day, there are strangers at the fireside. God bless them in their home; it is ours no longer. The violin and organ are silent, the players are separated by many miles. He who sat with paper in hand is an

enfeebled old man, waiting, in his distant home, the final summons, and she who sat opposite has laid down her knitting to take up her crown.

I sit here alone and write something that interests me vastly more than it can my readers; yet you too, may look back to similar scenes. Thank God, I have a home of my own, with one that is true and good as its center, and dear children to love and serve. But soon it too will be broken. Soon it will be a memory to some one. God help me that my children may ever remember a Christian home! As I write the tears will come, but over all is the rainbow of hope, for the Son of righteousness shines through my tears. This world does not furnish the perfect home, but soon we shall cross the threshold of the Father's house and be "at home with the Lord." There we shall find permanance. There we shall enjoy the beauty and the music. There we shall unite with the whole family of the redeemed in loving and serving our Father forever. What a gathering that will be! Brother, sister, let us be steadfast; let us be faithful in all the great and small things of life; let us trust on, toil on. We are on our journey home; home, home, sweet home.

Sinner will you go to that home? Will you prepare for it by giving your heart and life to the dear Savior now? by being true to him, trusting and obeying him? Say just now, "*I will.*"





J. E. DENTON.

## J. E. DENTON.

Concerning the life and labors of J. E. Denton, we clip the following from a sketch published July 27, 1895, in the *Pacific Christian* of San Francisco, Cal.:

"The success of the great meeting just closed at Sacramento by Bro. Martin, whose portrait appeared in our last issue, was doubtless due as much to the management of the pastor in charge at that place, as to the effective work of the evangelist. As a fitting sequence to the one of last week, our readers will be glad to see in this number of the *Pacific Christian* the portrait of J. E. Denton, president of the State board of the Christian church of California. Bro. Denton is a native of Iowa, having been born at Hampton, March 27, 1856; a graduate of Drake University in 1882, being the first alumunus of the Bible department of that well-known institution, he has been successfully engaged in evangelistic and pastoral work in Minnesota, Iowa, Dakota, Washington and California.

His two years work at Vacaville, assisted by an able band of brethren, has resulted in more than doubling the membership of a church forty years old. It has the best building, the largest membership, the largest Sunday-school and C. E. Society, and the only Junior Endeavor Society in the city.

Bro. Denton resigned at Vacaville some months ago, and located with a smaller congregation at Sacramento, against the advice of his best friends who regarded Sacramento as an impossible field on account of the location of the church.

The eight weeks meeting conducted by Bro. S. M. Martin closed June 30th with over 100 additions. One week later a building committee was appointed whose

first work will be to secure a central location. Bro. Denton's work is always so quietly done that one would scarcely know it is he who is doing it, but he secures the universal harmony and prosperity of the churches for which he labors."

After the above was published Bro. Denton remained to complete a pastorate of three and one-half years and saw the church housed in a beautiful building in the exact center of the city; then declining an invitation to continue another year, he returned to his native state, where several calls awaited him; he had accepted the first work offered him, which was at Clarion, where he now resides.

He married Lizzie M. Randall, daughter of J. T. Randall of Minnesota. His family consists of a wife and five children: Louis, Paul, Grace, Linder and Vera, all members of the church except the baby—a native daughter of California, four years of age; the eldest child—Joseph—who died a few years ago in California, was also a devoted member of the church. Before going west Bro. Denton was pastor at Adel for three years; but he will be best remembered by Iowa readers as State Evangelist, which position he held two years, adding over 500 to the church. He held the same position in California two years and was afterwards president of the California State Board for two years. He also held two public debates in California.

His mission on the Coast was a success; but, as he was born and educated in Iowa, labored in this state for years, and expects to work here the remainder of his life, he is rightly enrolled among our preachers. He is faithful in his work as a pastor, brave, strong and earnest in presenting the truth. Long may he live and be the instrument under divine guidance of turning many to a life of obedience that they may, with him, have their names enrolled forever in the "Book of Life."

G. L. B.

## PURE RELIGION.

There are a great many varieties of religion; so many that I could not begin to name them all; and some of them so mysterious that I could not understand or explain them.

When I was a very young preacher, a pious old man asked me if I believed in "experimental religion." I was humiliated that I did not know what he meant by "experimental religion," but since I have found out that nobody else knows I do not feel so badly about it. That was in the days when people tried to "get religion" and when any kind of experiment was justified if the seeker succeeded in "getting through." Then, a common question was, "Are you enjoying religion?" Now, as some one has facetiously remarked, the question is "How do other people enjoy it?" How does your wife, or mother-in-law, or neighbor enjoy your religion? How do your clerks, employees or political opponents enjoy it? I like the expression "every-day religion". It sounds practical and business-like. It is a rebuke to Sunday religion, or any other religion that is like a beautiful cloak, worn only on great occasions and then laid aside for safe keeping. "Ev-

ery-day religion" is not much different from our subject—"Pure Religion."

James says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." There are three words in the original that are translated "pure" in the New Testament: One means virtuous; another means sincere; and the other means clean. The third is the word James uses—clean religion, that is not filthy; not diseased, but undefiled, unspotted. There is a great deal of spotted religion in the world. People who are religious in one community, but who cease to be so when they move to another, have reason to be very suspicious of themselves. A certain lady brought a church letter from the East but failed to identify herself with the Lord's people in her western home. Years afterward her little boy came across her letter and read it, and then excitedly announced: "Oh, Mamma, I found your religion in your trunk upstairs." It is needless to say that her religion was old, spotted, faded, yellow and mouse-eaten.

There are some people who are very religious at church but no where else. They have experienced a change of heart, so they say, but they have not experienaed a change of home-life and business conduct. They are only converted in spots. A religion that con-

sists of Sunday-white-wash and is neglected for six days of the week, gets very spotted and unhealthy. A religion only in force one day in seven is not even one-seventh pure. A young man who went west as a professed Christian was asked on his return a couple of years later, "How did you get along with your religion out there?" "Oh, first rate," he said, "Nobody ever suspected that I was a Christian." Christ said, "If any man would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23.) According to that definition, the young man was not a follower of Christ at all. The requirement was not to take up the cross weekly, monthly, yearly, occasionally, or semi-occasionally, but "daily." That is every-day religion. There is another scripture that brings out this same feature in a different way: "Whatsoever ye do in word or deed, do all in the name of the Lord"—not what you do on Sunday, but whatever you do on any day of the week. The distinction between secular and sacred is a device of Satan. All duties are sacred. Plowing corn is just as sacred as preaching the gospel. An anvil may be consecrated or a pulpit desecrated. In many minds religion has been chiefly associated with sick beds and grave yards, and the great question has been, "How did he die?" Garfield set us a good example when he informed the priest who wanted to pray with him to

prepare him for death, that he did not need his assistance. He had made his preparation in life like the good Scotchman who, when dying, declined the offer of his daughter to read and pray with him: "No, daughter, I have thatched the roof in fair weather. I do not need to work in a storm."

Some have the idea that religion is insurance against fire in the world to come. Even if that were true, "honesty is the best policy" and it is not very honest to wait till the goods are set on fire before you take out insurance. Religion is something that makes a man better here. It makes us better fathers, mothers, children, neighbors, members of society, citizens of our government; better prepared for all life's righteous undertakings.

"Pure Religion," etc. This language is addressed to Christians, not to the world. It tells, not how to get rid of spots, but how to keep them off. If we are spotted with the leprosy of sin, it will never remove the spots and make us Christians to do such good works as providing for the fatherless and widows. "The blood of Christ cleanseth us from all sin" when, in God's appointed way, we come in contact with that blood. But this direction of James' is how to keep well—by healthy exercise. This text gives the result of being a Christian, not the process of becoming a Christian. If the question were, "What is first rate farming?" a good answer would be,

“one hundred bushels of corn to the acre, or thirty bushels of wheat to the acre and the soil left free from weeds—in good condition for the next crop.” That is the way James defines pure religion. It is to visit the fatherless and widows in their affliction, etc. He does not mention all the results of being a Christian, but some of the most meritorious acts that are most apt to be neglected. He mentions a few of such acts but enough to test the genuineness of any man’s religion; enough to show that pure religion requires doing something for humanity. And these deeds must be from proper motions to constitute pure religion: For Paul says, “If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” It is not the exact thing that we do but the love that prompts it that makes it puerly religious. It is no credit to make money by taking every conceivable advantage of his fellow men and then seek to gain the approbation of the world by leaving wealth to benovelent objects, when he can no longer use it himself. The truly religious man administers on his own estate; he never passes by on the otherside when suffering humanity holds out its hand for help.

The New Testament is not a code of laws but a book of principles. James uses the fatherless and widows as examples, because in ancient times, they were, as they are yet

in heathern lands, the most helpless and pitiable creatures in society. If James had lived in this age and country, he might have held up for our sympathy and care the motherless rather than the fatherless children: For Christianity has done so much for women, that now she fares better with her fatherless children than does a father left with his motherless ones. Jame's advice would apply to all such cases. We are to visit the afflicted, not simply to call and see them because they are widows, or fatherless, or motherless, but to look after them, provide for their wants and relieve their sufferings.

The law of love is the most flexible and yet the most binding of all laws. It contains requirements made by no other law; and many things lawful in themselves are not expedient for me under the law of love. It is impossible to regulate every act by code, although many legislators have attempted it. It is said that Arabian commentators of Mohammed attempted to make a law applicable to every relation in life; they published a code containing seventy-five thousand rules, but cases soon arose to which none of these rules would apply. Christianiiy undertook to rule man through love. Dispensations changed; codes and constitutions are annulled, or amended; but love is infinite and eternal; it waters the roots of the Christian tree and brings forth virorous branches fragrant and

fruitful. If we have love for Christ, we have everything, and will follow him unquestioning anywhere Christ says, "The great commandment is love," and Paul says, "The love of Christ constraineth us." It is the supreme constraint, compressing all our energies into one channel—the doing of God's will. Heathen, just starting from their idoltry toward Christianity, needed the decalogue. Would-be criminals needed the strong arm of the law behind them, and the penitentiary before them. But love is the fulfilling of all other laws of God. "Perfect love casteth out fear." " whatsoever ye would that men should do to you, do ye even so to them." This "Golden rule" is not like Confucius' "Silver rule" in negative form; it includes the good deeds we would have done as well as the evil that we would have undone. Upon each person is placed the responsibility of interpreting this law. I have sent men to the penitentiary because I believed it best for the community. But Victor Hugo represents the charitable bishop as shielding the convict, Jean Valjean, and giving him the silver he had stolen from him. To have turned the criminal loose through indifference to his sin would have been heinous; but he sought to save the sinner by buying him to be good; his act was dictated by the purest charity notwithstanding his ideas, according to my judgment, were impractical; he and I handled the same Word differently.

There is no passage in the Bible that minutely describes our duties under all circumstances—unless everything is included in the command to love; there is no place where we are told in unchangeable laws just how often we must meet, how many sermons we must hear, or how many dollars we must pay. Our love of Christ must decide us and constrain us in regard to duty. When you have something more important to do than to go to church don't you go; but be sure about it; don't make your decision lazily, carelessly or selfishly; let the largest, broadest love influence your action. If you have something more important to do with your money than missionary work, don't pay a dollar for such purposes; but be sure it is love and not stinginess that dictates the decision. The question of worldly amusements is to be settled in the same way. There is no command, "Thou shalt not attend base-ball games on Sunday;" or, "Thou shalt attend the Christian Endeavor;" but the love of Christ will enable us to decide where we can do the most good. This law of love may seem to be too lax or liberal; but if we undertake to violate it, we fall under the strictest, severest condemnation. Love is the greatest incentive to action; and inaction means death.

This law of love is binding on nations as well as individuals. Pure religion is necessary to healthy national life. The nations

that have perished and are perishing have had spots on their religion. It is sin that makes national suffering necessary; and when the spots become so great that they wholly obscure the Sun of Righteousness, the nations go down in darkness. Happy is the nation that profits by her chastening and cleanses herself from unrighteousness before it is too late. It is not easy to repent; it must be preceded or accompanied by suffering. After the Egyptians had held the Israelites in bondage hundreds of years, the Lord did not simply allow them to set the captives free; He saw it necessary for Egypt first to be punished by awful plagues. Afterwards, Pharaoh not only let the people go, but the Lord put it into the hearts of the Egyptians to allow themselves to be "spoiled" by giving such lavish amounts of gold to the people whom they had so bitterly oppressed.

After Solomon had reduced his own nation to a condition of slavery to support the magnificence of his court, it was morally impossible for his son and successor—Rehoboam—to accede to the demands of the people to make their burdens lighter. Providence had doomed his kingdom to division and he made the exact reply necessary to bring on the disaster: "My father made your yoke heavy and I will add to your yoke: my father chastised you with whips but I will chastise you with scorpions."

Again, in their history, the children of Judah, needed chastening; and God, to cure them of idolatry, sent them into captivity for seventy years to an idolatrous nation! It did not follow that their oppressors were blameless; and God judges them also by subjecting them to a still stronger nation that set the people of Judah free and helped them to return to their native land.

Who can fail to see the same principles illustrated in God's dealings with the enemies of our own country? Able English statesmen had advocated the American cause in vain. God reserved the right to judge our oppressors, which he did by the disasters of war. The wrongs were too great to be righted in any peaceable way.

Afterwards, even our own beloved nation could not be left unjudged for its wrong; and we felt His chastening rod in His way of abolishing slavery. Great men, though opposed to the iniquity of holding men as property, thought the evil remediless except by the use of moral suasion on slave owners; so they plead for compromise and peace; but the national sin was too deep to be atoned for without blood—the best blood of our land.

In the midst of our rejoicing at victory over Spain, we sorrow at the sacrifice of hundreds of our sons at Santiago; it had to be. In that very city in 1873 the Spaniards massacred fifty-three of the crew of the *Virginia*—a

steamer carrying the American flag and sailing in English waters at the time of the capture. Instead of sending an army to punish the murderers, we accepted an apology and money as an indemnity. If we had done our duty then, Cuba would have had the freedom long ago, and the destruction of the *Maine* never could have been. It is at least a remarkable coincidence that Hamilton Fish was the Secretary of State that made the compromise with Spain, and his grand-son, Hamilton Fish, Jr., was one of the first to fall in this war for Cuban liberty. If our punishment has been severe Spain has been "Cervera"! And what may she not yet expect to suffer: for her religion has become so spotted that there is not a sound patch left on her guilty hide? May we profit by her downfall!

It is true in national as well as individual life that we reap as we sow. We have in our land now, a giant, in comparison with which slavery was a sleeping infant dwarf—I mean intemperance, the source and incitor of all other crimes. This giant is growing with fearful rapidity. According to the statement of the United States International Revenue department, the consumption of alcoholic liquors in 1860 was six and one-half gallons per capita; in 1890 it had increased to fifteen and one-half gallons. We fear this evil will go on until, as the result of some of the wrongs which it has perpetrated, there shall be such

pestilence, calamity, or war as to cause the people who have been responsible for it to be astounded at their own indifference. It is a great mistake to suppose that when that time comes the drunkards and their families will be the only sufferers; it is never true in regard to other calamities; why should it be in this? The cholera may start in the slums, but it never stops there; the plague-stricken region widens rapidly until the whole city is involved; the tent, the cottage, and the palace are infected, and clean and unclean go down before the fell destroyer. It may be so with this plague which slays a thousand where cholera slays one.

This view may seem discouraging. It may be asked, "What is the use of struggling against the inevitable? If revolution must come, and only the Providence of God can save us, why not sit down and allow the natural development of events?" To us the answer is plain: The greater our indifference the greater the needed revolution will be. It will not be needed for the individual; the drunkard gets the sufferings of hell day by day, to say nothing of his future exclusion from the kingdom of God. Dives was punished after his earthly existence was ended; but God's displeasure at the sins of nations can only be manifested to them during their life-time.

Our government must be chastened for the part it has taken in helping this iniquity

along. How was it in regard to Egypt? Moses was directed to ask Pharaoh to let the Hebrews journey into the wilderness, but at the same time the Lord said, "I am sure the king of Egypt will not let you go, no, not by a mighty hand." That is one authority for asking what will not be granted, and what will only add to our insults and injuries.

We may ask of our legislators relief but their answer will be the lash. "What do Moses and Aaron know about politics?" "Why do you let the people from their works?" "Get you unto your burdens." "Make the same number of bricks as before and gather your own straw." Pharaoh may make some conciliatory promises, sometimes, but his heart will soon be hardened; he may promise freedom but he will see to it that technicalities neutralize his apparent efforts to carry out temperance reform; but when his utter heartlessness and wickedness are fully exposed, and all who are responsible for the ravages of rum have suffered in the way that will most benefit the generations to come, then God will bring out his people "with a mighty hand and with a stretched out arm," and a nation will join in Miriam's song—"The Lord hath triumphed gloriously."

Pure religion is necessary to pure and permanent prosperity. The nation is composed of individuals, and the sooner we cleanse our lives of all spots of impurity, the less lia-

ble are we to subject our nation to suffering, and the greater will be the blessings poured out upon our national life. Let us recognize and honor God, not only in the church, but in our homes, in the school-room, in business, in every way, on every day, realizing to our fullest capacity the glorious promise, "Blessed is the nation whose God is the Lord."





D. A. WICKIZER.

## DAVID A. WICKIZER.

David A. Wickizer was born in Illinois; but came when a young man to Iowa, which since has been his home. He was a student of Drake University during the first year of its history and shared in the privations and difficulties of that early period in its existence. After spending six years in the University, he graduated from the Classical and Bible courses in '89. During his college course, he was a very successful preacher and man of affairs. It was generally understood that he could take an unpromising field which others had abandoned and make it a financial success, and give it permanent organization. He was never without work as he did not wait for a call, but did the work that he saw was needed.

The first year after his graduation, Mr. Wickizer spent at Melborn. It is characteristic of him, however, that he has regarded the world as his field, and this year he held meetings at Baxter and Maxwell, at each of which places strong churches were organized.

In June, '90, Mr. Wickizer was united in marriage to Miss Alice Morgan who had just graduated in the classical course from Drake University. She has always been a willing and efficient co-worker in all his enterprises.

The next five years were spent in pastoral work at Oskaloosa. During this time, a fine stone church was built, costing \$17,000, a parsonage was purchased and all lines of church work were greatly quickened. Meetings were also held in other places which resulted in adding more than two hundred members to the churches.

His work with the East Side church at Des Moines,

which is now in its third year, has been marked by no less success than elsewhere. A neat brick chapel has been erected with a seating capacity of about twelve hundred, and equipped with all the modern appliances for effective church work. We are safe in saying that no other church in the state has been built for an equal amount of money that is so commodious and has so many conveniences. Mr. Wickizer as a church builder is a success. A thorough knowledge of human nature, combined with a liberal disposition and personal consecration, constitute him necessarily a leader of men. At our state convention held at the East Side church, Sept., 26-30, '98, he was elected State Superintendent of the Sunday-school and Y. P. S. C. E. He enters upon his work with the confidence of his brethren and the determination to win.

Prof. O. T. Morgan

## PRACTICAL CHRISTIANITY.

“For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble brush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say.”—Luke 6:44-46.

The discussion of this subject must not lead us away from the thought that God is the fountain from whence the Christian religion draws its every supply. The theoretical part of the Christian religion belongs to God; but the application of it belongs to man. To this work men are divinely called; not in some mysteriously way, but by the plain invitation of God through his word.

Jesus said “I came not to call the righteous but sinners to repentance.” Luke 5:32. He came to this world that he might extend that divine invitation, given through revelation by holy and inspired men. He came to call. That word call, comes from the word “kallao,” and means to invite, to bid. In Matt. 22:9 we read, “Goye therefore into the highways and as many as ye shall find bid to the marriage.” The

word bid in this scripture is the same as the word call in the preceding scripture. Jesus came to this earth to bid men and women to come and partake of the feast that God prepared for them in the Christian life. This is a divine invitation.

We read in Romans: that the gospel is the power of God unto salvation, and in the sixth chapter of John we read: that men are drawn unto God through teaching. That is why Jesus said to the apostles, "Go ye into all the world and preach the gospel to every creature." These men were to reach the heart, through the understanding; and for this reason the gospel says "Go;" for this reason that divine invitation is given to the world.

The application of this Gospel is of vital consequence. Has not God bound the souls of men in eternity by his Gospel? We all recognize this, but do we understand that the work of the Master belongs to the multitudes and not to a few only? By applied Christianity, is meant that it shall be applied to every individual member of the church. By practical Christianity is meant that every individual member shall practice the things taught in the Word of God.

The strength of an institution is in direct ratio to the utilization of its forces. Many churches are weak because they do not gather up the fragments. Jesus said, "Gather up the fragments that none be lost." Let us

make a spiritual application of this miracle. There was but little with which to begin, but Jesus blessed the loaves and fishes and there was enough for all and much remained. The apostles said, "Send the multitude to the city," but Jesus said, "Give ye them to eat." Brethren, we have too long been sending the multitude away to be fed elsewhere. We have been sending them to the city of Odd-fellowship, to the city of Free Masonry, to the villages of the poor-house, to the cities of charitable institutions.

The church has too long cried, there is not enough, send the multitude away. Yet with the blessing of God upon the little we have, let us distribute it to the multitude and there will be enough for all; then gather up the fragments, and lo, your strength numerically and spiritually has been greatly increased, and that by practical Christianity.

A man of wealth had left many acres of land to his people with houses and barns and pastures, with herds and flocks, and giving his instructions he departed for a period of years. They were to improve until he came again. He left them the promise that at his coming he would reward them greatly. After he had departed the people said, "What a splendid man he is, worthy of great honor; so they built a beautiful temple to his name and here they congregated to tell of his goodness, to read his letters and to sing his praise. But

look yonder at the fields; his herds and flocks are neglected; many die; others are diseased, and many are starving for food, and famishing for water. Are the fields cultivated? Yes, a few acres, but briars and weeds and brushwood cover much of the land. An unknown messenger reports the fact to the owner who returns on a day when not expected. He makes inquiry for the people and is told, they are congregated in the house yonder, where they are met to praise the man who left them the farm. Now what will that man do? We know he will drive off these miserable tenants and give his lands to others, and we say he is right.

Did not our Lord leave to us a great field and say, improve until I come? Before many witnesses, and before God, with the thought of eternity upon our souls, how much are we cultivating the field that God has left us? Many and beautiful and costly are the temples we have builded in honor to the Christ; with songs of sweetest melody we praise him; many are the eulogies pronounced by tongues of the most gifted orators; but what are we doing to cultivate the fields, and care for the flocks the Lord has left us? As Christians we answer we are doing what we can.

But the ear that heard the cry of the blood of Abel is ever listening to the voice of the downtrodden and distressed of earth. To the Lord's question: "Are the Christian people

doing what they can?" The shivering illclad multitudes answer no; the gaunt starving faces upturned to heaven answer no; the thousands of our young men wearing the marks of criminals, answer no; multitudes of our young women, who have, because of want, or because of the neglect of Godly men and women, sold their virtue, answer no; The very throne of God is caused to tremble with the million voices of men in blindness and heathen darkness crying to God saying: no, no; your people never sent the Gospel to us; we never heard of the love of Jesus.

Before God have we the real conception of our Master's work? It is right to praise Him assembled in the house of God, but this is not doing the work of Christ. It only prepares for His work. Jesus called his disciples together and taught them, but he said: Go! Go! Go into all the world; go into the byways and hedges; go, go, give the multitudes to eat! That is practical Christianity. We are trying to build up our spirituality but spirituality is the result of energy.

The dynamo moves slowly but it gathers no electricity; now it whirls many revolutions in a minute and a stream of electricity flows through the wires, causing lights to flash in basement, parlors and garret, in streets and alleys. This light comes from energy. Let the energy decrease and the light grows dim, let the energy increase and the light grows

brighter. Let us put forth an energy to do the work God has given us and we will gather to ourselves spirituality; and like the dynamo we will send it forth and its light will be seen by those sitting in spiritual darkness. The world is full of electricity and the dynamo gathers it, but does not create it, so men gather spirituality as a result of Christian energy.

I am heartily in favor of the legislation of men, but more heartily in favor of the marked application of the principles of the Christian religion. A sound doctrine will never fail to cry against the saloon, brothel, theater and gambling den. These are the infernal pits and whirlpools into whose vortex hundreds are caught and held, while they are stifled in their poisonous gases and fumes. The classics tell us of a lake called Avernus, from which are constantly arising poisonous gases. Birds of passage in attempting to cross it are caught by the vapors, and, in spite of their efforts, are overcome and drop upon its slimy bosom; where may be found birds, from the kingly eagle to the little sparrow.

Many of our cities are lakes Avernus in which sons of toil enter, as "birds of passage," only to be caught in the meshes of a poisonous den whose surface is like a silver sea, but whose atmosphere is foul and black and deadly with corruption and crime. Have we not been trusting in our legislators, hoping for laws

that would lessen crime and corruption? Have we not listened to and supported the great political forces of our nation during the past? and have not all these promised better legislation and purer morals? And yet with the most powerful telescope you might sweep the political heavens and you would scarcely discover a single star of morality that did not shine in that same political realm a century ago. How long shall we listen to the Siren song of deception that comes from the legislation of men, men who have baffled our aims and darkened our hopes? Yet my criticism is not so much against legislators as against men who dwell in the tabernacles of God. Indeed men who have to do with politics have shown more wisdom than we who have to do with Christianity. There is scarcely a voter in the United States that is not personally solicited concerning his political faith at least once a year; yet many live and die in this great nation of ours who are never personally questioned about their faith in God and in Christ. Where is the remedy to be found? I answer only in an applied Christianity. Too long have we recognized Christianity as something invisible. Let us grasp the thought of God and recognize the Christian religion as a mighty force capable of destroying, and capable of controlling the forces of men and nations. Practical Christianity may be manifested in words as well as in deeds. Language is a

most powerful instrument both for good and evil. With it Virgil wrote his "Charms" and with it Cicero, from the forum, thrilled the multitudes. The pen of Harriett Beecher Stowe, the voice of men like Webster and Douglas, were made eloquent, and language set on fire a righteous indignation and slavery was destroyed. But the same words differently arranged are to be found in Paine's "Age of Reason" as are found in the inspired book of God. The one written by a pen dipped in the fires of hell, the other with a pen of fire from off the altar of God.

But a practical Christian will not fail to guard his words, whether spoken or written. The name of a practical Christian will not be found upon a document as an endorsement of of a principle upon which he cannot ask, and expect, the blessings of God to rest. In Col. 3:17 we read, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." I may, in the name of the Lord, sign a petition for the erection of an almshouse or for the destruction of some evil resort; but, being consistent as a Christian, I cannot sign a petition and write with my name, "In the name of the Lord Jesus," when that petition seeks to legalize a gambling den; notwithstanding that no law of our country is, perhaps, more successfully violated than the law prohibiting gambling.

Infidelity to the marriage relation is prov-

ing a curse to home and state, yet, is there a man so void of reason that he would sign a petition asking for the establishment of one of those abominable houses in our city, and at the same time praying the blessing of God upon it? Sense and reason answer no. Is there a man who before Almighty God and in the presence of many witnesses confessed his faith in Jesus and promised to do all in his name; and is that man's name to be found written with his own hand, upon a document asking this city to legalize the saloon? The most blighting and damning influence that has ever gained a foothold upon this earth is the saloon. It is the enemy of the home, of the school, of the church, of the state and nation, and yet professed Christian men will dare to stretch one hand forth and look into the face of Almighty God, while with the other hand they take a pen from one of the devil's angels and sign a document for the legalizing of an institution whose business is, and ever has been, to make brutes of husbands, to cause wives to be beaten, and children to be starved, and homes to be made wretched. If, sir, as a Christian man you have signed such a petition, go to night and on bended knee ask God's blessing to rest upon that institution, that is an antechamber of hell itself, then on the morrow go ask for that document, find your name and beneath it write "In the name of the Lord Jesus." Let such document be read before

the devil, and his friends will laugh; let it be read before the throne of God, and angels will weep. No we cannot be tools in the hand of the devil, and at the same time instruments in the hand of God, representing practical Christians.

The confusion of tongues has followed in the path of sin since the building of the Tower of Babel. "Can a fountain send forth both bitter water and sweet?" is a question propounded of God to which all nature answers, no. Man in violation of every law of nature, one moment is praising the Heavenly Father, and the next is speaking evil of his neighbor, or perhaps hurling out angry words, that tell plainly that within are burning fires of destruction. We read in James 3:10: "Out of the same mouth proceedeth blessings and cursing; my brethren, these things ought not so to be."

We read, "Old things have passed away and all things become new." It may yet require centuries to bring about the consummation of that truth, but it will come. Centuries hence, students will read of wars and mighty conflicts, in which brother fought against brother, and they will think of it as the infantile age of Christianity. The 19th century is the morning of light, but the sun of Practical Christianity has only risen above the horizon, and the world in this century is receiving larger impression of the univer-

sal law of Jesus. The time is coming when the shout of victory will not be the crash of war. I read in the light of eternity past that man's greatness consisted in his ability to cause the world to serve him; but in the light of centuries to come man's greatness will be measured by his ability to serve the world. A few men grasped the thought of the Savior when he said, "Let him who would be greatest be the servant of all." This is the thought upon which Jesus began his mighty work upon the earth.

The gospel may contain a doctrine, but Christianity is a practice. Long has the world been struggling with the mighty problems of theology and during this time the multitudes have been starving for the bread of life. The time has come when the wisdom of men should be supplanted by the wisdom of God, and the books of theology supplanted by the Bible. Too long have we as ministers been preaching about the gospel, rather than preaching the Gospel. The beggar asks for bread, and you begin to tell him about the kinds of bread; you analyze each, giving the constituent elements that go to make up the various kinds, and all this time the hunger is gnawing at his vitals. What that man needs, and what he wants is bread. So the multitudes want a Gospel, that will feed the hungry, clothe the naked, visit the sick, wipe away the tears of sorrow and heal the broken

heart. That is practical Christianity.

We are taught by revelation that we have gifts varying. That these should be used not for the promotion of selfish purposes, but for the accomplishing of the greatest good to the greatest number. That man is not a practical Christian who uses his gift, to the defeating of another's interest. Because Corbet is an athlete, does it give him license to pass along the street and strike down some man who happens to be weak in body? A man may be a giant in business circles because of his wealth, which he may have inherited, but does it give him a right to destroy a weaker brother who is struggling to make an honest living for his family? "Destroy not thy weaker brother with thy meat."

While the rich man uses his money as a sword with which to destroy his weaker brother, rather than as an aid to him, can we persuade the poor man that the gospel that belongs to that man of wealth belongs to him also?

A practical Christianity would revolutionize the present business systems. In practical Christianity every man must be a teacher of every other. "As we have therefore opportunity let us do good unto all men." A man who has ability in excess of that possessed by another, has opportunity to do good or evil to that man. He has no right as a Christian man to use that gift in any way that would not

benefit his neighbor.

While professed Christian men continue to use their gifts, that are God-given, to the destruction of the poor man's home, and the robbing of widows of their houses, we will continue to put to shame the extreme practical life and teaching of our Savior. When the man of ability comes to the knowledge of the truth that will cause him to seek to bestow his ability as best he can upon another, and to apply his ability in causing the weaker members to succeed, then will the world behold and say: "Behold how they love one another."

Let the extreme practical life of our Lord and Master be brought unto the multitudes, for God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:9-11. He is the Rose of Sharon, the Bright and Morning Star, the Sun of Righteousness, that arose with healing in His wings. He said: Clothe the naked, feed the hungry, visit the sick, provide for the widows and orphans, do good to them that hate you, pray for them that despitefully use you and persecute you; bear ye one another's burdens. This is the law of the Gospel, this is the theory, but this in operation would be practical Christianity.

Jesus said, "Ye are the light of the world."

There is but one way by which the dark places of earth can receive light, that is, from the tabernacles of God. The dynamo sends its electrical current through the net work of wires, and the darkness is expelled, and the night becomes the day. Let the churches, the tabernacles of God be Gospel Dynamos, not attempting to expel the moral darkness of earth simply with the preaching from the pulpit, but let us have a system of network as perfect as any electric light system in the world, and let the light of the gospel be flashed into every home, from the home of want and wretchedness, to the parlors of brussels and tapestry; then will all, from the least to the greatest, know that the Lord is God, and that Jesus is his Son,—the Savior of men.

To be practical in our profession, we must live practical in our lives. To stop the flow of bitter waters we must cleanse the fountain at the heart. The church of Christ, is only practical in a complete sense. when it feeds the hungry, heals the sick, clothes the naked, together with the preaching of a "Gospel of Peace." When the life of the church shall be as consistent with the life of Christ, as the teaching of the Church is with the teaching of Christ, then will all men know that the "Kingdom of God is at hand," and all men will press into it.





T. F. ODENWELLER.

## T. F. ODENWELLER.

The subject of this sketch was born at Macomb, Ill., July 20th, '48; and he was "born again" Oct. 1st, '65—He heard the truth presented by J. C. Reynolds, believed on Christ with all his heart, confessed his faith and was baptized; and thus began the new life in the kingdom of heaven—the life of kingly beauty and joyous service which secures another birth—a birth into the everlasting kingdom.

His name—Odenweller—indicates that his ancestors dwelt in the forests of Oden—"the Lord of battle and victory, the fountain of wisdom and culture." His father was a native of Mannheim, Germany; and his mother was of New England parentage, born in Lebanon, Ohio. When Bro. O. was a child of four years, the family moved to a farm near Macomb where he spent his youth. In those days he was very frail in body. His companions noted this frailty, and some of them, apparently with good intent, tried to brighten his prospects by assuring him that "he would soon go to a brighter world than this." He has outlived these cheerful companions; they are awaiting him "over there" where none are frail—where is glory, honor and immortality.

At the age of eighteen he became a student in Abingdon college, then in her most glorious day, when J. H. Garrison, J. H. Smart, Thomas Toof, Josephus Hopwood, J. W. McClure, T. H. Goodnight, J. M. Morris, and others like them were there. The writer, who was a student at the same time, remembers Bro. O. as kind, patient, perserving, earnest in all

Christian duties—obedient to the righteous requirements of the faculty. He did not think it necessary to be "brought before the faculty," for insubordination. He made his impression on professor and fellow-student, however, as a young Christian gentleman who had a purpose, plan and prize before him. He graduated in '71, finishing the classical course. He continued his studies, taking three years of Hebrew under Prof. Harper; also studied Syriac and Arabic somewhat. He received his A. M. degree, from Eureka college. He is still a student, and is not at all "rusty" in Hebrew and Greek.

He was united in marriage June 20, '76, with Helena A. Hooker, of Lebanon, Mo. He says of this union, "I have committed not a few blunders during my life; but I have never once thought I could have been more happily married." Sister O. is held in high esteem wherever known, and is every ready to bear the trials that fall to the lot of a pastor's wife; and, bearing these she enjoys the results of loving loyal service.

After leaving college Bro. O. engaged in teaching for a time, holding principalships at Industry, Ill., and also at Lebanon, Mo. But he soon turned his attention to the ministry. He has served as pastor in Ill., and Mo.; and for the last sixteen years has lived and labored in Iowa. He is now located at Marcus. He was for six years a member of the State Board of the I. C. Convention. When the lamented A. I. Hobbs was sick, and unable to fill his place in Drake University, Bro. O. was selected to teach his classes; this he did with credit to himself and to the satisfaction of those who called him. All who know him honor him for his sterling worth, his Christian character; he takes "heed to himself and to the doctrine"—he preaches what Heaven wills should be preached, and practices what he preaches.

G. L. Brokaw.

## THE WORD OF FAITH.

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I believe that old book from lid to lid. — “Greatest Evangelist in America.”

The New Testament is my creed.—Elder X.

I have no creed. My church has no creed. I defy all the world and this town to show me the creed of the Christian Church.—Rev. Y.

No Creed But Christ.—From the lintel of a church door.

The word of faith which we preach . . . because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.—Paul. Rom. 10:9.

CREED. 1 A formal summary of fundamental points of religious belief; an authoritative statement of doctrine on points held to be vital, usually representing the views of a religious body; a confession of faith. 2 That which is believed; belief or opinion in any matter; principle of action; doctrine.—Standard Dictionary.

There is a glorious land variegated with hill and valley, lake and river, forest and meadow. Strange to tell, in that country, though all else was free, the doves were confined in cages. Each variety of dove had his peculiar kind of cage. The old patriarchs could not remember ever having seen a free bird of their kind without a cage and they

persistently affirmed that such had never been and never could be. They gave a variety of reasons for their confinement and, if an "up-start" bird dared to doubt the utility of the cages, the wrath of the "orthodox" fathers was terrible. Such a one was impious; he was a traitor; he was as bad as the cageless vulture.

One bright day, not far from a century ago, when all nature seemed to invite the prisoners forth to enjoy the freedom of grove and plain, while the old birds were scolding the young for beating their wings against the orthodox wires, to the astonishment of all there came, flying high over hill and mountain, a small flock of birds in "outward appearance" very like the encaged doves. They were the happiest of birds; they filled the whole land with their music, and their song seemed to "go right up to heaven and live among the stars."

Then there was great commotion within the cages. "There," said the young birds and some old ones whose orthodoxy had long been considered doubtful, "there, we told you so, doves may be free; let us leave these old dens and make our home in the broad world that God has made for us."

The patriarchs of each cage scolded and scolded and scolded. They who never could sing in unison, and whose chief pastime had ever been to curse one another's music, struck

the same note for the first time since a bird's memory runneth not to the contrary. They declared that though the new birds "were in outward appearance" doves, they were in reality vultures, or something else equally unclean and hateful. They held it to be axiomatic that cageless doves can not live, and flourish, and propagate their kind; and that therefore, the birds in question must soon, at farthest, within a generation, perish from the earth.

But the free birds increased and multiplied at an unheard of rate, to the amazement of the bird traditionalists; they built their homes, on every hill and plain, in every tree, beside all waters; they filled the whole land with their glad triumphant song.

There was greater commotion within the cages. The fathers once more addressed themselves to the question that would not down. They resolved that, "In as much as no dove can live and flourish without being encaged; and in as much as the new kind of dove does possibly live and flourish; therefore, in as much as we have not seen the cage of the strange bird, we pronounce his cage an "invisible" one; and that in as much as one cage is as good as another, all should be content to continue in the home of father and mother and grandparent." But thousands were not content and betook themselves to the cage "invisible." Other hundred thousands who remained addressed themselves to the

task of rendering the old cages as invisible as the new ones.

The free birds were not as free as they had thought. They could not descend into the solid earth. They were confined by the frozen mountains of the north, and the poison-laden winds of the distant south; nor could they penetrate far into the thin air above the mountain tops. They were after all in a cage, though "invisible", yet nevertheless very real. But it was God-made; and it was worthy of Him who planned it; it was ample and magnificent, a glorious home for bird of every wing.

The ordinary creed is "an authoritative statement of doctrine on points held to be vital." There is also an extraordinary creed that may be defined in the same terms. The one is authorized by pope, counsel or assembly; the other by the Lord of heaven. The one presents such truth as limited man holds to be vital; the other such as Omniscience holds to be life-giving. The one grows out of human speculation and is an evolution from earth, born of passion, ignorance and limited knowledge; the other is a revelation from on high. The one looks to the past; the other ever toward the future. The one is destined to be wrecked on an untried sea; the other will sail on through the golden gate of the eternal morning into the land of endless day.

The writer has often heard and seen such

absurdities as are quoted at the head of this article. They indicate a confusion of thought that vitiates men's conception of the Christian system and threaten to lead to the most grievous errors in practice.

The man who says "I have no creed" undoubtedly denies much more than he intends. He perhaps means the he has no authoritative creed comparable with that of Augsburg or Westminster. He really declares that he has no religious faith whatever. If he believe anything ever so small he can not truthfully say that he has no creed.

Is the Bible our divinely authorized creed? If a man can be found who knows all the contents of the book, and who has arrived at an unquestionable interpretation of every part, he may declare that he "believes all of it from lid to lid." But where is the congregation, to say nothing of a larger party, whose members can even be supposed to know and understand as much as half the contents of the scriptures? Certainly nowhere. Then if a creed be nothing more than "that which is believed," we misuse words if we declare the Bible to be the creed of any people.

The creed of the Apostolic church was not even the New Testament. There were congregations of Christ planted all over the civilized world before the canon of the New Testament was settled, and even before the several books were written.

That the primitive Christian professed a creed is unquestionable; it is repeated over and over in both the New Testament and in the writing of the fathers. It was ever on the lips of the dying martyr, and Roman judge, and historian could not but know what was that faith for which the Christian gladly gave his life. And yet that all-conquering faith did not involve the formal confession of implicit belief in any book of either the Old or the New Testament.

“No creed but Christ;” this combination of words is not a little puzzling. If they mean that we believe what Christ says; then he is a witness and not a creed. If it is meant that our creed is some truth about Christ, then the words are as acceptable to the unitarian as to the Christian. The best that can be said for this declaration, aside from the absurdity of its diction, is that it is the divinely authorized creed shorn both of its dignity of expression and its definiteness of meaning.

Let us hear Paul. Having never seen his brethren at Rome, he assumes that a certain definite declaration is familiar to all of them. He can have been sure of this for no other reason than because it was the habit of apostles and other teachers under their direction to teach a word of faith.” This word was in their hearts; they understood it; they loved it; by it their religious thought was guided. The *word* was in their mouths, on their lips;

they were able to receive it most readily. This *word* was not a single word, but a combination of *words*. Paul quotes here a passage from Deuteronomy in which the *word* is clearly a speech or declaration contained in words. In the Hebrew the ten commandments are "ten words." Moreover the apostle gives us the substance of this *speech*, which is, "If thou shalt confess with thy mouth Jesus as Lord, and shall believe in thy heart that God raised him from the dead thou shalt be saved." Then this *word* is to the effect that the man Jesus is more than man; that he is Lord, the divine and rightful ruler of the confessor. It involves belief in a God who can restore the dead to life, and who did in fact raise Jesus from the dead. It gives assurance of salvation to him whose thought and feeling and action are controlled by this *word*.

The great apostle in an appeal to Timothy (II Tim. 6:12) says: "Thou didst confess the good confession in the sight of many witnesses;" and reminds him that his Lord had also "Before Pontius Pilate witnessed the good confession." There was therefore on the lips of Jesus and in the mouth of Timothy, a convert of Paul, a notable *word* named *the confession*. This, surely, was the *word* confessed by the church of Rome.

On a notable occasion Jesus asked his disciples, "Who say ye that I am?" Peter answered, "Thou art the Christ, the son of the

living God." "Blessed art thou" said Christ, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. \* \* \* Upon this rock will I build my church." To say that a church is founded upon Peter is equivalent to saying that that church is founded upon some idea represented by Peter. To say that Christ is the foundation of the church is equal to saying that the church is established upon some doctrine concerning Christ. A spiritual institution, such as a church can be built on nothing else than a doctrine.

The all important doctrine upon which the Church of Christ is built is the confession of Peter. This "word of faith" declares the Son of Man, Jesus, to be the Christ, or that he is the one preeminently anointed as teacher, priest, and king; he is the confessor's Lord. It also commits the believer to faith in Jesus as the Son of God; he is therefore divine.

Jesus reminded Peter that this confession did not spring from any instruction that he had ever received from human lips but that he had received it from the Father in heaven. Perhaps Peter was present when, at the baptism of Jesus, the Father's voice was heard declaring Jesus to be his Son. He was in the holy mount with James and John and Jesus when Jehovah's voice again was heard saying, "This is my son the beloved; hear him." Long years thereafter when the apostle is about to put off the tabernacle of flesh he avers,

“When we were with him in the holy mount this voice we ourselves heard come out of heaven from the excellent glory.” Possibly at some other time Jehovah may have spoken the words of Peter’s confession, but probably the declaration at the baptism and on the holy mount are considered only other forms of the confession of Peter.

On the great and notable day of Pentecost Peter performed the most important duty ever undertaken by man. He preached the first sermon of the Christian dispensation. What he then loosed was loosed in heaven. What he then bound was bound in heaven. What does he bind upon his hearers? The theme of his sermon is, “Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” “Then they that gladly received his word were baptized.”

This divinely authorized “word of faith,” whose most important feature is an acknowledgement of the divinity of Jesus, is the only known confession of the primitive church. By it Christians were distinguished from other men; by it the world was advised of that difference; by it the body of Christ was bound together in such a brotherhood as had never been known before. It harmonized the diverse elements of cultured Greece, barbarous Bythia and exclusive Judea. Under this standard the feeble band soon became a

mighty army. It conquered the civilized world and within three centuries planted the Christian banner on the Roman capitol.

In modern times there has arisen a people whose standard is that under which the primitive church conquered the world. Every one of them has confessed, "I believe with my whole heart that Jesus is the Christ the Son of the living God," By this they are united in a faith more uniform than that of any other people. But yesterday this people was not: to-day it is one of the mightiest. They are a surprise even to themselves. To-day they are multiplying as they never did before and as no other people has ever been known to multiply. And yet the future promises even greater victories.

Just here I am reminded that every day new conditions confront us; some abuse rather than use the liberty wherewith Christ has made us free. What shall we do with these who, under the open sky and the light of the Christian sun, claim the right to perform such fantastic tricks as make the angels weep? Were we heathen we could enjoy the performances, impatient only that the contortionists do not break their necks. But being Christians we are vexed that many a child, in a vain endeavor to imitate these noted athletes, does break his feeble neck. What will we do? Amend the creed and debase the contortionist who is as loyal to Christ as

we are? We would far better endure the ill we have than fly to the evils of a human creed that others know but too well.

To-day some of us are devoted to one of the greatest reforms of the age. But all, who are loyal to Christ, are not one in the temperance reform. Yesterday some of our most valiant soldiers of the cross came into the assembly, showed their bleeding wounds and declared that their wounds had had been inflicted and some of their fellows been slain by a false brother, who had given aid and comfort to the enemy. They would load him with obloquy, they would dishonor him; they would drive him out of the assembly. But the brother's loyalty to our symbol was unquestionable. His sin was not thinking as we thought, on an entirely different question. The standard of the cross was lifted high. All eyes were returned to that. We saw the beauty of that symbol as never before; we could not, we would not attempt improvement on the workmanship divine, and that brother and we were one in Christ Jesus.

Here I fell into a reverie. A man came into my study. His appearance was that of a sage. He saluted me rather haughtily, "You are a Christian?" he asked, "Yes," said I. "So am I," said he, "I am from over the Rhine and have come to teach you a thing or two." I said "My motto is to sieze on truth wherever

ound, on Christian or on German ground." He smiled, and then stepped to my library remarking, "You have here an immense amount of trash." This I could not deny. He gathered up my "Confession," my book of "Discipline" and others like them, "These are not authority," said he, "let me take and destroy them." "O!" said I, "to me they are of no authority, but they are of value to show, 'What fools these mortals be.'" He put back the books, remarking, "They will not hurt you."

He then gathered up my commentaries and said he would take them away and send me "an up-to-date" commentary instead; I accepted his generous offer, but it was painful to part with those volumes that had been my lifelong friends.

Then my visitor sat down beside me and discoursed learnedly (I supposed) of I, E, and some more of the alphabet, and of the two Isaiahs. I approved part of what he said. Part I did not understand. Part I thought most destructive; but I did not oppose him. I listened respectfully and he declared me the most candid man he had met. He then took a pair of shears, remarking, "Of course no candid man believes the whale story." At that he clipped the whole book of Jonah out of my best Bible. But somehow his compliment seemed to me of more value than the book. But he did not stop with this. He went on talking and cutting. And I went on

being candid. Soon I felt a weight upon my soul. As he went on with his work the weight grew heavier and heavier. It was as if I were being pressed down into the dark waters of oblivion. Worst of all I could not hear the strains of David's harp, the heaven-born light was withdrawn from the Judean hills, and the glorious vision of heaven and immortality was growing dim and threatening to fade away in endless night.

"There," said the stranger, "I have done, I will send you a bright new Rainbow Bible to replace this one."

Aroused from my horrid revery I thought, "Surely there is some means of locking the door of the church against that man; surely there are thunderbolts forged for the destruction of such a vandal as he." I turned to my Bible and found thunderbolts in plenty but none that man can wield. As for the door it was locked open by Peter on the day of Pentecost, cannot be closed, and is guarded only by an insertion on the lintel reading, "I believe with my heart that Jesus is the Christ the son of the living God."

Sorely perplexed I fell asleep and dreamed. I saw a mountain greater and higher than any mountain on earth. Between the green trees from base to summit appeared ledges of gold and diamond, emerald and jasper. Under the morning sun this mountain shone in indescribable splendor. At the

summit stood a cross surpassing in glory even this mountain of God.

I saw a band of savages go forth with spear and knife and shovel, and intent upon destroying this mountain of God. In my dream ages on ages rolled by and still the barbarians sought to level the mountain. But in vain. A little of the gold was removed, some of the dust was scraped away, but the mountain seemed more glorious than ever.

Ages rolled on, and I saw another race approach the mountain armed with the tools and enginery of civilized man. They declared that they would not, and could not destroy that glorious mount, but would tunnel for better gold and purer diamond than lay upon the surface. They tunneled and tunneled and tunneled as the ages went by, and the end of the world had come. I looked. The mountain stood as in years ago. At the summit was the cross, and over it a scroll; and in the light of eternal day I read, "Jesus is the Christ the son of God." I awoke and shouted,

In the cross of Christ I glory  
Towering o'er the wrecks of time!

I do not care what man can do. Let him blast the rock on the mountain side. Let him tunnel with good intent or ill. He can never destroy, or even mar, the mountain of revelation reared by Jehovah's wondrous power.





WM. BAYARD CRAIG.

## WILLIAM BAYARD CRAIG, A. M., LL. D.

Many preachers and leaders among the Disciples are of Scotch-Irish stock. The Craigs are an old family in county Antrim in the north of Ireland. The father of Chancellor Craig was born near Loch Neagh, graduated as physician and surgeon in the University of Glasgow, came to the British Provinces and settled in St. John, New Brunswick, where the subject of this sketch was born Dec. 7th, 1846.

The father was a Presbyterian, the mother an Episcopalian, but an aunt who had become a devout member of the Baptist church had much influence in directing the religious thought of her nephew. He was educated in the best private schools of the city but entered commercial life before preparation for college was quite complete. A year devoted to athletics at this time is often referred to by Bro. Craig as a valuable factor in fitting him for life work.

By the summer of 1867 both parents were dead and the stream of young life pouring into the great west carried young Craig to Chicago. Here, sceptical, and in the full tide of exuberant life, Christianity reached out an arresting hand through a fellow clerk, a faithful young member of the Christian church then meeting on the north side in Chicago. It was a first acquaintance with the Christian church. The pastor, D. P. Henderson had just the tact and temperament to meet the case. The neglected Bible was recovered from the bottom of the trunk, and, on Thanksgiving day, to the great surprise of his friends, the arrest was complete and the new convert made public confession of faith. The change wrought seems to have been of the most thor-

ough character, within a month the young man was seeking to find out how he might devote his life wholly to the service of the Master.

About this time J. Mad. Williams visited Chicago, he had been elected to the superintendency of the Iowa City schools and had come to study the working of the schools in a large city. Out of what seemed like a chance meeting at the church, correspondence with John C. Hay resulted, Craig came to Iowa City, was welcomed into the home of John W. Porter, entered the university, and graduated in 1875 the salutatorian of his class. A post graduate course in Yale followed, he was one of the first of our young men to attend the Yale Divinity school. After a year's successful pastorate in Danbury, Conn., the Church of Christ in Chicago called him as pastor to succeed that princely preacher Isaac Errett, founder of the *Christian Standard*; but the call from friends of college days was stronger, and young Craig took up pastoral work in Iowa City. For nearly seven years with marked success he ministered to this church, whence he was induced to undertake the work of building up the cause of Christ in Denver, Colorado. The city contained then about 35,000 inhabitants. The Christian church in Denver had neither house of worship nor lot upon which to build. The state of Colorado had but one house of worship built by the Disciples of Christ. In a little more than ten years the new pastor had gathered and led the Christian forces to the realization of a great work. The building of Central church at a cost of \$35,000 was accomplished. Assistance in the building up of Highland church and Berkley Mission, costing together about \$30,000, was given. South Broadway Christian church Dr. Craig organized in 1889 with thirty-seven members, erected an elegant structure costing more than \$65,000 and gathered in a large membership, with a Sunday-school enrollment of nearly

1,000. During his ministry in Denver he was prospered in material things. His friends were partakers in that prosperity. For four years he and his excellent wife labored for the South Broadway church, making their elegant home the center of social life in the community, and maintaining themselves without charge to the church.

In 1874 Bro. Craig married Miss Pricilla Milliken, then teacher of Greek in the State University of Iowa, they had been class mates in the S. U. I. After ten years she died leaving two daughters. In 1885 the family was once more established by the union with Miss Emma Pickrell of Mechanicsburg, Ill. A son born of this marriage died in 1890.

The state universities of Iowa and Colorado have given the Masters and Doctors degrees.

Chancellor Carpenter of Drake University died in 1893 and the office remained vacant until Dr. Craig was elected in 1897. He comes to the office in the prime of life and after a successful and varied experience. There is no more important position among our people in the west than to stand at the head of an institution with the history and prospects of Drake. It is confidently believed by his friends that the new Chancellor will be an important factor in the continued prosperity of the university.

M.

## WORSHIP.

God is a spirit and they that worship him must worship him in spirit and in truth. John 4:24.

Communion with God is the highest attainment of the human soul. It is proof of divine kinship. It is a declaration that the divine life may interpenetrate the clay of humanity. It is the prophecy of immortality. It is the foundation on which the optimist builds the glorious structure of a better future—the city of God, the “far off divine event to which the whole creation moves.”

Under Moses men entered into the courts of Jehovah and worshiped from afar in fear and trembling. Jesus leads men into the very Holy of Holies and teaches us to say “Our Father.” This is indeed the key-note of his revelation. The fatherhood of God, the sonship of men, and the consequent brotherhood of men, is the great central fact in the Christian religion, all else is subordinate. All ethical considerations are based in this divine relationship. God is love, hence love should rule the life of his child. God is holy, the children should be holy, “Be ye therefore perfect even as your father which is in heaven is perfect.”

To the all comprehensive of gaze Jesus all the Law and the Prophets could be summed up and expressed in one commandment, viz: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." To "love thy neighbor as thyself" was involved in this. Man must know God and love him before he can know man and serve him. Man must worship before he can work. Christ called men to himself, revealed man to himself, revealed his latent divinity, christed them for service and then sent them out. "As the father sent me even so send I you." Christ found men, bound them to himself by the strong cords of love, taught them, they were endowed with the spirit and wisdom from above that they might become co-operative redemptors.

Love to God is the first thing and always the fountain of good in the life of men. Worship is the manifestation of our love to God. Worship is the religious life on the Godward side. Worship is the most important factor in the life of the Christian or of the church. The worship must be genuine and devout or the work will be weak and ineffectual. Man must draw from God if he would give to men.

The place of worship in the religious life may be studied to good advantage in the Mosaic cult. There worship fills so large a place that the preacher and prophet render but occasion 1 and incidental service.

Jesus appeared among a people accustomed to this elaborate worship. He gathered about him men trained in the worship of the Temple from childhood. At the very threshold of their discipleship he taught them to worship in the well known prayer that has well nigh conquered the world. All through the New Testament the glimpses we get of the early Christian church show it to be pre-eminently a worshipping assembly. They were in prayer on the Day of Pentecost waiting the fulfilment of the divine promise. Peter's great sermon followed worship in which the heavens had been opened to the devout assembly. When Peter and John returned to their own company and recounted what they had suffered from their priestly persecutors the company "lifted up their voices to God with one accord."

"Many were gathered together praying" when Peter came to the house of John Mark after his deliverance from prison. At Troas, on the first day of the week when the disciples came together to break the bread, Paul preached unto them. The preaching was evidently incidental. Much of the instruction in the various letters to the churches in the New Testament has to do with the proprieties of worship.

That this worship of the early church was much of it in concert, or liturgical, would be expected from their previous training and

from the forms of worship that prevail throughout the east until this day; but the most conclusive evidence is in the New Testament itself, in the fragments of ritual remaining in the records. The methods or forms of worship then or now are not important however, they belong to the liberties and proprieties of Christianity; it is the fact of worship itself that we are dealing with, and the importance of the actual communion of the human soul with God.

So far as the religion of Christ was new in doctrine and ideals it must have preachers and teachers. New ideas demand proclamation, explanation, defence. The christian religion necessarily exalted the preacher. Godward it was a praying church, manward it was a preaching church.

Worship is much the same under all dispensations. It is the same trust and dependence in the child that it is in the man. The twenty-third Psalm can be used side by side with the Lord's prayer. Praise, prayer, reverence, adoration, these are much the same to Jew and Christian. The difference shows clearly in the preaching and teaching.

The change from Romanism to Protestantism is almost as great as the change from Judaism to Christianity. Romanism is Christianity reduced to legalism. The demand for preachers to proclaim the new doctrine was equally marked. The protestant reformation

revived and emphasized the function of preaching. All its great leaders were also great preachers.

The same conditions prevailed in the religious movement represented by the Disciples of Christ. It did not inaugurate a revival in the emotional realm of religion. It is eminently a protest against the divisions among Christians caused by the domination of medieval creeds and theologies as the basis of Christian fellowship, an appeal to the authority of Christ as the Head of the church, and to the New Testament as the revelation of his will. Our leaders lead a reaction against mysticism and claimed that the plain, practical teaching of the apostles was sufficient to lead the hearer to faith, repentance and obedience to Christ's commands. Here was a harvest field for the preacher. No previous reform movement had so much need of earnest preachers. The preacher has been the very forefront of this movement from the beginning. He has won great victories and great honor. He is the conspicuous figure in our history.

The editors of our great papers have become eminent as influential leaders, but their success has been won chiefly in the line of preaching and teaching. This is allright and as it should be. Our remarkable growth is the result of aggressive gospel preaching. The question to be considered is, whether,

under these circumstances, we have not somewhat neglected the duty and development of worship.

The assembly of God's children for praise and prayer around the table of the Lord is one thing, preaching the gospel to sinners is quite another. Have we permitted the preaching to usurp too large a place? There are indications that we have. Let us consider this with some anxiety to discover the truth. If there is defect in a matter of such supreme importance it is sure to manifest itself in time, and we will have to pay the penalty of disobedience to God's requirements. Possibly we are already paying a penalty.

In making a relief map of a country it is necessary to exaggerate the altitudes in order that the truth of a contour may appear. It is often advisable to do something of that kind. It is necessary perhaps in this discussion.

There seems to many to be a lack of reverence in our assembling on the Lordsday. The opening service is marred by the tardy coming of many of the members. There seems to be the feeling that the sermon is the chief thing. One is not impressed with the feeling that he is in a devout worshiping assembly. One would desire to be helped to realize more fully that he is in the presence of God and in communion with him. The arrangement of the house is for the preaching service. The preacher is in the place of

honor. The sermon is the center of interest. The Lord's supper is in a subordinate position, and the observance of the divine ordinance is often hurried because the sermon has occupied all the time. The prayer meeting might be supposed to supplement and make up for the lack of devotion in the Lordsday service, but is attended by so small a portion of the membership that it cannot be relied upon to do so.

The undue reliance on preaching manifests itself in a strained effort on the part of the preacher to secure large audiences by his sermonic effort. There grows up a demand for the gifted orator and the gifted orator is constantly striving by efforts that border on the sensational to hold and increase his audience. This unhealthy demand for stirring sermons makes frequent changes necessary; the congregation still seeking for the man that can draw. A further evil develops in the readiness of the weary business men to keep away from church, the sensational sermon has brought on distaste for all church service. He wants food and refreshment, and gets unhealthy excitement or stimulus of which he finally wearies.

It may be safely assumed that the souls of men are hungry for the bread of life. When men are conscious that the church service has aroused the best that is in them, and made God seem real and near to them, they

will go back; they willingly feed in green pastures. They will be led to enter the religious life, and, under favorable conditions, grow into full Christian manhood.

The delighted hearers of an eloquent sermon may be church members and regular attendants, and yet know but little about worshiping God in spirit and in truth; indeed they may have no taste for such worship. They have been educated not so much to worship God as to hear the preacher.

Under such a condition of affairs the preacher is sure to become a preacher rather than a pastor. His time and strength are absorbed by the demands of the pulpit. Probably his tastes were in that direction to begin with. Young men are, under these circumstances, attracted to the pulpit by erroneous ideals.

The hold of the preacher on the people is not the hold of the faithful pastor. The man with whom the conscious communion with God is highly developed, who is among the people as one who serves, who leads the flock to spiritual heights, whose life, perhaps chastened by suffering, enabled him to sympathize with the sorrowing, who has grown wise and tender by a long and varied experience; whose life becomes bound up with the life of his people by commingling with their joys and their sorrows, who has stood among them with radiant face in the marriage feast and wept

with them at the open grave, who has rejoiced with them when the prodigal returned and stood with them on the Mount of Transfiguration, when it almost seemed that Christ himself were present at the memorial feast. Such a man does not pass the dead-line at fifty. The congregation, taught to look to the house of God as a place of rest and refuge for the soul, where the music, and the prayers, and the reading of the Word, and the fellowship of the disciples seem to make it indeed a very gate of heaven, are not willing to change such a pastor for a novice. They value the ministry of the man of God who truly worships God and leads the people into divine communion, more than the catchy sermonizer or the sensational revivalist.

Are we not also paying the penalty of error in the fact that the churches to-day have less use and appreciation for the wisdom and experience of age? In the profession of law or medicine, in military life, or in politics, the highest rewards are attained by persons of age and experience. In the very nature of the case this would seem to be especially true in the church, in the ministry of the word. That it is not so is sufficient reason to suspect some grave error in the prevailing ideas of the minister's work. Are we not paying the penalty now?

It is not implied in this view of the case that too much attention is given to winning

converts by the preaching of the gospel. The "go preach the gospel to every creature" must lose nothing of its force until the world is won. Training the converts and leading them into fullest communion with God need not detract from the effort to win souls, it is indeed the proper supplement and sustaining help of the revivalist to see that the converts are lead onward and upward in the divine service.

If, on account of the abuse of the observance of the Lord's Supper in Corinth, many were spiritually sick among them, is it not reasonable to suppose that modern spiritual sickness may have a similar cause?

There is nothing in the present ordering of the Lord's Day morning service that is of divine appointment; the forms are all the result of custom, or Christian expediency. The place of the preacher, the place of the Lord's table, the place of the singers, the sequence of the service, carrying around the emblems, the hymns, the music--all is modern and of man's device. God evidently intended that it should be so. The liberty that established these forms is free to change them as the demands of devout worship may require. Improvement must come by a more profound realization that God is present by his Spirit. Let everything be done as under the eye of the Master; this will make the music devout and worshipful; will make the prayers rever-

ent and genuine; will subordinate the preacher to the worshiping purpose of the assembly; will make the Lord's Supper as impressive as if the Lord himself were breaking bread with his disciples.

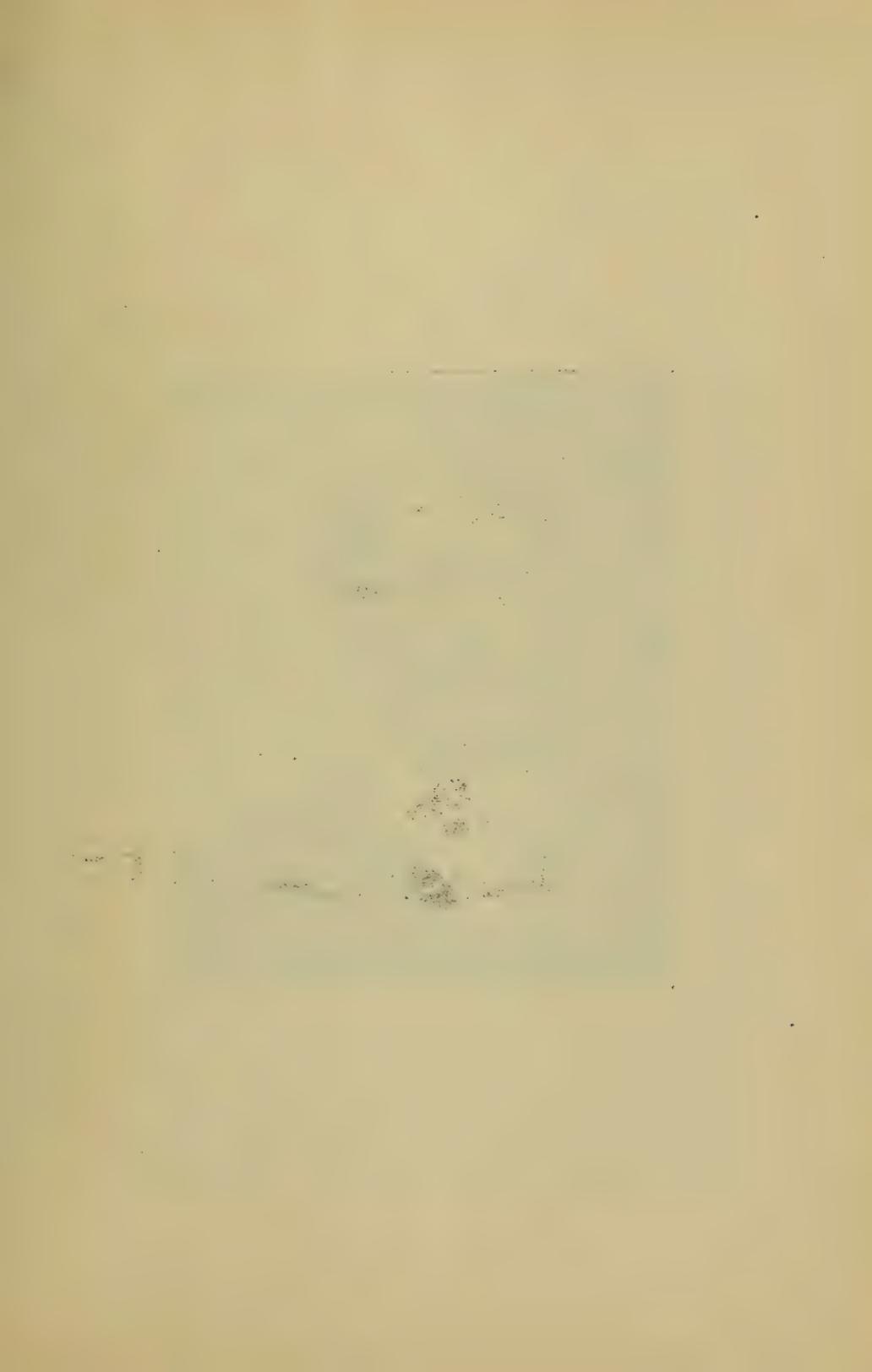
In such a worshiping assembly would it not sound strange and incongruous to hear the minister announce "Miss Smith will now favor us with a solo?" The true worshiping spirit would realize the actual presence of Christ, and both preacher and singer would forget themselves in the exaltation of divine service.

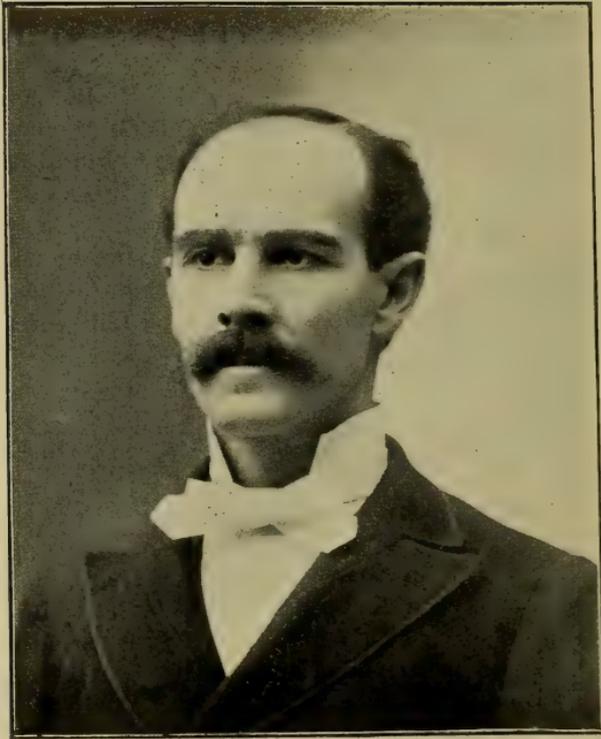
We are fortunate as a people in having the Lord's table in the center of the morning service. It will be easy to make more and more of that, enriching the observance and making it as it should be a spiritual refreshing and uplift, making the sermon subordinate to the chief purpose and leaving the evening, or other services, full freedom of form and method to reach and preach to sinners. Our brethren in England have perhaps gone to an extreme in making the morning service practically for the church members only; but have we not gone to the other extreme in our neglect of worship and the rights of the members to spiritual training and development?

We seem to have entered a psychical period, the realities of the spiritual realm are more easily grasped, there is a wide spread feeling that we could have greater spiritual

power if we knew how to pray, how to appropriate the power that belongs to us as children of God. There is a feeling that there are heights of faith to which we have not attained, deep things of God yet to be comprehended. The true worshiper, that worships the Father in spirit and in truth, is open-souled to the fullest revelation of His mind and will. We will not be able to understand the Sermon on the Mount fully until we approach the full stature of manhood in Christ Jesus. We make good growth when we remember that knowledge is not enough, indeed love is the more important: for love "builds up," and love is worship.







I. N. McCASH.

## I. N. McCASH.

Isaac Newton McCash was born in Cumberland county Ill., June 5, 1861. As his name indicates he is a descendant of the Scotch through his father. He inherits the sturdy traits of the Hollanders from his mother. He spent his early boyhood days on the farm in the summer, and at the district school in winter. In later boyhood he moved with his parents to east Tenn., and soon afterward entered Sumach Seminary, Ga., where he spent two years. He then began his career as a teacher, his first work being in the public schools of East Tenn. While living there he obeyed the Gospel under the teaching of his father, Isaac Sparks McCash, who with the aged mother, Martha Ann McCash reside at Hazel Dell, Ill.

In 1881 he went to the National Normal University, Lebanon, Ohio where he completed three courses. After graduation he was elected principal of Ewington Academy. Ewington, Ohio, where he remained two years, and gave eminent satisfaction. On account of failing health he was obliged to seek a more favorable climate and accordingly moved to Lyons Kan. having been elected principal of the public schools of that city. During the five years which he held this position he conducted Normal Institutes in many counties October 5, 1886, he was married to Miss Marietta Tandy at Harristown, Illinois. Born of a preaching family, she has naturally taken to a pastor's wife's duties. Three children bless their home. While at Pratt, Kansas, engaged in an institute, he was induced to hold a short meeting in which nineteen were added to the church. Afterward he held another meeting re-

sulting in forty-six additions. He was prevailed upon to resign his position at Lyons, Kansas, where he was elected for the sixth year as superintendent of the city schools, and devote his time to the ministry. A call from the church at Maryville, Missouri, was accepted and he began his work at that place August 1, 1890. During his ministry of three years, the congregation at Maryville doubled its membership and erected a beautiful new church building costing \$20,000. Having received a unanimous call from the University Place Christian Church, Des Moines, Iowa, he resigned at Maryville and accepted the newly offered work, beginning August, 1893. During a ministry of a little more than five years, the University Place Church has received into its membership over twelve hundred souls, one-third of whom made the good confession for the first time. The University Place Church of Christ is now one of the largest and most influential bodies in the brotherhood. It has a beautiful auditorium; the largest in Des Moines, and the attendance at the regular Lord's Day services average the largest in the city. The church is well organized and is doing efficient work in all of its departments. It is thoroughly missionary, and, in conjunction with Drake University, is helping to support individual workers in foreign fields.

Pastor McCash is a tireless worker, patient, prudent, pure, genial, generous and gentle. Physically, he is tall and spare. His features are regular and his eye is keen, but kindly in its expression. He is remarkably vigorous and his movements are quick and nervous. As a preacher, he is plain, earnest and forceful. His sermons show careful preparation and are of that practical type which not only plant, but water and cultivate and the result is, as in nature, a bountiful harvest. His manner of delivery is easy and graceful and free from the eccentricities which in many

detract from the thought presented. His voice is clear and of the resonant quality, which enables all in the great auditorium to hear him without effort on the part of either speaker or auditor.

As a pastor and spiritual adviser and leader, Dr. McCash excels. He is a man in whom the people have unbounded confidence and his genial manner and quick sympathies win for him an enviable place in the hearts of his parishioners. On account of the close relationship existing between Drake University and the University Place Church, it is very necessary that the ministry shall be peculiarly adapted to this field, both by nature and by culture. Such a minister is Bro. McCash. In June, 1895, the University conferred upon him the degree of LL. D.

Dr. McCash is by no means a man of local fame. He has been recognized as an able leader and has served as the presiding officer of the State Sunday-school Union; as Recording Secretary of the Iowa Christian Convention and other important positions. He is in constant demand for addresses in young people's conventions. He is interested in the affairs of the city and state and nation.

In the very prime of manhood, with a strong constitution, a well cultured and well balanced mind, and, best of all, a Spirit-filled soul, and with a congregation numbering 1,460 members, united and harmonious, one need not be a seer to predict a still more eminently successful career than that which has already crowned the life of one whose highest purpose is to love God and manifest that love by serving his fellow men.

SHERMAN KIRK.

## THE PLACE AND FRUIT OF THE SPIRIT.

The place of the Holy Spirit in Christian doctrine is a large one. The fruit of the Holy Spirit is varied by the law of sowing and reaping. Its recognition in the Bible distinguishes that book from the sacred books of the ethnic religions of the world. The Vedas and Alcoran do not lift the veil and reveal the Shekinah to the soul. There is a distinct doctrine traceable through the Old, and New Testaments.

In creation of the material world, when Chaos reigned, the Spirit brooded as a great bird, over the faces of night and disorder. Out of the darkness was called our earth to represent, through multiform products and surrounding firmament, the character, attributes and feelings of God, himself Spirit. These could not express his tender emotions and concern for men. They awoke feelings of awe and sublimity, but love and gratitude slept.

Upon the earth a creature made in the likeness of God, made of the material world, into which was breathed life from the Spirit, God, and in miniature was combined the earthly and spiritual world. To acquaint this creature with his Creator's desires, God must

manifest himself more fully than in majestic mountains, attrition of wanes, beauty of flowers, songs of birds and lambency of stars. A third creation—"a body didst thou prepare me"—a new man, begotten by the Holy Spirit, the union of flesh and the Spirit in the person of Jesus Christ, the divine Son, revealing the Father. The primal cause and factor in these three creations was the Spirit. "In the beginning was the word and the word was with God and the word was God \* \* \* and word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." Again, "He that hath seen me hath seen the Father." God is Spirit and the source of all life.

So we have then, Spirit in the creation of the universe, Spirit in the creation and life of man, divine Spirit begetting the Son in bodily shape of a man, uniting us in a fellowship with the Almighty—Spirit, Spirit, Spirit. The Master at his baptism is identified by the descent of the Holy Spirit in the form of a dove, when the voice proclaimed, "This is my beloved Son, in whom I am well pleased." By the same Spirit he is driven out into the wilderness for the preparation of his ministry. By Him was he comforted in trial, and by Him angels ministered to the Messiah when the temptations were passed.

At the close of his earthly ministrations

the burden of Christ's last talk and prayer with his disciples was, "It is expedient for you that I go away, and if I go not away the Comforter, which is the Holy Ghost (John 14: 26) will not come unto you; but if I depart I will send him unto you." "When the Comforter is come, whom I shall send unto you from the Father, he shall testify of me." "And I will pray the Father and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth whom the world can not receive because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." "He shall teach you all things and shall bring to your remembrance all things whatsoever I have said unto you."

A new kingdom, a spiritual world, was to be established. The kingdoms old were to be cast in another mold. A new dispensation, a new moral firmament was being created. Out of the chaos of moral darkness boiling iniquity, abysses of uncleanness, unrest, and spirit-gloom appeared the kingdom of heaven with all its order, light, functions authority and aims. Pentecost was the beginning of a new regime, the Genesis of a new earth. The first world was the earth earthy; the second world is the kingdom from heaven. The things which "Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given

commandment unto the apostles whom he had chosen, \* \* \* to wait for the promise of the Father. \* \* \* Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses of me both in Jerusalem and in Judea and unto the uttermost parts of the earth." "But tarry ye in Jerusalem till ye be endued with power from on high."

The twelve men whom Jesus had trained three and a half years were to proclaim the conditions of salvation. Though they had his personal instruction, they still were unprepared to go before the world and herald with inerrancy the facts, principles, truths and laws upon which the kingdom was to be founded and by which governed.

The great facts the apostles knew, but they must be guided into all truth, into intellectual accuracy in stating the requirements of Christianity which were to be the constitution of a permanent government, in which Jews of Nazareth has all authority, both in heaven and in earth. The Spirit was not given for moral cleansing; but to endue with power and bear witness of the truth.

The Spirit came and confirmed the crowning, in heaven of Jesus and the time of fulfilling the prophecy: "It shall come to pass in the last days, saith God, I will pour forth of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions and your old men shall

dream dreams; yea, and upon my servants and on my hand maidens in those days will I pour out of my Spirit, and they shall prophesy."

Out of the mist, and above the turbulent confusion dry land appeared. The Sun of Righteousness had arisen with healing in his wings, to suffuse hills and valleys with effulgent glory. Though he had gone to the Father; yet like the orb of day sinking to his chamber at night, sends his light back to earth by way of the moon, his light was reflected by Spirit-filled men—"Ye are the light of the world." The church had swung open the door, and men were invited to enter. Fallow fields were to be broken and the seed of the kingdom, the Word of God, is to be sown.

The Spirit's place is not only at the inauguration, but in the extension, of the kingdom of Christ as its agent. He uses the Word of God as the seed of new life, as the sword in battle and reproveth by it. The world is convicted "of sin, of righteousness and of judgement" through it. He is the power in the truth which pure men speak; "not in the words which man's wisdom teaches; but which the Holy Ghost teaches; comparing spiritual things with spiritual."

That spirit respects the power of each soul to choose its companion. Every heart has its secret chamber, and into it no companion can enter except on invitation. God does

not intrude himself, and, when invited, will remain only so long as a welcome guest. Jesus before that door stands and knocks for admittance; Satan goes in only when the door is ajar for evil; and the Spirit will not enter when the truth is unwelcomed.

A new life begotten "not by corruptible seed, but by incorruptible, by the word of God which liveth and abideth forever." We appropriate Christ to be justified in him. We appropriate the Spirit to be a comforter to us. Christ received us as sinners; the Spirit, because we are sons, enters into our hearts, crying "Abba, Father." He leads and sustains in trials for the truth, as a tempted Lord in the wilderness, and brings the gold of human life out of the fire and stamps it with the image of Christ.

'Out of the mine and the darkness, out of the damp  
and the mold,  
Out of the fiery furnace cometh each grain of gold,  
Crushed into atoms, and leveled, down to the humblest  
dust,  
With, never an heart to pity, with never a hand to trust.  
Molten and hammered and beaten, seemeth it ne'er to  
be done;  
Oh, for such fiery trials what has the poor gold done?  
Oh, 'twere a mercy to leave it down in the damp and  
the mold.  
If this is the glory of living better be dross than gold.  
Under the press and the roller, into the jaws of the mill,  
Stamped with the emblem of freedom without a flaw or  
a dint;

Oh, the joy of refining, out of the damp and the mold  
Stamped with the glorious *image*, thou beautiful coin of  
gold.

The devout soul obedient to Christ, "beholding as in a glass the glory of God is changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The Spirit mentioned three times in the Old Testament, and ninety-four times in the New Testament, varies in place, as we have seen, from brooding over creation to the inauguration of the church; from moving holy men of old to speak, to the indwelling comforter, from the inspiration above wisdom of men to the guide into all truth.

#### FRUIT OF THE SPIRIT.

By his fruit the Christian has the evidence of his acceptance with God; and proof to the world that he is developing the new man in Christ—"By their fruits ye shall know them." Outward form may speak godliness but inwardly deny the power thereof. The creed may be venerable, and ritual beautiful but dead. When the tulip was brought into Holland in the 17th century from the East, it attracted much attention and rare varieties of color were sought, the spirit of speculation was awakened and fabulous prices were paid for bulbs of this beautiful flower. Among all the various hues no blue tulip was found—a wealthy horticulturist offered two thousand dollars for a flower and its

bulb of blue—an eastern gardner understanding the prismatic colors of light, arranged a prism so the blue ray fell constantly upon a forming bud. When it matured and opened it was the coveted color. With bulb and blossom the gardner claimed and received the reward. When the flower faded and the bulb planted the next year the purchaser was astonished that it produced the original color—not blue. The flower was changed, not the plant. Forms and rituals, confessions and disciplines, may be followed but without the Spirit they are as a sky without stars, a valley without verdure, a lake without life.

The fruit of the Spirit is shown in moods as well as methods, in motives as well as motion. Meditation is a mood that nourishes and mellows luscious fruit. Reflection on some truth, accompanied by desire to understand, that future conduct may be shaped by it, will show strength increasing in resolutions. David could say, "I meditate upon thy works, O God; I stretch forth my hands to thee." The soul may seek to be alone with God; but it will not find him in cell and cloister only, but in stretching the helping hand to the thirsty and naked, the hungry and sick, the imprisoned and lowly of the earth—ministering to Him.

The people of the village of Oberammergan in Bavaria, represent in drama a passion play of the whole life and sufferings of Jesus.

Every tenth year these simple people choose men and women among themselves who best represent the temperament of the characters who were with Christ. Mr. Myers has represented Jesus in the drama four times and his meditations upon the Christ have so transformed his personal habits and appearance that in him one sees a living picture of some master-painter of Jesus.

Meditation cultivates the soul. Wild berries may be found on hillsides and in caves of mountains, but regular food must be gathered from tilled fields, trained vines and pruned orchards. Virtues may be found pure and strong, here and there in human life not avowedly Christian; but graces most cultivated are richest in foliage and spiritual fruit. The apostle to the Gentiles named nine varieties of fruit of the Spirit:

*Love*—what is it? It is the tenderest and richest emotion of the soul; the glory and depth of our life; the most powerful and most dangerous of human attributes—unfathomed and unfathomable passion. God is love, and affection for him is of the Spirit. “This is the love of God that you keep his commandments.”

*Joy*.—what is joy? It is the Spirit praising, rejoicing, exulting. It is more than happiness. Happiness depends upon something happening, but joy springs from a fixed course of life in Christ regardless of what

happens. It is satisfaction over efforts made to serve the Lord.

*Peace.*—It is the Spirit in quiet waiting, robbed of anxiety, resting in the assurance that a supreme power and unfailing ruler will pilot through the storm and anchor us in the fair haven.

*Longsuffering.* — Forbearing with those who are weak or persecuting, short-sighted and contentious. It is abiding the day in hope that the erring shall see, eye to eye, and the mistakes and persecutions will be acknowledged faults and reconciliation will be effected.

*Gentleness.*—It is the Spirit mingling with men. It is the Christian's manner in business, on the street, at the social gatherings. It is the attitude of the strong toward the weak, and the consideration of the needy and helpless.

*Goodness.*—It is the Spirit at work, the extended hand to lift up the fallen, the breaking of bread to the hungry, the pouring in of oil to the wounded. Goodness is John Harvard improving the prisons of Europe; Mother Brickerdyke in the army hospital; Clara Barton helping down-trodden Armenia and feeding starving Cubans.

*Meekness.*—It is the Spirit taking lessons. Over strings the fingers are directed by the Teacher of teachers, till the notes are touched that "wake to ecstasy the living lyre." It is

the teachable mind learning of the Master.

*Faith.*—It is the truth in action. It is the Spirit at war with all that opposes truth and righteousness. It is Noah warning his wicked neighbors of impending danger. It is Gideon cutting down the groves of Baal worship and driving away the enemies of Israel. It is Asa dethroning his idolatrous mother and burning her idols at Kedron. It is John the Baptist rebuking sin in high places. It is Martin Luther nailing his theses to the door of the church at Wittenberg. It is Alexander Campbell standing for loyalty to Christ in doctrine, name, ordinance and life. It is the American army and navy led by Dewey, Sampson, Schley and Shafter driving into the sea a tyrannous nation, that feeble hands and emaciated bodies may enjoy peace in a free government.

*Temperance.*—The Spirit controlling the body, the mind, appetites and passions. It is the “bringing of all imaginations and every high thing that exhaults itself against the knowledge of God into captivity to Christ.

Such fruit born in the life of a Christian will be gathered by the great Husbandman. The power to live such a life will touch the springs of common humanity and will apply the principles of our Messiah to human living. It is the power of an extendless life,—a force raised to the n<sup>th</sup> power and utilized in the practical affairs of men.





SUMNER T. MARTIN.

## SUMNER. T. MARTIN.

Sumner T. Martin was born March 16, 1862, at Uniontown, Belmont County, Ohio. He is the fourth child of a family of six boys and two girls. When three years of age he removed with his father to Harrison County, where he still lives; there he spent his boyhood years at work on the farm, an occupation which he always enjoyed and in pursuance of which he showed great care and deligence, features that have characterized all his work and in a large measure have been the secret of his splendid success.

At the age of seventeen he entered the McNeely Normal College at Hopedale, Ohio, where he spent two years in the public schools near Smithfield, Ohio.

Being raised by Christian parents and in a home of the disciples, he grew up to reverence God and the Bible, and at the age of seventeen united with the Christian church at Hopedale, Ohio.

His attention was now directed to the Christian ministry, and in the spring of 1883, he entered Bethany College to begin his preparation for the preaching of the Gospel. In August of the same year he preached his first sermon at Flushing, Ohio.

After a year's stay at Bethany his money gave out; so in March, 1884, he left school and went to Sullivan, Ashland County, Ohio, where he spent two years in preaching for the church at that place.

He then returned to Bethany and graduated with the class of 1887. During the last two years of his college course he preached for the church at Duchth Fork, Penn.

Immediately after his graduation he went to Marion,

Kansas, where he stayed one year. While there he was married to Miss LeOta Sheridan, May 3rd, 1885, who since that day has been his faithful wife and true helper. Three bright boys have been given them to gladden their home, and one little girl has proceeded them to the better land.

He preached one year at Leavenworth, Kansas, and in the fall of 1889, held his first protracted meeting at Valley Falls, Kansas, resulting in thirty-two additions to the church. He continued his evangelistic work until February, 1890, when he located as pastor of the churches at Valley Falls and Northville Kansas. Two years work at these places resulted in 250 baptisms, most of them heads of families. He considers these two years' work among the best of his life.

In October, 1891, he accepted the position of State Evangelist in Kansas and served one year, with a total of 630 additions. Three churches were organized, his own salary raised and about \$4,000 raised for the support of the churches assisted.

In October, 1893, he located at Washington, Kansas, with the church he had organized the April before and spent a year there, during which time a church and parsonage were built and dedicated, free from debt, at a cost of about \$5,000. From here he went to Wellington, Kansas, where he spent one year, followed by three months of evangelistic work, when his pastorate at Newton, Iowa, began. After remaining there a year and a half, he was called to his present field of labor at Mason City, Iowa, where he is enjoying a most happy and fruitful ministry with the large and prosperous church in that city. During his twenty-eight months work at Mason City five hundred persons have united with the church.

As he is yet a young man he has a bright and promising future before him, which in the providence of God will add many souls to the Lord's kingdom and many stars to his crown of rejoicing.

WALTER L. MARTIN.

## LORD'S DAY OBSERVANCE.

TEXT: "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath." Mark 2; 27-28.

This is our Lord's answer to the cavils of the Pharisees against His disciples. Passing through the corn fields on the Sabbath day His disciples plucked and ate the corn to satisfy their hunger. At this these strict ritualists, these "whited sepulchers," were aggrieved. They made complaint to Jesus, saying, "Behold, why do they on the Sabbath day that which is not lawful?" He defends them by announcing the principle that the Sabbath was a means and not an end; and that it was ordained of God for the good of man, and hence, for His own glory. When, therefore, the welfare of man or beast creates an emergency, the Sabbath law must not stop the outflow of the law of love to relieve such necessity.

In his support He pleads the case of the priests in the Temple who profaned the Sabbath and were blameless (Mark 2; 25-26). And of the custom and duty of every man to lead his ox or his ass to water; and if a sheep fell into a pit on the Sabbath, to straightway lift it out. This was His effective answer to the

Pharisees who set upon him for healing on the Sabbath the man with the withered hand (Matt. 12; 10-14,) and the woman with the spirit of infirmity (Luke 13; 11-17).

In all this he teaches both by precept and example that man is the crown of God's works. He is the fruit and flower of which all below him is but the soil and prophecy. They are for him; he is for God and his brothers. Created last and made in the image of his Creator, he has dominion over all things, and returns glory to God in the highest.

"The Sabbath was made for man, and not man for the Sabbath". Here is the secure defense of Lord's day sanctity on the one hand; and the Charter of Christian liberty on the other. This truth guards our blessed rest day from enemies without who would secularize it; and from the more dangerous enemies within, who would crush out its life and joy with minute and burdensome restrictions.

A just appreciation of the value and sanctity of the Lord's day, and a proper observance of it, are matters of vital concern to the whole people. Its relation are world wide. It is the core and citadel of civilization. Just now it is manifestly one of the decisive battle-grounds between the friends and enemies of Evangelical Christianity. Patriots must bravely defend this bulwark of our liberties; and Christians must jealously guard this citadel of our faith. If it be taken, our

country and our Christianity will both be imminent danger.

Let us now look at some evident truths involved in this declaration of Jesus, "The Sabbath was made for man, and not man for the Sabbath".

*1 The Sabbath is a Divine Institution.*

God ordained it for man. It impressively reminded the people of God's rest from Creation (Gen. 2; 2-3,) and the Hebrews of their rest from the exciting toils and heavy burdens of their bondage in Egypt (Deut. 5; 15). Its weekly return would bring devout gratitude and glad release from toil to those who, for so many long, weary years, had known no rest, and enjoyed little opportunity for religious exercise. The law of the Sabbath, therefore exactly suited the needs of the Israelites; and God's voice from Sinai's mount, "Remember the Sabbath day to keep it holy" (Ex. 20; 8,) found instant echoes and cheerful welcome in the hearts of all the people.

The Sabbath law here so emphatically announced may have existed from creation. To many this appears probable from the fact that the division of time into weeks, is found among all ancient nations. The Egyptians, Carthaginians, Greeks, Romans, and Asiatic nations furnish distinct traces of it. Nature could not have suggested it to man. There is nothing in heaven above or in the earth beneath to indicate such a cycle.

On the other hand, if the Sabbath law was in force from creation, it is passing strange we should find but one intimation of it in the history of 2, 500 years. For, after Gen. 2:3, sacred history maintains an unbroken silence on the whole Sabbath question till we come to the miracle of the falling manna in Ex. 16: 22-26. When the visible world was brought into existence, "God blessed the seventh day, and sanctified it." (Gen. 2:3). As a distinguished writer has beautifully said, "Thus man's first day of existence was the Sabbath. It was God's earliest gift to him, and it is now the only relic that has survived the fall. It is a branch cut from the tree of life to remind us that such a tree once grew on earth and to carry our thoughts up to that better paradise to which it has been transplanted, and where it grows now, on the margin of the crystal river which the Patmos seer beheld, "proceeding out of the throne of God and of the Lamb."

*2 The Sabbath and the Lord's Day are quite distinct both as to reason and manner of observance.*

Consider these facts in proof:--

1 The Sabbath law set apart the seventh day, *and that only* (Ex. 20:8-11).

2 The Sabbath law was given to Israel alone (Deut. 5:1-3).

3 It reminded them of God's rest at creation, and of their deliverance from bondage

in Egypt (Deut. 5:15).

4 It was a sign of the covenant between God and Israel (Ex. 31:12-17; Ezek. 20:20).

5 It belonged to the covenant or commandments which was done away in Christ (Heb. 8: 6-13; II Cor. 3: 7; 11; Col. 2: 14-17).

In these positions I stand supported not only by God's word, but also by many of the weightiest and most honorable names in the church of this and other times. If it be contended that the Sabbath indicated God's purpose to reserve one day out of seven for His special glory and worship, I am not disposed to object. But Holy Scripture quite clearly, to my mind, teaches, that the Sabbath law was for the Jews alone, and that the Lord's day is for all mankind; and derives its authority, not from the law of Moses, but from the open grave of Jesus, and the example of his apostles in keeping the first day as a memorial of the Lord's resurrection.

Not long ago the Rev. Dr. Snyder of St. Louis, writing in the *Globe Democrat*, made use of the following strong language on this point:—

“The Sabbath day of the old biblical dispensation is the seventh day of the week. Any Israelite would have been amazed to hear the suggestion that any man could observe the Sabbath upon any other day. There is not a word or hint in the Bible that the miracle of the falling manna testified to the

specific twenty-four hours between sunset on Friday till sunset on Saturday. To attempt to transfer all the sanctions of the Sabbath from the seventh day of the week to the first day is a monstrous perversion of the Scriptures. All of the early Protestant reformers knew this. Luther condemned the Sabbatarians as strongly as Robert Ingersoll could possibly do. He said that the Jewish Sabbath was absolutely abolished. It was the shadow of things to come. In this, of course, he was but following Paul. The observance of the first day of the week was based upon other grounds entirely. The connection between the Christian day of worship and the Jewish day of rest can not be established in the New Testament. It is futile and foolish to make any such claim. No man can logically go back to the fourth commandment for the basis of any claim made for what is, inaccurately, called the "Christian Sabbath." There never was any Christian Sabbath. Our weekly anniversary commemorates the resurrection of Christ, and nothing else. The historical evidence for this is overwhelming and conclusive, and there never has been any serious attempts to refute it. The present orthodox idea of the Sabbath dates back to the end of the sixteenth century, when the Protestant Church sought biblical authority for all it did."

Prof. George P. Fisher, of Yale Divinity

School, lends the weight of his name and scholarship to the same position:

In his *History of the Christian Church*, page 448, he says:—"Respecting the observance of the Lord's day, the Reformers, including Knox, Luther and Calvin, refused to identify the New Testament institution with the Old Testament Sabbath, or to found the observance of Sunday on the Statute in the decalogue." This was also the view, he says, of Milton and John Bunyan, as of most of the learned Angleican divines.

I count myself happy to be able to add the testimony of Wm. E. Gladstone to the same effect: In McClure's Magazine for March '95, he says:—"The obligatory force of the Fourth Commandment as touching on the seventh day is destroyed by the declaration of Paul (Col. 2: 16) that we are liable to be judged or coerced by none in respect of Sabbath days. This command was addressed, as is obvious, especially to Jews who had become Christians, so that it applies with an even enhanced force to us who have never been under the obligations of the Mosaic law,"

This was certainly Paul's understanding of the matter. He says in Rom. 6:14, "We are not under the law, but under grace." Again in Col. 2:14, he declares that "Christ took the law out of the way, nailing it to his cross." He affirms that "the law was our schoolmaster to lead us to Christ, and that

since Christ is come we are no longer under a school master." Gal. 3:24-25. In Rom. 7:4, he says, "we are become dead to the law by the body of Christ, that we might be married to another, even to him who is raised from the dead."

When on the mount of Transfiguration God's voice out of the cloud declared "This is my beloved Son, hear ye him," (Matt. 17:6,) he certainly meant that Moses and Elijah, the giver and restorer of the law, here surrendered their authority and teaching functions to Christ, the heaven-sent teacher, and only rightful authority in the Christian dispensation. "All authority, he says," is given unto me in heaven and in earth." On the cross he affirms the same thing when he says, "It is finished." Here and now the law is fulfilled as stated in Matt. 5:17-18, "I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass *from* the law, *till all be fulfilled.*" But the death of Christ was its fulfillment. "For Christ took the law out of the way, nailing it to his cross. Christ is the *end of the law* for righteousness to them that believe." The law has accomplished its work. It has added *till the seed should come*, which is Christ. Gal. 3:19,16.

The seed has come. Christ has suffered. The time has come to established a better covenant on better promises. (Heb. 8:6). The

*new covenant*, ratified, not in the blood of bulls and of goats, but in the precious blood of Christ, comes now to take the place of the old which decayeth, and waxeth old, and is ready to vanish away. (Heb. 8:13).

The cross of Christ is the point of separation between the old and new covenants. This clearly grasped rescues the Sabbath question from the confusion into which it has been plunged by a *mixing of the covenants*, and at the same time, gives to Christians a secure Scriptural position against which seventh-day-ism, and a hard and cold formatism dashes itself in vain. Hence, we maintain (1) that the Lord's day is binding on the Christian Church now, by virtue of nothing contained in the law of Moses, but by reason of the example of Christ's apostles, who from the beginning celebrated the day of our Lord's resurrection, by meeting on that day for worship and to break bread. (1 Cor. 16:2. Acts 20:7). (2) That the day fittingly commemorates, not a national deliverance of the Jews; but a personal deliverance of all mankind from the bondage of Satan, sin and death. Another chain of events designates this day as a day of joy and thanksgiving. For on the first day of the week, God sent the Holy Spirit to baptize with power the waiting disciples at Pentecost, and on this day the Church of Christ was born in Jerusalem.

“With the resurrection began for the

Savior Himself a rest from all that was painful in the process of redemption, as on the seventh day there had begun a rest from the constructive labors that had brought the visible world into existence and maturity. The seventh day was the festival of the old life, accompanied with an exemption from its divinely appointed burdens. The first day was the festival of the new life, and was crowned with its constant and joyous exercise." The Sabbath to the Jew was a day hedged in by the severest restrictions. The Lord's day to a Christian is a blessed day of joy and gratitude for victory in Christ over sin and the grave. It is, too, a day all full of hallowed memories of an angel-filled tomb and a heaven-sent Spirit, the one bringing hope, and the other courage, to the dispirited and scattered band of Jesus' disciples.

In view of these facts, and for the sake of uniformity among Christians in calling Bible things by Bible names, would it not be better to "Speak as the oracles of God," and call our holy rest day the Lord's day, after the pattern given us by John, the Beloved, in Rev. 1:10? The first day of the week is never spoken of in Scripture as the Sabbath. This is admitted on all hands. Do we not honor God's word and acknowledge Christ in the use of the Scriptural designation—"The Lord's Day?" Sound speech is much to be desired at this point.

Dr. Meredith, of Boston, once told his mammoth teachers' class that the common habit of designating the Lord's day the Sabbath was very unfortunate. "Why not quit it then?" some one called out in the audience. The doctor's reply was that he never expected now to see the error corrected. But if every Christian who is convinced of the difference between the two days, would always call them by their Bible names, the reform would soon become general.

3. *Man Needs the Lord's Day.*

His physical, social, and religious nature demands it. "All experience shows that a Sabbathless community is a godless, immoral, and generally a thriftless community. Hence he is an enemy of society and of religion who would break down the restraints of such a weekly rest in the community." Mr. Gladstone says: "Sunday is a necessity for the retention of man's mind and of a man's frame in a condition to discharge his duties." He who breaks the Lord's day "hateth his own flesh," and robs his own body. "He dips up the wine of his own life and throws it away."

In these facts, admitted on all hands, lie the only just ground for Sunday legislation. Of course, the State has no right to try to make men religious by law. But Sunday laws grow out of the fact that a cessation of toil and a day of quiet mightily promotes the interests and protects the rights of citizens.

Joseph Cook says: "Give America, from sea to sea, the Parisian Sunday, and in two hundred years all our great cities will be politically under the heels of the featherheads, the roughs, the sneaks, and the money-gripes," Hallam says: "A holiday Sabbath is the ally of despotism."

*Organic and inorganic matter proclaims and demands Sunday rest..* Animals, engines and iron machines, as well as men, require a weekly rest day. "Some forty years ago a company of neighbors in Indiana decided to move together to Oregon. A long line of covered wagons joined in the procession. The Lordsday came. The leader, Dr. Chandler, was firm that they should carefully rest every Sunday during all the three month's journey. Others insisted that they could not afford the time; they must travel seven days each week. The company was nearly equally divided; a part drove on without any regard for the Lordsday; the others rested their teams in absolute quiet every seventh day. The result gives to the world a very interesting item of history. The Lordsday observers reached Oregon several days in advance with teams far fresher than the party who had no time for Sunday rest."

That man and animals will do more work, do it better, have better health and live longer by laboring six days and resting the seventh, than by working seven days each

week, has been conclusively demonstrated by extensive and careful observations and experiments. Notable among these was the experiment of the managers of the 3rd Avenue railroad in New York, with the result that each gang of horses was given one-seventh of the time for rest.

Many and conclusive are the testimonies that engines last many times longer when allowed to thoroughly cool every seven days. The chief engineer of the Northern Railway, of England, was directed by the company, to make a thorough investigation of the cause of their continual losses from the breaking of car axles. Having done so he reported that the only method of preventing the destruction of iron was by allowing it to cool off, thoroughly every seven days, in short to allow the car-axle a weekly rest day.

In all literature there is hardly a more pathetic appeal for a day of rest, than that made in the famous plea of 450 engineers on the Vanderbilt lines. They declared that their un-ending toil was breaking them down in body and in mind; that they were deprived of the church, family and social privileges which others enjoyed; that their children were being demoralized by their Sunday work; that they could do as much work in six days as they could in seven; that their lack of rest unfitted them for the alertness of mind and promptness of action which their terrible

responsibility for human lives demanded; and that they were willing, if need be, to do ten days' work in six days, if only they might have their Sunday. But Greed was unmoved by this piteous cry of humanity; and their request was refused. Sir Robert Peel said, "I never knew a man to escape failure in either body or mind, who worked seven days in the week."

What touching pathos in the child's request of its mother, "Let us pray God, mamma, to make an *eighth day*, so papa can have a day to be at home with us." Said a railway engineer, "For seven years I have not had one Sabbath at home with my family."

2. *Man's moral and religious nature demands the Lord's day.* A corruption of morals quickly follows a profanation of this day. "Sunday, the tallest white angel now on earth," has both hands full of gifts for men. If we allow the black angels of Greed, or Pleasure, or Atheism to usurp her throne, the sweet ministers of mercy and religion will soon be banished. The Lord's day is the Ark of the Covenant for the safe keeping of the jewels of liberty and Christianity. This pearl of great price must be jealously guarded by a loyal church. Emerson beautifully says: "Christianity has given us the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and

everywhere suggests, even to the vile, the dignity of spiritual being."

"O holy, holy rest

Toil folds its hands, its six days' work is done,  
And heaven and earth, embracing, blend in one."

Voltaire is reputed to have said: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

Just here is the vital point. Sunday must be kept as a *sacred day*, if we are to keep it as a day of rest for all. Worship is the last and best use of the Lord's day, the crown and glory of our rest and recreation. No better rest than that which comes when the heart rests on God, no diviner recreation than that new creation which comes by the Spirit's work in our souls. To all this the Lord's day is the noblest agency. On this blessed day the soiled clothes and sordid cares belonging to the world should be laid aside; and with clean person, restored vigor, sweet social communion, and glad release from toil, should earth's millions, with joy, draw water out of the wells of salvation.

Here has the church a blessed opportunity, a tremendous responsibility. Clothed in the white robes of righteousness, Gospel-shod and panoplied by Heaven, she must point the way to Lord's day use and keeping, and ever walk therein herself. Judgment must begin at the house of God. Rightly revered and

religiously observed by Christians, the world will have an object lesson, both of its beauty and its benefits, which it cannot easily overlook or disregard. The Lord's day is pre-eminently the Christians' day. It is in our keeping. If we do not care for our own, fools are we to blame others. It is manifest that we Christians must make the most of the Lord's day in our hearts, our homes, and our churches, if we intend to conserve it for our society, our cities, and our state.

In 1880, the legislature of Massachusetts was memorialized by a committee from a religious convention held in Boston. The legislature replied: "The trouble is with you of the ministry and the churches. So long as you buy Sunday papers, and use Sunday trains, bakeries, markets and barber-shops, little can be done for Sunday observance." It is to be hoped the well-merited rebuke was heeded, and that the physician proceed to heal himself. Hon. Carroll D. Wright, in his report of the Massachusetts Bureau of Statistics of Labor for 1885 on Sunday labor, aimed these arrows of truth at the breast of the church members:

"The inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going-people; and that it was, also, for their convenience in going to special churches to which they had become attached. It was not called for, however, by any neces-

sity in enabling them to attend upon the worship of God. Briefly stated, *church-going people for church-going purposes* are the prime cause of the running of horse cars on Sunday in this Commonwealth."

They may have deluded their souls with the plausible argument that the object was so religious, God would excuse the means used. I once heard of a small boy who was reproved by the preacher for flying his kite on Sunday. He defended his apparently wicked conduct by saying, "Why, parson, this kite is all right. It is made out of copies of the *Christian Advocate*, and the tail is made out of tracts.

Chief among the forces arrayed against the proper use of the Lord's day is the saloon. Being the enemy of all law and decency, of course the Saloon opposes Sunday closing. In view of this fact, and the further fact that church members by their votes license the saloon to destroy manhood and beggar society for six days in the week, someone has proposed the following substitute for the Fourth Commandment:

"Remember the Sabbath day to keep it desecrated. Six days shall thou have open saloons, and do all that thou canst to steal men's money, destroy men's bodies and damn men's souls. But the seventh day is the one above all the rest in which thou shalt commit the most frightful deeds. On it thou shalt appropriate the week's wages of the laboring

man, prevent him and his family from going to any place of divine worship, transform the place called home into a hell, and the father of the family into a demon.

“For during six days the Republican and Democratic parties, *by the votes of church members*, have licensed thee to curse heaven and earth, and all that in them is; but behold the time is too short in which to do it. Wherefore, thou shalt violate the law of God and man, and make up in thy work of damnation on the Sabbath day all that thou couldst not accomplish in the other six days of the week.”

2. The Sunday newspaper is another menace to our blessed rest day. They vomit their filth into the homes and minds of their readers on the Lord's day, unfitting their readers for our religious worship, and Christian culture. Tens of thousands of men are employed in their production, and other thousands of boys are taught to disregard the Lord's day by their sale. Christians should refuse to buy or read a Sunday paper.

Christians could the more readily refrain from riding on Sunday trains if they would have in mind the fact that more than 250,000 men in the United States are deprived of their rest day by the running of these trains.

The Government orders Post Masters to open on Sunday only where public sentiment in the community requires it. This being so, should not Christians refuse to get their

mail on the Lord's day, and so help to give the 150,000 men employed in the mail service their day of rest? The barbers, bankers, butchers, livery men, and dairymen, may have a Sunday rest, if Christians refrain from patronizing them on the Lord's day.

The responsibility rests with us, therefore. Not by legislation so much, as by our own earnest and holy observance of the Lord's day are we to stem the tide of Sunday desecration. "Actions speak louder than words," and will win the battle. Let us make the day the happiest day of all the week in our homes. Let the children be brought up in an atmosphere of reverence for the Lord's day. Let us prize it for its opportunity of family fellowship, of Bible teaching, of intellectual and spiritual stimulus in the house of God. Let us take our children by the hand and lead them to public worship twice on Sunday. Let us cheerfully avoid Sunday traveling or driving for amusement. Let us crown the day with sweet home ministries, and works of charity and mercy, and our children will rise up and call us blessed; and the safeguards of virtue and religion will hold them true to God and humanity.

This blessed day is the soul's breathing space. It offers to all the pure air of holy thoughts, of religious worship, of Christly service. To poison the day with willing secular pursuits is to smother the life of religion in

the soul. Nine-tenths of our Christian nurture depends on the privileges of the Lord's day. The soul withers without it. It would choke to death if compelled to live in the heavy atmosphere of weary toil, and selfish aims, and worldly thoughts for all the time. But the Lord's day calls a pause to this mad rush. It opens our windows heavenward and lets in the light of God. It brings man up from the low plains of time to the lofty promontories of God. His bark, tempest-tossed and storm-driven for six days, has sailed into a peaceful harbor, and rests now, with sails all furled, on the quiet bosom of the river of life. Rob the world of the Lord's day, and it is like blotting out the stars of hope, and extinguishing the Son of Righteousness in the moral heavens.

'The Sundays of man's life,  
Threaded together on Time's string,  
Make bracelets to adorn the wife  
Of the eternal, glorious King.  
On Sunday heaven's gates stand ope;  
Blessings are plentiful and rife,  
More plentiful than hope.'

We have here no continuing city. We seek one to come. We are citizens of two worlds. More souls there are in the city of God than here on the lonely shore that we call the earth. From many a stony pillow on our hard, earth journey, these heavenly watchers erect a golden ladder, and minister to us while below. They wait our coming in the unseen

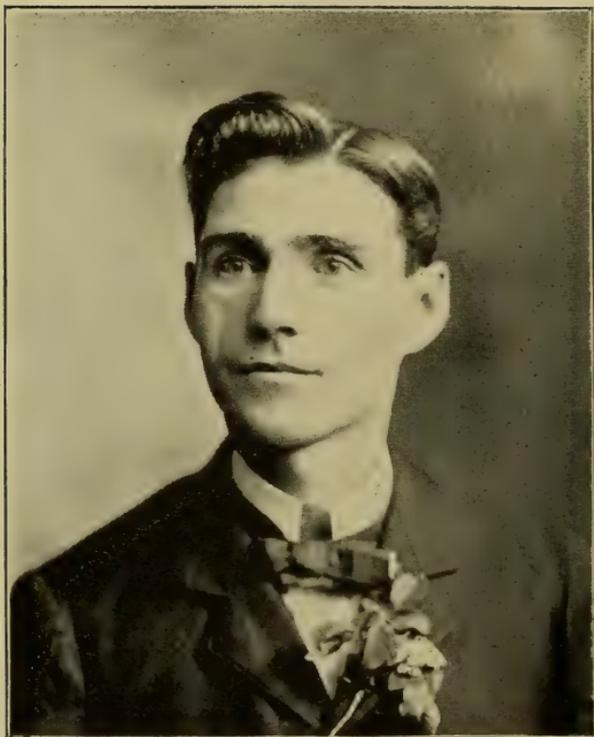
world. What music of earth is most charming to their ears? Is it the voice of rural labor, the ploughboy's whistle, and the milkmaid's song? Is it the sound of pick-ax in the mine the whir of wheel in the factory, the hum of industry in the marts of trade, the clink of dollars in the vaults of wealth?

I doubt not that those of whom death has bereaved us look backward to earth and are gladdest when they see us assembled in the church of God, feasting on the food of His word, and sending up the holy incense of prayer and praise to the Father above. To our loved ones gone before, I think earth's sweetest song must be.

“Welcome delightful morn,  
Sweet day of sacred rest.  
We hail thy kind return,  
Lord, make these moments blest.  
From the low train of mortal toys,  
We soar to reach immortal joys.”







F. H. LEMON.

## F. H. LEMON

This earnest, energetic and successful preacher of the gospel is of Scotch parents. His mother was born off the coast of Newfoundland enroute to Philadelphia and was named by the captain after his vessel, Adellaide Montezuma Kater. His father was a descendant of an influential Scotch family of Glasgow, Scotland. In early life he was a United States regular and served the government in the Florida war and holds an honorable discharge for five years' service. He was also a member of a merchants company that doubled Cape Horn in 1849 for the gold fields of California where he remained three years, returning to Philadelphia with a goodly treasure. Early in the Fifties he moved to the state of Wisconsin and engaged in farming. On a farm one mile and a half west of Evansville, Rock county, on Christmas evening the subject of our sketch, Frank Hey Lemon, was born.

He has four sisters and five brothers living and one baby sister sleeps. Two of his brothers, H. A. and J. C., are ministers of the gospel. When a child, his father moved to Union county, Iowa, with the large family, where they grew up.

Bro. Lemon is light complexioned. He weighs 150 pounds and is five feet ten and one-half inches high. His appearance in the pulpit is both commanding and impressive. He is at perfect ease before an audience. With his tall, slender and perfect form, his eloquent words and graceful jesture, his earnest look, his significant nod, his musical and penetrating voice, he has absolute control over a popular audience. His father and mother were devoted members of the Methodist Episcopal church. At fourteen years of age, Frank

was moved by the preaching of the gospel but did not yield for several months. During this time he read and reread the New Testament scriptures and often went because he was not a Christian. At last, in the beautiful month of May, at the Union City (Kent) Church of Christ he was baptized into Christ in the Platte River by the faithful hands of A. J. Garrison. In a private letter he says, "That was the happiest day of my life. My soul was free. The air was sweet and pure. Everybody was good. I had no enemies. The gospel promises were so dear." He entered Drake University. He had \$100 in cash and he was thrown entirely upon his own resources.

In the summer of 1889 there came a call from the C. W. B. M. of Ontario, Canada, to Dean D. R. Dungan for a man to go into "the great northwest territory of Manitoba" and he recommended F. Hey Lemon. He accepted the work. He organized a church, built a house of worship and dedicated it in a single year. He came back to Iowa to his old home at Kent and employed with them for one year. Over thirty were added during the year. He then took the work at Carson and Oakland.

He was married to Miss Odessa Walters, December 21, 1892, at Exira, Iowa, Pres. Barton O. Aylesworth officiating. She was the daughter of Elder J. A. Walters, one of our devoted ministers. The marriage of Frank and Odessa was indeed a happy one. Dessa was a devoted Christian girl and a sweetsinger. But, alas, "the last enemy" was closely pursuing her and after a long illness of untold suffering, she departed this life November 12, 1896, to live with God. Bro. Lemon says, "She was the joy of my life and her spirit of beauty and song will never go out." He attended her day and night, went with her down to Jordan's brink and the angels caught her away from his embrace of glory. He removed to Altoona in December, 1893, and remained with the church four years. At

Rising Sun the brick church was rebuilt at an expense of \$1,500. He then accepted a call to Lake City, Iowa, where he now resides. He began his work there with a meeting with one hundred and three additions. They now have a \$12,000 church out of debt. He graduated from Drake University in the year '91. He was Corresponding Secretary of the Southwest District for two years and has filled other places of honor. He has helped build and dedicate six churches. Has conducted revival meetings in which he added to the saved over eight hundred souls.

He is a sermonizer. Never takes a manuscript into the pulpit. Studies his sermons until his soul is filled with his theme and when he takes his place to preach it seems that every fibre of his being is bro't into play.

He studies out new methods. He has a happy faculty peculiar to himself in precluding his Sunday evening services by quoting from our papers, giving number of converts the past week, churches dedicated, conventions held, the number of colleges we have, their attendance et cetera.

In a protracted meeting he makes these and similar announcements every night. The writer heard him in this prelude for twenty-eight consecutive nights, and the interest grew in my own heart from start to finish. A man said to me, "I would rather hear Lemon make those announcements than to hear some men preach," (and I was doing the preaching too). His greatest power in my judgment is in his wonderful memory. It seems he has the entire New Testament committed. He is thoroughly abreast with the times, is acquainted with every advance movement.

LEE B. MYERS,

## CONVERSION.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven—Jesus. Matt. 18:3.

I am glad to meet you to-night friends. As you are aware, my subject is assigned to me. I will preach the best I can considering the large and strange audience. I am pleased however to recognize many of my children in the Gospel, and many brethren whom I have learned to love in days gone by. There may have been disappointments to me in my ministry, but I am glad God has been good to me in giving me much people to whom I may preach. To all these preachers I should say, I am not talking especially to them. Many of them know more than I do. I will try and be myself, and you be yourselves; and may we all be true to God as we come to study his Word.

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them.” Matt. 13:15. Read also, Mk. 4:12; Lu. 22:32; John 12:40 (these four quotations are from Isa. 6:9-10); Acts 3-19; 28:27; Jas. 5:20.

Now we have including the text, the nine passages in the Bible, where this word "be converted" appears; and I want you to kindly read them when you get home and see if this is right. Your mind has been disturbed upon this question and you have wondered if indeed you "were converted," or if you could tell just when and where you "were converted." All this sad state of affairs comes from neglect of Bible Study. And now in this series of meetings I am going to be simple and God helping me I will make it plain—help you to understand it. Some other time I will study rhetoric, and quote poetry with you, but souls are at stake now; and God's word is the only guide that can lead us out of this mist and shadow into the sunlight of eternal truth, where the stain shall be bleached from our souls, and where we shall find rest in believing.

We have two words here to which I call your special attention: They are the words "be converted." I have brought to the pulpit tonight the revised version of 1881, by seventy learned divines of America and Europe. Many translations are corrected in it. And here I note, that in eight of the nine cases, the words "be converted" are translated "turn" or "turn again;" James 5:20 being the only exception.

Now let us read Matt. 13:15 in the old and in the new; in one text the man is "turned"

(be converted) in the other he "turns." The first is passive the second is active. Which would you rather do, be struck? or strike a man? Allright; that is the difference in these renderings. The Greek New Testament is on my table; the word translated is *strepcho*, and is active. The new version is right, the old one is wrong. I don't feel very warm toward King James because of this hurtful thing; and I don't feel very much warmer toward the preachers living in the sunlight of intelligence of the last decade of the nineteenth century who mystify the people upon this subject. Isa. 6:9-10: reads "convert" or "turn;" active, not "be converted." The Savior quotes this prophecy correctly—the Savior's words must stand. You ask me how this is, I answer that there is an old and false doctrine read into the scriptures.

The doctrine is this; that we are born totally depraved; or "hereditary, total, depravity." This doctrine being true—that a man is absolutely dead in sin it follows that dead things cannot act till acted upon; Hence, the teaching that no man can come to God until God first works a miracle and quickens, or makes alive the dead man by His Spirit. So you have it—"be converted"—indicating that God is going to come and convert him.

You ask if anyone believes this doctrine now, I reply, yes! I quote from one of the popular creeds of our day revised to 1897: "Of

depravity: We believe that man is fallen from original righteousness, and, apart from the grace of our Lord Jesus Christ, is notentirely destitute of holiness, but is inclined to evil and only evil and that continually." Can you state it any stronger than that? I could quote it from the rest of them if time would permit. I give you one more instance:

"Rev." A. Stands with me on the bank of the Sackatuman River, in the Queen's domain, in the early ides of May. Many dead fish are floating down the river, white side up, and he says, "a sinner is just as dead and powerless to act toward God as those fish," pointing to the river.

"I have some serious objections to this distorted doctrine. You mean by Hereditary at birth do you?"

"Rev." A. "Yes."

"And by total or entirely you mean all or the whole, or the balance do you?"

"Rev." A. "Yes."

"And Depravity means devilish does it?"

"Rev." A. "No."

"Well it means bad, corrupt, vitiate does it?"

"Rev." A. "Yes"

"Rev." A; I want you to go with me to this house, up the street, where the little babe is, and take it from its mother's arms; and say to it in my presence. 'At birth, Baby, you are totally, entirely, corrupt or bad. Now the

very Devil himself could not be worse than all bad; and so you virtually say to this child, 'You little Devil; there is not a solitary good thing in you; you are totally depraved; You are as black as ink.' That mother would snatch that child from your arms and press it to her bosom; and, kissing away its fright, she would declare it as pure as the downy snowflakes that fall in this northern climate; as pure as the dew-drops sparkling upon the grass in the month of May; as pure as the white rose that unfolds its delicate petals to welcome the first rays of the morning sun. The little delicate one, with its racing pulse and soft skin, is the embodiment of innocence. Of such is the kingdom of Heaven."

No, I don't believe the doctrine; and if you don't believe it why don't you renounce the creed that teaches it? A closer study of the Bible will reveal to you that while man has bad in him he also has good in him. What man is there in your community that has not some good in him? Who has not a tender cord that cannot be touched? To this implanted good, through the gospel of the Son, God appeals. Jesus talks to men in all conditions of life as though they were capable of turning from their sinful ways unto life. In Matt. 11:28 you read: "Come unto me all ye that labor and are heavy laden and I will give you rest." How would it sound to address that language to persons as dead and powerless as

the fish in the Saskatuwan river that Jack Frost had held in iron grasp for the last five years. The text—Matt. 13:15—implies that they could hear, could see, could understand and turn. The commission of the resurrected Lord (Mark 16:15, 16) teaches us that God was to send the preacher and that men were to hear and believe. In the superb sermon on the mount (Matt. 7:24) Jesus pronounces a destiny upon those who refuse. Men can believe (John. 8:24). Men in the days of the apostles did not know they were powerless to act toward God; hence, there is no prayer like this recorded in the Bible:—"O Lord, send now the Holy Ghost and command it to do its office work and quicken these dead souls." On the other hand, we do read the prayer of the stricken soul. On the day of Pentecost, at the setting up of the Church of Christ, Peter (who had the keys of the kingdom) speaks by the Holy Spirit and believing men cry out (Acts 2:37, 38) "Men and brethren what shall we do?" . And Peter said unto them, "Repent ye and be baptized in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Ghost." When you ask what to do you expect to do something.—"And he (Peter) shall tell thee what thou oughtest to do" (Acts 10:6).

"Bro. Lemon, now tell us what is included in conversion?"

It includes all that stands between the

alien sinner and a complete acceptance with God. I don't like to see any "milk and water" conversions. The entire life must be adjusted and brought unto harmony. 2 Cor. 5:17. Jesus the mightiest of all reformers ignores the traditions and false teachings; and, as the thunderbolt rends the skies, he tramples them beneath his feet; and, as the lightning, he commands the dross to be burned. Hear his bold reply to the Jewish ruler (John 3:3): "Ye must be born again." Read also Luke 9:23. We must come unto the "marvelous light of the Son of God."

"Does conversion include faith?" Yes. "Believe on the Lord Jesus and thou shalt be saved \* \* \* \* "Acts 16:31; John 8:24.

"Does conversion include repentance?" Yes. "Repent ye, therefore, and turn again that your sins may be blotted out." Acts 3:19; Acts 17:30.

"Does conversion include confession of faith?" Yes. "Everyone, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven" Matt. 10:32; Rom. 10:10.

"Does conversion include baptism?" Yes — "He that believeth and is baptized shall be saved \* \* Mark 16:16; \* \* John 3:5. "For as many of you as were baptized into Christ, did put on Christ. Gal. 3:27.

My brother do not these steps take us into Christ, and hence—conversion? Do not

they comprehend the whole of man? The reason they are so perfect in their arrangement is because God is their author. They are beautiful; they are logical; they are complete.

Faith to melt, soften and purify the heart (Acts 9:15)—“cleansing their hearts by faith.” I do not want a religion that is not a heartfelt religion, because it is not God’s kind. Faith or belief must break up the heart’s affections as well as occupy the mind Rom 10:10; Matt. 5:8. Repentance to change the will and to turn us from the obduracy that has held us spellbound against God and all that was good and holy.

Confession. The tongue that may have spoken evil of the highest dignitaries of heaven’s courts is now to pronounce in humility, and yet with exceeding joy, the name of Christ. Ministering angels bear the news to the interceding Savior while heaven’s borders are made to ring with exultant joy. Baptism to change the state—“into Christ.” “But thanks be to God that whereas ye were servants of sin, ye become obedient from the heart to that form of teaching whereunto ye were delivered” (Rom. 6:17). This one great act of loving obedience is a living and beautiful testimony to all the world that we believe that he bore our sins, and that the stain is washed from our souls by the crimson blood that flowed from his side in death.

Some years since in the town of O—a lady of culture came to our meetings. She was not used to frequenting the public assembly because she was lame. She heard the story of Christ's love and it was sweet to her. Her heart was opened, and she came to confess her Saviour. Next night, when she came to be baptized, she came forward with her crutch and an awful silence reigned over the packed audience. As the brethren came to take her crutches and let her down into the water, I said to her, "I will hold you and not let you fall." Then with perfect faith and trust she "was buried with Him through baptism into death." I raised her from the water, her face seemed beaming with unspeakable joy as she gazed toward Heaven. That audience melted to tears and we wept together for joy. That was one of the most beautiful faces I ever beheld. The years may cause my strength to fail, and my head may be whitened with age; but time can never cause me to forget the emotions of my heart in that moment, and the impressions upon my mind will never be effaced. The Lord's symbolic ordinance is more beautiful to me now and has a richer and deeper import. Heb. 5:8-9.

This noble woman came out of seclusion into fellowship. Depressed spirits changed into "there is gladness in my soul." I shall meet Sister —— in heaven.

"What are the powers that convert?"

The Savior tells you in his commission to his chosen apostles: "Go preach the gospel" (Mark 16:15, 16). He wanted them to preach the gospel in order that a sin-cursed and hopeless nation might convert and be saved. That the world might see through it the smiles of a loving Savior's face and be drawn to him. John 6:44, 45; Rom. 1:16; Heb. 4:12.

This word is the sword of the Spirit. This sword would conquer Spain or you (Eph. 6:17). The brave, yet tender-hearted prophet understood its power: "Is not my word like a fire? saith the Lord; and like a hammer, breaketh the rock in pieces?" (Jer. 23:29). "Already ye are clean because of the word which I have spoken unto you" (John 15:3). "The words I have spoken unto you are spirit and are life" (John 6:63). Hear David as he brushes the blanched locks from his noble brow: "My heart standeth in awe at thy word."

And in conclusion let me say, would you reach heaven? Let us return to primitive obedience. Christ is the way; let us enter by him and follow the guide-boards erected by his chosen heralds; then there can be no question as to our finally reaching that haven of perpetual bliss; where, rocking gently at anchor on the golden sea of God's eternal love, we shall be beyond the reach of the storm and tempests of sorrow and grief; and in the blest light of his glorious presence we shall rejoice

forever and ever. Our loved ones will be there. If our parting was sad, oh how glad will be our meeting. On Wednesday, December 29, 1897, I went to the Altoona cemetery to say good-bye again at the grave of my darling Odessa. The trackless snow, pure and white, had drifted deep over the mound. There I knelt in the deep snow and thanked God that he had given me the companionship of so noble a woman for a short time. My heart was sad, my home was broken and there as my face was bathed in tears, I promised God that I would try and be good and pure and would meet her in the heavenlyland. I seemed to hear her sweet, familiar voice singing,

Oh, the joy that there awaits me,  
When I reach the golden shore,  
When I grasp the hands of loved ones,  
To part with them no more.

My dear sinner, it is Christ that tells of that land. Why not come to Him to night? Heaven and earth intercede and your heart is moved. Do not put Him off longer.

Go wing you flight from star to star,  
From world to shining world afar  
As the universe spreads her flaming walls;  
Count all the pleasures and all the spheres  
And multiply each by a thousand years,  
One moment in heaven is worth them all.

How many are coming to Christ tonight?  
Shall we stand and sing?





A. E. CORY AND WIFE.

## A. E. CORY.

The subject of this sketch Abram E. Cory was born at Osceola, Iowa, August 13, 1873. He is the son of the beloved man of God, N. E. Cory and Margaret. He is remembered as an enthusiastic, ambitious growing boy in Mt Pleasant, Iowa; Mommouth, and Virginia, Illinois; Marysville, Missouri; and Ottumwa, Iowa: These being the places of his father's ministry while Abram was growing to manhood.

While at Ottumwa, at the age of seventeen he was called to the worthy position of city editor of the *Ottumwa Democrat*, which position he held until he resigned that he might attend school at Drake University. After spending one year at Drake he went to Eureka College. Here he graduated in the classical course in June, 1894. Until a few months before his graduation his ambition was journalism, but at this time the grandeur of the gospel of Christ so wonderfully impressed him that he determined to give his life in telling the wonderful message to others. True to his nature, having decided what to do, he was soon at it.

In October, 1894, after spending a few months on the Pacific Coast, he began his ministry at Tingley, Ia. While here the membership was greatly increased and a new \$6,000 building was dedicated to the Lord. He also served as Secretary of the Southwest District until his resignation from both positions to accept the work at Boone, Iowa, his present pastorate. The writer spent three months with the Boone church during Bro. Cory's pastorate there and must say that it is seldom indeed to see a pastor and church so unselfishly devoted to each other. Only able and ambitious

management under the blessing of God could work such changes as have been in the work at Boone. During the four years of his ministry, over five hundred have been added to the churches under his preaching. In none other things has he shown better judgment than in the selection of a companion. September 30, 1895, he was married to Miss Bertha Adkins. To Mrs. Cory in no small way, is due the success which is crowning their efforts in the Lord. Truly their gift from God is little Martha Corey, their darling and joy.

A. E. Cory is earnest to enthusiasm, true to the gospel of Christ in life and teaching, always "speaking the truth in love" and can truthfully say, "I have not shunned to declare unto you all the counsel of God." A successful pastor, a worthy evangelist, a wise counseor, a true friend.

His zeal for missions has no bounds. His young life has already been offered for the foreign work. What greater thing can be said of anyone? In his labor the unexpected are very likely to come. At one time while preaching at Webster City to a large audience a young man came pressing through the crowd and asked the preacher to take his confession. Brother Cory did so and then finished his sermon.

Long may he live to tell the glad news of a Risen Redeemer and plead the cause of Bible Christianity. And having lived as he has so well begun when he is laid low in his "windowless palace" it may be truthfully written upon his tombstone, "*He hath done what he could.*"

W. A. MOORE.

## THE MINISTER AND PUGILISTIC PREACHING.

NOTE—This discourse was prepared for and delivered at the Convention at Onawa in May, 1898. I furnish it for this book by the request of a member who heard it when delivered. The subject was given me by the District Secretary of the Northwest District. C.

Every minister is, or should be, a fighter. The commission that entitles a man to preach the Gospel also enlists him to engage in combat. Some men have conceived the nature of the fight in which they are to engage while others have certainly misconceived the kind of spiritual welfare that Christ and His apostles would have the minister of the gospel engage in. The fighters of to-day may be divided into two classes: those who fight in the prize ring, or the pugilist; and those of the army, or the soldiers who have forgotten self and selfish ambitions to champion principle and justice. Christianity is, and always has been, active and aggressive. The Christian minister who is performing his whole duty is energetic and is always moving forward.

The Bible reveals to us men who were not idlers but doers. Paul likened this activity of the early Christians to the fight. To-day if we want to cling to the proud boast of being apostolic Christians we must be fighters. But

what shall be the nature of that combat? Does the Testament reveal to us whether we are to be gladiators and pugilists, and fight in the ring of self glory, or volunteer to stand by the grandest principles that has ever been given to man, and to fight for them as soldiers on the battle-field of life?

In mentioning this subject to a friend he said to me: "That is all right: the pugilist is a strong man and we need strong men." I agree with him that strong men are needed in the Christian pulpits of the world to-day, but is it the strength of the pugilist? All will agree that he is an abnormally developed man. He is not an all-around man able to be all things to all men; but he is a giant in the prize ring and a slave and a weakling outside of it. When Paul described the Christian fighter--Eph. 6:--was it the abnormally developed pugilist able to do service in one sphere only? or was it the all-around soldier that could win a victorious battle on any field and against any foe? I may not have rightly defined pugilistic preaching, but from my observation of it I believe it is to be defined as I have outlined in the remainder of this paper.

In the Churches of Christ, the world over we have standing in the pulpits, occupying the places as ministers and overseers, and also sitting in the pews as laymen, both the Christian pugilist and the Christian soldier. If I can I want to find which has a place in

the ranks and among the officers of this great Christian body known as the Church of our Lord and Master.

The pugilistic preacher is one that draws about him a certain class of people who applaud his sayings to the echo but they hardly ever join him in battle and give to him the pledge of the supporter who is willing to die for a principle or to stand back of him armed with the sword of the spirit to fight both an aggressive and a defensive warfare. The pugilistic minister is generally a modern up-to-date fellow. He is not waging the old warfare of a gospel of love, but in his mind there has come a new interpretation of the scriptures, and particularly Eph. 6. From his life I would imagine he would paraphrase the chapter with the following comments and improvements:

“Finally, my brethren, be strong in the Lord—yes that’s all right; but a man must also have a well developed muscle to use against any Methodist discipline or Westminster confession of faith on earth.” “Put on the whole armor of God that ye may be able to stand against the wiles of a devilish sectarian.” “We wrestle not against flesh and blood, but against Catholicism, Methodism, Presbyterianism, Adventism, etc., etc., and against spiritual wickedness in other churches and people.” “Wherefore, take unto you the whole armor of God that ye may be able to stand in

debate; and in making great displays against the denominations and having done all to stand." "Stand therefore having your loins girt about with a belt in which you carry a machete sharp enough to behead any sectarian preacher." "Have your chest so well developed that you delight to have the blows of a pugilist fall upon it." "Modern tactics have changed so that the sandals of a gospel of peace are not enough, but have our footwear so heavily spiked that all sectarians would flee before us because of their fear of being stepped on." "Above all have a shield that will hold all the flaming attacks of sectarianism until you can extinguish them before a large audience." "Instead of the helmet of salvation -- be hard-headed, have a nose long enough to smell an ism a long ways off, and ears large enough to catch the faintest murmurings of heresy." "The sword of the Spirit—Oh, no!—but have a boxing glove—hard, tight-fitting, that will blacken the eye of every Methodist in the country where you let your fist swing out." That, in part, is the pugilistic preacher—a man who sees one sin—Sectarianism. Those churches that want to be up-to-date, modern, and live on excitement—secure that kind of a preacher.

I was requested to make the strong point in this article, the comparative advantages and disadvantages of that kind of preaching. I confess, I am not as familiar with that kind

as some are, but from my knowledge of it, the advantages are few. There is a way to preach the gospel of truth so that the world will see the errors of sin and sectarianism and repudiate them—but what is that way? The pugilistic preacher tells me there is but one way and that way is to pound the gospel into people; if they have an ism in them, pound it out, and into that opening pound the pure and unadulterated gospel such as Paul and the pugilistic preacher (in his estimation) alone can preach. Perhaps I am looking too lightly upon this style of preaching but I am sincere. I know he draws crowds, but they are the curious ones that like to see some one else ridiculed. They are successful in a measure, for in every church there are some short-winded people who cannot stand this terrific pounding and are compelled to surrender. Even the churches of which we are pastors may have contained some of that character that have surrendered to the tirade of some sectarian exhorter in the days that are gone, and are now members of sectarian churches.

To the thinking members of the other churches, the pugilistic preacher can but disgust and harm. I dare make this statement and will gladly stand correction if I am mistaken: that for every sectarian member converted by the pugilistic preacher that is of real value to the church, the preacher of love can show five that have been taught the gos-

pel in a kind and simple manner and have accepted it. If your child should come home from school and tell you that the teacher in a brutal manner (and that is the manner of the average pugilistic preacher) had made fun of all its belief, and, while he gave new truths, he left a sore heart because of the rough treatment—you would at once pronounce that teacher as not capable of teaching your boy or girl. The minister is a teacher and he should teach the pupils to love the gospel and to preach it to others in the same divine spirit. Instead of giving the gospel a place of respect in the minds of his hearers, this antagonistic preacher creates a prejudice in the community that it takes years of earnest effort to overcome.

I have been told that Alexander Campbell belonged to this class. While he fought sectarianism and repudiated it, he always used the weapon of warfare that would kill rather than wound. The sword of the spirit isn't to pound with, but it is to reach the vital parts of error and sin and not leave any weakness or sore. Alexander Campbell was most admired by those with whom he debated; for they recognized that he was a man of conviction, with a great mission, and that he wanted to help them. Do the people of the average community have that love for the pugilistic preacher of today? and is he a friend-maker?

I cannot imagine Alexander Campbell

saying, as I heard a prominent preacher say that he wanted rather pound a Methodist than a rattle snake. The same man told me that he had converted thousands by his preaching. I believe that; for I don't believe that if Jesus Christ was to come into the churches in which that man has held meetings, that he would claim very many that had enlisted under this well known pugilist. Sometimes the conditions are such that there is no use in giving the Methodists any more black eyes or pounding the babies of the Presbyterians—and our friend needs a subject.

The gospel of love and duty does not appeal. He wants to pound some one, and challenges the church members for a combat. They are human, and he soon finds a subject that needs reforming, and he attempts to effect this reformation. How different from Christ's method. Instead of reaching the heart of the man with the keen pointed, two edged sword of the Spirit, and with it bring about the change, he holds the man to ridicule and to scorn. My brief experience has taught me that the best way to win men, either in or out of the church, so that they may have the highest respect for Christ and his Church is to wage this spiritual warfare in love.

Don't understand me to uphold sectarianism in the least, and to contend that it should not be preached against; for it should be, but I contend that we must not mangle it but slay

it with the sword of the Spirit. Sectarianism is a greivous sin but let us not seek to pound it to pieces but to kill it—take it to the baptismal pool and bury it, and bring it forth in resurrection, having Jerusalem purity and simplicity. The same manner should be used in dealing with popular sins. Don't pound and mangle them for the sake of excitement, but slay, bury and raise again in the likeness of Christ. Hate sin brethren. Use God's weapon against it always, but let us never forget to love the sinners, and to remember that Christ died for them.

If it is true that "As the pulpit is—so the pew," what churches and what church members will we have if the preachers are of the combative kind? The lesson the world needs today is not one of combat but of love. This "greatest thing in the universe" should be the ruling principle of every life that is wearing the name of the Divine Son of God. The Christian looks to the pulpit for his instruction and it certainly behoves churches, preachers and members to see to it that the cardinal principles of the preacher's life and sermons is but an echo of the Christ-life and spirit as it is preached to the world, under the divine subject of love for all mankind.

Ultimate failure certainly confronts the man who persists in following pugilistic preaching. The wise preachers and pastors have nothing to do with it. Why is it that

the strong men of the Christian Brotherhood will not allow the pugilistic preacher to hold them a meeting? From their watch towers they have seen the failure that such preaching brings; the discord among the members; the half-hearted, man-made converts; the prejudice against the church and a following that is not spiritual. What the church of Jesus Christ needs is the spirit and mind of the Master. Today when the pulse of the world is quickened by martial music we should remember that we are warriors; it is in our footsteps these are coming. The Christian soldier is the first that unfurled the banner on which was written "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Our warfare is always for humanity; no matter what the cause, or the hour, let us remember the commission—Go—teach—make disciples, baptizing—teaching to observe all things.

We should remember the requirements that are to establish the love for God and man everywhere as has been given in Eph. 6: The elements which enter into the spirit of true preaching is truth, righteousness, peace faith, salvation and the spirit in God's divine word. When we are equiped as Paul commands we will indeed be true soldiers and victorious. All Christian men who will arm themselves as the apostle dictates can win a battle that will be an honor to Christ's cause

and will be complete. Dewy at Manilla won because back of him was the consciousness that he was right and could win. So it ought to be with the Christian. Let us not degrade the fight that we must wage.

May the world know and realize that the minister of the gospel is fighting alone for principle and that principle is eternal and Divine.

May God and His Son hasten the day when the spirit of pulpit and pew will be love for God and man, and that the theme of all life and mind will be the glory of the love-sacrifice that was given on the cross for the human race.





W. B. CLEMMER.

## WILLIAM B CLEMMER.

The German Baptists are the Puritans of Germany. Their religion is their life and history. It is upon them as a garment, and you see it when you see them.

William B. Clemmer, the subject of this sketch, was born of German Baptist parents, in the State of Pennsylvania, in the year 1866. And while he did not subscribe to the forms and externals of his parent's faith, the vital part of it, his deep piety and humble devotion to the Lord, the "faith once for all delivered," he received with fullest heart-assurance, and in it he lives and rejoices. He says, "I am debtor to my parents for whatever piety I have; their spiritual mark is upon me."

When a child he came with his parents to Illinois and spent the most of his life in Carroll county of that state. He received his early education at the Mt. Carroll High School and took his diploma from that institution when but sixteen years of age. He then entered his father's store and continued in the mercantile business until he entered the ministry. Speaking of this period his father once said to me, "Will was a man from the time he stepped into the store until he went out. He was not like other boys, and was always faithful to his duties and always reliable." When his life first touched mine he had been a Christian some three years, and as a business man he enjoyed the largest confidence of the public. The church knowing his integrity and uprightness of character pressed him forward in its work. He was soon made a deacon, then a superintendent of the Sunday School, and I've often said he was second to none I ever saw. He grew restive at the

desk and behind the counter. An unseen hand was lifting him off his Galilee Lake, from the mere fisherman's sordid life, and pointing to the great ocean of humanity's need where he was to become a fisherman of men. The divine impulsion within him was so strong that he felt, with Paul, "Woe is me if I preach not the gospel." So he left his fishing tackle and went out, under God, whither the hallowed dictations of conscience moved him. He took a course at Drake University to fit himself for his life work. He has not taken the full honors of the University but it is his desire and ambition to do so.

With him went a noble woman, a true helpmate whom God had placed by his side, who is a constant inspiration in his work. Three little children cheer and brighten Bro. and Sister Clemmer's happy home. I feel that I know this brother well, and to know him thus is to love him for his real worth. He is the soul of honor, incapable of an unmanly or dishonest thought or purpose. Behind him is the white flower of a blameless life, before him the rich fruits of that life wholly consecrated to the Lord.

He is now pastor of church at Sloan, Iowa, and has recently been appointed Superintendent of Sunday School and Christian Endeavor Work for the Northwest District of that state. Being a born organizer, pleasing and affable in his bearing, possessing a quick insight into men and things, and a rare faculty of managing all forces, his work, in whatever capacity, is certain to tell for good, and his work up to the present is but the earnest of still greater things in the future.

J. B. WRIGHT.

## "THE SUNDAY SCHOOL A RELIGIOUS FACTOR."

That the Sunday School as an institution is a religious factor, none will deny. Just what factor it is, how great its power, how prominent its place may be subject to wide difference of opinion. Said Horace Bushell, "It is the greatest work in the world, sometimes I think it is the only work."—President Herve, of the Teacher's College, New York says, "To place such a mountain of responsibility (i. e. the religious instruction of the young) upon the shoulders of such a 'mouse' as the modern Sunday School is ridiculous."

Which is correct? Are both extreme? What are the facts? An investigation is merited. Meigs, of Indiana says, "The Devil hates the work." This none will deny, neither will one who has either observation or experience deny the great burden placed, in modern times, upon the church for the religious education of the young which has in turn, transferred its responsibility upon the Sunday School?

As an institution it may be a 'mouse' but it is not an accident. It did not happen into existence. The idea is not new. Said God to Moses, concerning His Word. "Thou shalt teach them diligently unto thy children."

Ezra stood up before all the people and

“read in the Book of the Law of God distinctly” and the Levites “caused them to understand the reading.” Jesus seeing the multitudes—when he was set---“opened His mouth and taught them.” Again the Lord commandeth the Apostles “Go ye therefore disciple all nations,---teaching them to observe all things.” And Paul to Timothy, “The things (gospel) which thou hast heard from me---the same commit thou to faithful men, who shall be able to teach others.” Here is the Sunday School idea biblically. Scripture piled on Scripture; line upon line; precept upon precept.

“The Apostolic church,” says Baron Bunsen, Made the school the connecting link between herself and the world.” Said Luther, “For the church’s sake Christianschools must be established and maintained---God maintains the church through the schools.” Upon this idea he acted as did also Calvin, Zwingli, Knox, Cranmer, Usher, and others. Indeed so vital is the application of this principle, that the decadence of the Sunday School idea marked the loss of spiritual power of the church. Certainly the church school is a necessity of written revelation, while the modern Sunday School is merely the application of biblical injunction to modern needs by modern methods.

The church saves souls. What is its ultimate end? “The edifying of the body of Christ.” Does the Sunday School meet this need? Is this the best we can do with time

talents and treasures!" Is it a vital institution?

That the Sunday School is vital, that it is worthy the place assigned, that it is what is claimed for it in this article, we deduct principles, state results. Facts tells! Facts are the trade mark of God, and history written and unwritten tell amazingly the divinity and potency of the Sunday School as a religious factor.

As an evangelizing factor it seems hardly necessary to argue. Its constituent elements make it such. (1) The foundation of all evangelism is the incarnate word--the one Book. "So belief cometh of hearing, and hearing by the word God," and, "Whosoever believeth that Jesus is the Christ is begotten of God."

The Alpha and Omega of the Book is Jesus, the Christ, the Son of God. The world's need is the world's Savior. The book reveals Him. The panaceae for the world's ills is the gospel of the kingdom.

(2) Not only is the Bible supreme in the Sunday School, but here it is brought face to face with life in its formative stage. "From a babe thou has known the sacred writings which are able to make thee wise unto salvation." The Sunday School has to do with the child, not with the child only, however: For the Sunday School is not the 'nursery' of the church, the home is that; neither is the school the supplanter of the home in the religious instruction of the child; what the home fails

to do for the child is, largely loss; nor is the Sunday School "the children's church," the church is the children's church and the school is the church's school.

Nevertheless, the Sunday School has to do, principally, with the child. Herein, its chief glory.

The child is the key to the future. Maimodies beautifully expressed it, saying, "The world exists by the breath of children." What better then may be done for 'the world' than to bring the children unto "the perfect law of liberty," in impressionable years, "wax to receive, marble to retain."

A child may be so impressed becoming a demon or a saint. Lord Shaftesbury gives as a result of his study: "All crime begins between eight and sixteen years of age, and at twenty the chances for continuing to do so are as forty-nine to one." On the other hand the church of all ages has been enriched by a Samuel, brought up in the House of God; a Polycarp converted at nine; a Matthew Henry at eleven; an Isaac Watts at nine; a Robert Moffett at twelve. Place the Bible in the hands of the child, teach it truth, in after years it needs no defense—it is its own defender. Said Dr. Geo. C. Lorimer, addressing the eighth international Sunday School convention at Boston, "I was born an Episcopalian, bred an Episcopalian, but drifted, with some companions into a Baptist Sunday School. I

believe my whole life was determined by that Sunday School. I was taught, I studied, I memorized, I repeated, I won a prize on the Psalms of David; and all the critics in the world, somehow, cannot convince me that David did not write the Psalms." So it will evermore be with such, nor higher criticism, nor scholastic reviews, nor science, falsely so-called; "nor height nor depth, nor any other creature will be able to separate" from the fact that the Holy Scriptures are the Word of God.

(3) Nor is this all, the Sunday School is the only spiritual mother some children have. What is the menace to the church, to the state, to the future of your children -- and mine? The child of irreligion. Whence shall come its religious training and nurture? From the home? No, the home is unclean, and the name of God is heard only in blasphemy. From the public school? In part, yet its hands are manacled; it has to do more with brains than with heart, often furnishing a sharpened instrument for vicious uses. From the pulpit? Perhaps, yet the pulpit is a pedestal whose arms do not reach out to these children of sin. Whence then? Is there a way? Behold at the threshold of need stands the Sunday School with its index finger pointing to Him saying, "I am the way." It not only houses itself teaching the word to those who come, but sends the warm-hearted worker--a

living Christ—"going about doing good"—into the high-ways of indifference and into the hedges of sin; to seek and to save the lost, to constrain them to come into the fold, that all may be taught of God, from the least unto the greatest. Indeed the Sunday-school, with its systematic house-to-house visitation, is but 'apostolos' of the nineteenth century going by twos into fields white to harvest, with the invitation to school and to church. By this means, in one year in Iowa alone, over 150,000 families were visited and 200 new schools were organized, while in three years the net gain in schools was over 1,300. Compute, if you can, this as an evangelizing force—a means of reaching the masses of irreligion.

Nay more, the Sunday School through its "Home Class" department, bids fair to overcome another foe to the Kingdom of Righteousness. It sends the living word, in the hands of the living teacher, into the homes of the indifferent and hindered, into the homes of the aged and infirm, into the homes of the sick and distressed, yea, into the homes of poverty and of sin teaching the word,—“as ministering angels sent forth to minister for them who shall be heirs unto salvation.”—Is not this apostolic in word and in deed? For in every house they ceased not to teach Jesus the Christ. Is not this the very solution of the unchurched masses? The very method of Jesus and of Paul? For to reach people

go where they are --- into the assembly, the forum, the home---“Go ye therefore.”

Said a teacher who led from the street two little girls into the Sunday School, “One of the first things they asked me, was for a prayer to say at night and I gave them a simple prayer. The next thing was the Lord’s prayer for the morning. Then one of the little ones came and said, ‘Mother wants a prayer to say when we eat.’ I wrote out one and sent it to the family. About a month after, I called on them—a little three year old asked ‘the blessing’ at the table—she always did. In the mean time (that was only three months ago) two of these children have joined the church, and the father and mother are about to join.” Surely the children are waiting to be found and their fathers and mothers shall they lead “captives into captivity.”

Moreover, the Sunday school is the agency through which pioneer religious work is done in new communities. Let one illustration suffice: Wm. Reynolds, field worker of the International S. S. association said, “In Illinois there was a town of 1200 people, for more than forty years a county seat, but never had a church or Sunday school within its bounds. I never saw so many saloons for so small a place. The jail was full and prisoners were chained on the outside. We hunted over that town for some live christians; found three. We called them together, organ-

ized a county Sunday school association, and set them at once to work to organize a Sunday school. They did so. Seven years later on coming into the town, I counted five church steeples, but not one saloon in the place and not one person in the jail. I asked "Why this marvelous change"? They said, "due to the establishment of that Sunday school seven years ago." Herein is the modern Sunday school applying Holy scripture in scriptural methods, to Holy purposes, meeting present needs, overthrowing vicious systems, and fulfilling the last will and testament of the Master.

II. The Sunday school is also a great factor in missions and is becoming so increasingly. The strategic point for all missionary effort is the 'One Book.' The base—the word of God. It is missionary from cover to cover. The very purpose of the Book is the reconciliation of *all-men* to an *all-God* by an *all-Redeemer*. In plan, promise and prophecy is this luminously set forth, and emphasized by commandment. Bring the heart of the Bible to the heart of the child, and there dawns the golden era of missionary effort: for the child is the alpha of missions in human endeavor. The child-heart is nearer God. "Who made you?" "God," replied the six year old. "No wonder he knows," said the man who failed to answer this simple question, "he has not been made long enough to

forget." Even so. Not far enough away from God to doubt the application of God's truth to himself. Not lived so long in indifference and prejudice as to become case-hardened; not used so long to "my will," that to fully accept "Thy will" becomes the most difficult obedience; not having eyes so long fixed, and desire so intently set on things temporal, that things eternal become hazy and inattractive.

No wonder, that in the heart of the child was the answer to prayer for heathen missions. The treasure box opened; the store of savings and sacrifice of many days brought forth, consecrated to God, with the prayer, "We want this to go to the children who know nothing about Jesus." And so, our Children's Day was born, and the beginning of the Brotherhood's labors in heathen lands. Are you surprised that in one year the Sunday Schools of Ohio gave more to Foreign Missions than the churches of Ohio? Do you wonder that annually our Sunday Schools give one-third the entire offerings for Foreign Missions; and more do not give simply because they are not asked.—A case of unbelief on the part of their elders?

III This leads me to the Vital issue, stated briefly; if in the child of today is the church of tomorrow, then the Sunday School, as the great academy for teaching the youth is the recruiting ground of the church. True

it is not the only one. I acknowledge the potency of the home, the Christian Endeavor and kindred institutions. But to me the Sunday School in plan and promise is the very "Saul" of the institutions of the church; it stands at the threshold of the future. It has in it that host of young people, largely from whom shall come the ministers of righteousness, the missionaries of the cross, the elders of the church, the teachers of the word, the trainers of youth. In a word, in the Sunday School largely is the unborn church of future,—its genius, its talents, its potency, its tri- triumph. The best assurance of a church triumphant is a church wisely militant in developing its richest treasures--the children.

IV The last query---How may the Sunday School become the potent factor it ought to be---Nay must be---in our plea for the Gospel? The church as a body must realize the importance of its place and *magnitude of its Power*; that it is neither the pastime of the church nor the occupation of a few, but the serious business of the church; that it is not a department of the church but the whole church with its most wisely directed consecrated ability teaching and studying the word of God for the purpose, primarily of leading souls to confess and obey Christ; not in *some other service*, or at *some other time*, but as a necessary immediate outcome of this service, and a part of it; and secondarily, for the edi-

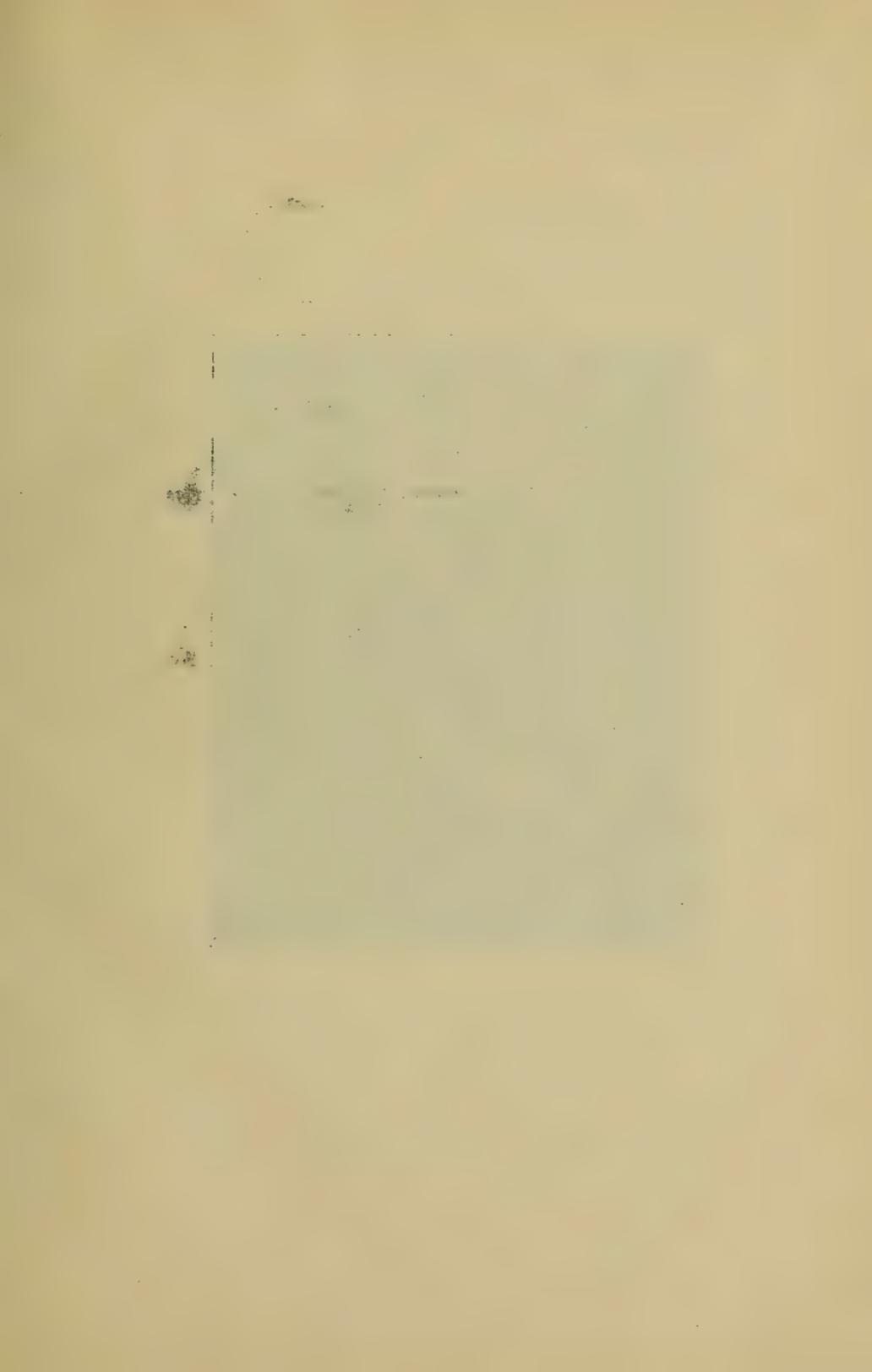
fication of the saints in Christ.

It must be made not a Sunday School; but a church-school; not a one-day-school and one-hour-of-the-day, but a school whose vital energies shall extend throughout the week in various activities and expressions, never ceasing contact with the living membership. The Normal Class, the Home Class, the Teacher's Meeting, the Visitation, the Social Jubilee, the Good Literature, the Reading Room, the Gymnasium—these, and many more as circumstance allows—are the activities of the modern church (Sunday) School.

There is imperative need for a *Sunday School conscience*. We have calls for a missionary conscience. Haggard pleads for an I. C. C. conscience. Others extol the need for an educational conscience; but back of all these, the cause of all these, the effectual power of all these, is the Bible in the hands of a little child. What power will there be if the children grow up studying the Word of God: Yet, eleven million children in America are outside the Sunday Schools, while six in every ten of our own brotherhood are unenlisted in this Holy and Patriotic work. O church of Christ, look up, behold the need! Awake, awake put on thy strength! arise, the work begin! \* \* \* I want to hear of a "day" which the church shall set apart for the consideration of its relation to the school, and to provide for its needs. Among them,—a Bible

in the hands of every scholar. If the Bible is its text book, if the school is its throne, *place it there*; the property of the church, supplied by the church, *used* in the church. Trained teachers suppling a graded-school system, with lesson adapted to the mind, the teacher qualified for the teaching.

Good Mr. Emerson said, "I am not so particular *what* is taught my boy as *who* the teacher is; and remember that, what you are sounds so loudly in my ears, I can not hear what you say." Of Garfield it was said, "As a young school teacher he was wont to lie awake nights tracing out upon his sheet in the dark the plan of the school room and the location of each scholar's desk, and planning for each one's growth as he did so." This is that which "tells for ages, tells for God." Said John Wanamaker, "With more than two-score years of intimate knowledge of the results of such work, I must say that I do not know of any other channel in which a man can do as much good with his time, strength, or money, as in the training of young people though well appointed and well administered Sunday Schools and Bible classes." A greater hath said — "They that be teachers shall shine as the brightness of the firmament and they that lead many to righteousness shall shine as the stars forever and ever."





JAMES SMALL.

## JAMES SMALL.

The subject of this sketch was born on the 21st of December, 1859 at Seafin, Down county, Ireland. Most of what he knows about the plea of the Disciples he learned first from M. D. Todd, though he was baptized by W. T. Moore, in Liverpool, England. The last Sunday evening in September, 1881, Bro. Moore left for London. The next morning after he baptized, Joseph, Matthew and James, three brothers. The pulpit of the Liverpool church was soon occupied by Mr. Todd, who was a friend and a "rock in a weary land," to every young man to whom he happened to have in his congregation. Bro. Small came to this country in 1887. He began his work in Indiana, and for six years, he labored in that state as evangelist, making about 3,000 additions in that time. Some of his meetings have reached the 200 mark, and one at Martinsville, Indiana, reached nearly 400. His pastorate of three years in East Des Moines was a signal success. His late sojourn in California was pleasant to himself, and profitable to the churches, and God's cause generally; the cause of Christ has no more consecrated worker than Bro. Small.

D. F. WITTER.

Des Moines, November 1.

## THE UNREASONABLNESS OF INFIDELITY.

BY JAMES SMALL.

‘They hated me without a cause.’—John 15:25.

If a writer hating the United States and its people should undertake to expound our institutions or to describe the virtue and intelligence of our people would he have any fitness for such a work? The principle is true everywhere. The testimony of a prejudiced witness is not to be heard, as the testimony of a disinterested one. There may be some truth in what the prejudiced one says, nevertheless he is disqualified as a witness. Such is the position of all who have not tried Christianity or “tasted the good word of God.” Unbelievers in Christ’s day hated Him and His cause, and were unreasonable in their demands, notions and criticisms, and it is our purpose this evening to show that the same unreasonableness obtains among unbelievers today.

I. *Infidelity is unreasonable in its notion of God.* They hate and ignore Him without a reason. Infidels are Spiritual Anarchists. Men hate God too because they are not acquainted with Him. I have seen a little boy scared at a lamb frisking around him, but when that boy got acquainted with

the innocent creature he loved it as he almost did his life.

A Convention of French socialists meeting in Paris, first agreed on this: "Resolved that the first thing necessary is to get rid of the idea of God." The work of unbelievers it would seem is to help the socialists carry out their resolution. An unbeliever of this country who, by an enviable command of words, has put better clothes on Infidelity than any man of his tribe, says: "I worship no God, I believe in law, the Almighty Maker of Heaven and earth." But is law almighty? Has law a heart? Has it any pity? What has law ever done that we should worship it? Has it ever suffered or sorrowed? If it has not how can it meet my deepest needs and show me the way back to God? On the other hand Christians believe that God is, for the reason that something is: There is something in this universe. Whence came matter? Can a dead thing create its dead self? Science and the Bible agree "that out of nothing, nothing comes." Evolution will not explain the first grain of sand. It has been shown over and over again that before there can be any evolution there must be involution. When Moses smote Aaron with burning words for helping the people back into Egyptian cow worship, God all the while working wonders in heaven and earth to pull them out of it, Aaron muttered this reply: "The people

brought their gold, I cast it into the fire, and *there came out this calf.*" It was a poor excuse for his sin, but his words form a good argument against evolution. It is a proof that you cannot bring more out of anything than you put into it.

Christians believe that God is: for the reason that life is, and motion, and plan, and conscience, and free will, and consciousness exist. Suppose you could account for matter, how about life? Has matter omnipotent power? Can life in a dead thing create itself? This world, scientists teach, was once in a chaotic state; if that is so, how could life commence without a creator? What called forth those energies to create? Has matter controlling power or is it controlled? Can a dead thing move its dead self? Account if you can, without God, for the first air-wave in the eternal calm? Whence came plan and thought? What is a flower, but life and thought in material form? But there is no thought without a thinker; there is no love without a lover; nor law without a law giver; nor design without a designer; nor motion without a mover; nor web, without a weaver. If there is thought, there is certainly a thinker: for thought implies a thinker; love implies a lover; law implies a lawgiver; design implies a designer; motion implies a mover; and a web implies a weaver. And it is impossible to think of love, and thought, and pity apart

from personality; so that the man who does not believe in a personal God does not believe in any God at all. When I first learned to ride a bicycle on coming down the mountain from Joquin Miller's home in California my wheel "ran away" from me and my prayer for safety was not to blind force or law or unknown power, but to the living God. So it will ever be. Men in time of trouble will look to a Father in heaven who feels for us, who is an ever present help in every time of trouble. Back of the thought is the thinker; back of the love is the lover; back of the law is the lawgiver; back of the design is the designer; back of the motion is the mover; and back of the web is the weaver. And back of thought, and love, and law, and design, and motion, and web is the Almighty; yes back of hill and valley, lake and river, forest and meadow, bird and flower, mountain and tree is the Most High God. This is the faith of Moses when he said: "In the beginning, God." And the broad-browed, brainy scholars of this age say that Moses holds the field yet against all "top-loftical" philosophers. This is a world of thought, and order, and life, and beauty, and implies a Maker. It is a rational world and it takes the God that the Bible reveals to explain it.

Whence again came conscience? Can dead matter create a sense of right and wrong? How came consciousness into our

hearts? Can mere matter create a sense of its own consciousness? My reason compels me to believe in a living, personal God, and let those believe it who can that man will ever get away from this fundamental idea.

There is a story told about Abraham, it was in the first days of his faith in God. The gratitude of his heart led him to worship; but what should be the object of his devotion? One evening a star came out and he said, "Oh this shall be my God." But as the star silently as a shadow, and softly as the viewless air, faded from his sight, he exclaimed, "I shall worship no God that fades." Soon the moon with her silvery light appeared and he said, "Oh this shall be my God." As the moon vanished, he said again, "I shall worship no God that vanishes." Soon the bright orb of the morning arose. Abraham exclaimed, "Oh this shall be my God." But, as he saw the sun setting, faith again went from his heart, and he cried, "I shall worship no God that sets." But with joy at last, Abraham exclaimed, "Oh I shall worship Him who made the stars, and moon and sun." And blessed is the man who has still his childhood's faith in Abraham's God.

II. *In its notion of a personal Savior, infidelity is unreasonable.* Unbelievers say, that man never fell down, that he fell up and does not therefore need a Saviour. "I will never accept," said an unbeliever, "a religion that

comes upon the suffering of others." He accepts a country on that ground why not a religion? He accepts a home on that basis and why not the gospel? The everlasting gospel of suffering and sacrifice is seen in nature as well as in grace. Birds, and fish, and beasts suffer, that man may live. The best things of this life, come to us through suffering. The books that live, and that move this world, are heart books. Truths that live, are truths that are suffered out. Books, and truths, and pictures, that live, are born, and written, and painted, in our Gethesemanes, and "the anguish of the singer, makes the sweetness of the song." Singers that move the heart and move the depths, are singers that are rich in soul, and who have been purified by suffering. And not until we go through the furnace, and have our faith tested in the crucible, can we reach our brother, and save him. Not until your heart is moved and thrilled, by the story of the cross can you go forward into the world carrying blessing, and cheer, and life. *Nobody is richer, until somebody is poorer.* Even the bright King of day is a sufferer. Astronomers tell us that the sun ripens our harvest by burning itself up; each golden sheaf, each orange bough, each tree of ripe fruit, each beautiful, flower costs the sun thousands of tons of carbon. In California, the valleys grow rich and deep, with soil which leaves the mountains bare and denudes

them of their treasures. And as one looks down upon the valleys of that golden state, gilded with grain and fragrant with hay, where the flowers wave and toss in the summer breeze, he cannot but see and feel that all this beauty, like the beauty of our religion, was bought at a great price.

III. *In its notion of the faith, Infidelity is unreasonable.* "Faith," says Spencer, "is the ability to believe the incredible." And another skeptic has said, "Faith is the child of ignorance, and an intellectual fallacy." But who can not see but that they attribute a vague, and mysterious meaning to faith, which is wholly unjustifiable. Perhaps the religious world is responsible for this: for there are many, very many, who are far from being unbelievers, are looking, for the extraordinary. They are not satisfied with the plain, sober, sweet, and practical religion of our Lord; they are hunting after mystery and mysterious things. So the unbeliever has got the notion that religion is a vague, mysterious, something, that presents nothing tangible to our reliance and acceptance. He imagines that, "faith is the ability to believe the incredible." There is nothing more common "in the life that now is" than faith.

1 The home is saved by it. Take faith out of the home, and you have hell. Unbelief would break to pieces the happiest home in Des Moines to-night. On the very same

principle *on which the home, and society, and commerce are saved, God proposes to save your soul and mine.* Is that unreasonable? What brought you together as lovers, and as wives and husbands was it unbelief? was it not rather faith, trust, and love? And if your home has been happy in the past, it has been by the development of these principles.

2 Society is saved by faith. If you are invited to a home for dinner, you must sit down at the table as a believer, and not as an unbeliever. You can not and must not say to your hostess, "Are you sure, that you have not poisoned this meat," or, "Have you been careful that no arsenic has reached this bread?" The sweetest friendships of life come to us by faith.

3 The government is saved by it, and it is the basis of the commercial world. Take faith out of the government, and you have anarchy; take it out of the commercial world, and you have a panic. It is the bond of fellowship between the soul and God. In the light of these facts it seems to one that it was as necessary that it should be said, "He that believeth not shall be damned," as it is to say, "the water flows;" because without faith there is no friendship, no conversion, no regeneration, and no peace. Every sin is the product of unbelief; on the other hand, if we have been brought into fellowship with God, if the love of sin has been eliminated from our souls, and

the tree of life burdened with fruit, it is the result of faith. Nor will it do to say that faith and science conflict: for before it can be shown what they conflict, it must first be shown that they are — what is faith and what is science? Paul says, "Faith is the confidence of things hoped for, the conviction of things not seen" (Robinson's translation). Mark the words — "The conviction of things *not seen*." Faith deals with the unseen — the things that lie out beyond the shadows, and beyond human discovery; while science is "human knowledge classified, and deals with the seen." Science does not deal with the things of faith at all. Hence there is a distinction between faith and science, that unbelievers do not make. Ask the scientist what is beyond this world? and what is his answer? Ask him is there a light for weary feet, beyond death? and he can tell you as little about it, as scientists could, three thousand years ago; and did you ever stop to think that science, without the Bible, has never led the race beyond idolatry? On the great ocean of truth there is room for the good ship of science that comes over the high seas, freighted with a thousand blessings for man; and for the good ship of faith that comes from the divine haven, laden with Heaven's bread for weary and hungry souls.

Faith in Christ is a sublime thing, and is the very highest act of reason. Five years ago, coming into New York harbor, our ship

that had been almost waterlogged for five days, sighted the pilot and his little craft. It was not long until he was on board, and had reached the captain as he stood on the bridge. After shaking hands, and a very short conversation, the captain retired to his cabin, leaving the pilot in charge; and let me say, nobody on board that ship said: "Faith in that pilot was an intellectual fallacy," and, "the ability to believe the incredible." Nay it was the highest act of navigation to hand over the ship and a thousand souls to the pilot, who knew more of the reefs, and shoals, the currents and counter currents, the channel and buoys of the harbor than the captain knew. So of our faith: without light and hope; chart gone; and waterlogged; no harbor in sight; without even knowing in what direction, the quiet haven is, is it not the highest act of reason, to commit our souls to the Great Pilot of our salvation?

IV. *In its demands infidelity is unreasonable.* It first demands: "That God shall reveal Himself to its understanding and comprehension" before it believes, forgetting, apparently, that a God that one can comprehend, one can make. "Who by searching can find out God?" "He who holds the sun in the hollow of His hand, who takes up the isles as a very little thing, and counts the nations as the dust in the balance," can not be framed with man's mind. The frame of a picture

must always be larger than the picture; and a life size picture of God is too large for the human mind to frame. "He that cometh to God must believe that He is, (not comprehend Him, or prove that He is,) and that He is a rewarder of them that diligently seek Him." Trust is soul-knowledge.

Infidelity demands that we substitute a tadpole for God; Voltaire for Christ; the "age of reason" and vain philosophy for the Bible; free love for the sweet bond of marriage; and the grave for immortal joys. Oh cruel, heartless unbelief that sends us to the desert for bread, and to the stagnant pond for water; that pushes us into dark, and hopeless graves; puts out the lamp of faith and snatches away the evergreen that blooms on the grave of a sainted mother! Skepticism never won a victory, never slew a sin, never closed a saloon, never healed a heartache, never produced a ray of sunshine, and never saved a soul. It is *destructive* and not *constructive*. Anybody can cut down, with an old rusty sword, all the beautiful flowers in a garden, but it takes a Divine being to construct and reproduce them again.

When infidels invite me to leave the paradise of Christianity and camp out on the barren waste of unbelief, as long as I have a grain of sense as big as a mustard seed, I will decline the invitation.

V. *Infidelity is unreasonable in its criti-*

*cisms.* Here is one that we have all heard: "The world has outgrown christianity; we want a new religion for these days." As well might we say that the world has outgrown life, or love, or light, or rest. Life is old, love is old, light is old and rest is old. There is nothing new about rest; yet one retires to rest each night as if it were the first rest ever enjoyed. There is nothing new about light, yet when we saw the old "King of day" steal up this morning behind the eastern hills it seemed like we had never seen his light before. There is nothing new about love; but see it enters the heart of youth and maiden for the first time, and they will think that love like theirs never dwelt in any heart; just such love beat in the hearts of Adam and Eve when they walked hand in hand in the garden of Eden. So of truth; all truth is old. "There is not an item of Christian truth in the world to-day that is not 1800 years old." And the oftener it is handled, the brighter it shines. But again, if the world is outgrowing Christianity, into what will we grow if we outgrow it? Man is a religious being, and all the teaching that infidels have given the world has never untaught the idea that "as the heart panteth for the water-brooks, so man thirsts for God." So great is the smallest man that nothing else, or other than God, can satisfy him. Everything else is less than adequate to meet our needs. Into what, I ask,

will we grow? Is there anything beyond the Fatherhood of God and the brotherhood of man? You cannot think of anything beyond God or heaven. Is there anything beyond Christ's love and sympathy? Who ever extended mercy to the lost and ruined as he did? Who but the Saviour can give liberty to the captives and bring peace to the soul? Whose hand is so tender to soothe the trusting in death as the hand of the Saviour that Paul preached? Well might Renan say, "If even the stars are inhabited, they have no religion beyond the religion of Jesus."

"So tender, so precious, my Saviour to me;  
 So dear and so gracious I've found Him to be,  
 How can I but love Him? but love Him?  
 There's no friend above Him, poor sinner, for thee."

VI. *Infidelity, last of all, is unreasonable in its conception of a future life.* "No one," it is said "knows enough to know, that man will survive the grave, or that there is a future life." But what is more welcome than Spring? and what more reasonable? What more welcome than "the Summer land of bliss?" what so fully meets the wants, yea the demands of the nature with which we are made? By the universal hope and expectation, by the fragmentary character of this life, by the longings of our nature that this world can not satisfy, by the intuitions of justice, by the soul-attractions which beckon us onward and upward, one can successfully hold his own

against the unbeliever. Science and philosophy lead us to the *probability* of immortality, and, with such interests at stake well, and strong, and beautifully has the poet written:

Oh, thou that reverest a Master above,  
 And sighest for glories immortal and high—  
 Be strong in believing and steadfast in love,  
 When passion is loud and the tempter is nigh!  
 When infidels bid thee be false to thy Lord—  
 When they laugh at the faith that ennobles and saves  
 When they scoff at his people, and rail at his word,  
 Be thou to their wildness that rock in the storm.

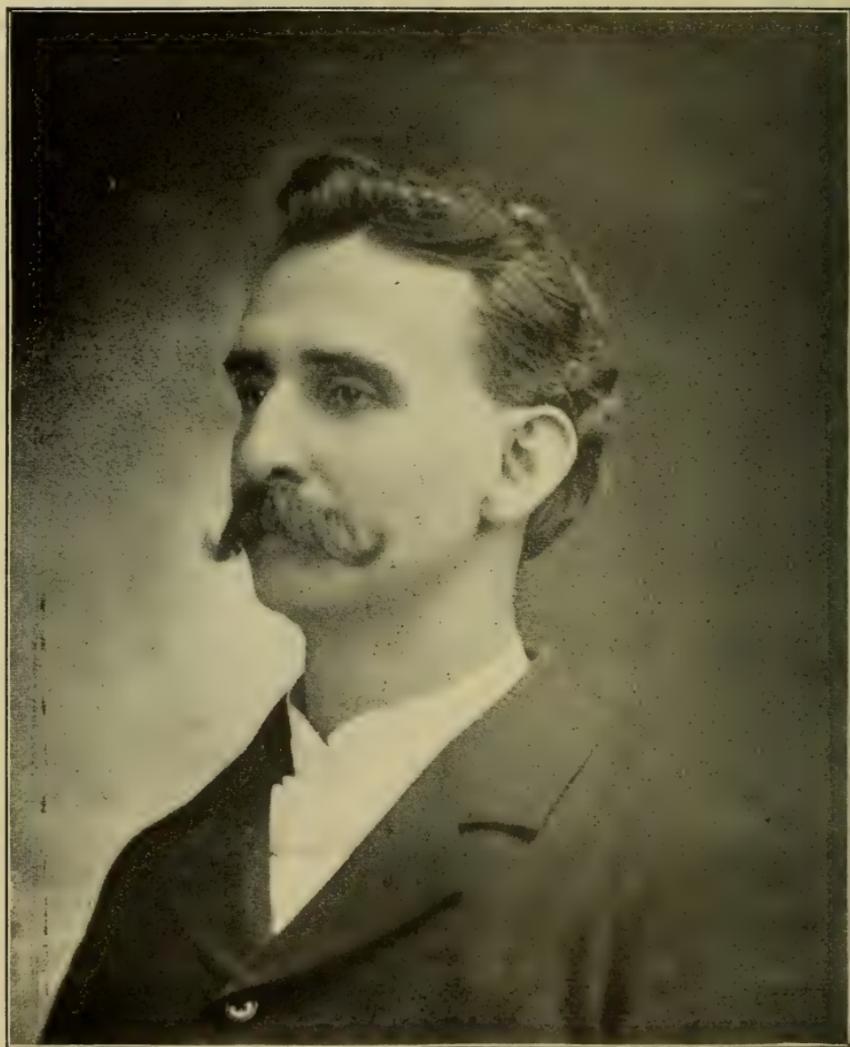
Aye! stand like that sea-cliff! nor ask thou to shun  
 The word of obedience, the care or the cost:  
 There are treasures of infinite price to be won,  
 There are treasurers of infinite price to be lost.  
 With the wiles of the temper, his vengeance or mirth,  
 Strive thou as the bold and the faithful have striven,  
 And the sorrows and toils of thy warfare on earth  
 Shall be paid in the peace and the rapture of heaven.

Travel on then, brother, and do not get faint-hearted or low spirited. "We are far from home, but God is with us." The great hope of the Book is not the dream of a dreamer, for the things it promises are coming. When the journey is over, half of the pleasure is in looking back over it. We forget usually the hard places, and remember only the pleasant side. When you get a barn-door fowl, it comes out of the shell and there is not much more to hope for; but when you get a young eagle, it is like a lump of stained jelly, and there it is for days, and weeks, and

months, a wretched, forlorn thing, in a nest of rough twigs, but it beats the chicken before it has done. Soon it will take possession of the sun and crag and sea.

We are only worms to-day, but we shall yet flit from flower to flower, in that land where the flowers will bloom forever, and the good never die. We are only young eagles now, tossed by the winds of heaven, but we are conscious that something great stirs within us; and, in a little while, we shall take possession of our everlasting dwelling. And when we get home, redeemed man will be the pride of the skies. What a wonderful passage that is in the revelation to John, where the elder says, "Who are these which are arrayed in white robes? and whence came they?" And I said unto him, "Sir, thou knowest." And he said unto me, "These are they that have come out of great tribulations, and have washed their robes and made them white in the blood of the lamb." Why did not the elder show John the Seraphim? And why did he not point out the Archangel? The fact is, man is nearest God in that land, and is the pride of heaven. Unbelieving and unconverted friend, think on these things; and may you be persuaded to acknowledge Him, who has made your heirship to the universe and flashing worlds possible.





H. O. BREEDEN.

## H. O. BREEDEN.

Thirteen years ago there was one Church of Christ in this city with 350 members. Now we have ten churches with a combined membership of about 4000. Harvey O. Breeden has been here during these years an incessant worker, exerting his strong influence to bring about this glorious result. In a few days he will enter upon his fourteenth year as Pastor of the Central Church of Christ.

He was born in Mason county, Illinois, April 18, 1857. At fifteen years of age he entered Abingdon College. The writer first met him at the time he matriculated and was impressed with the fact that there was a drawing power exerted over him in two directions—there was the strong love of his father and mother, Dr. J. H. Breeden and wife, drawing in the direction of home, and the intense desire to obtain a college education, drawing and holding him as a student. Letters of wisdom from his parents and kindness of the part of the professors and fellow students helped him to keep his good resolution; he continued in Abingdon College two years and completed his course in Eureka College at the age of twenty-one receiving the degree of A. B. He has received the A. M. degree from Eureka College, and from Drake University, L. L. D. He preached but one sermon while in college. Soon after he left college he preached one sermon at Tallula Illinois and was invited by the church to become pastor. He accepted, and spent three and one half years there in useful and happy service. He then went to Terre Haute Ind., as pastor, and report says, "the church grew and missions were planted and thrived." From there he came to Des Moines and de-

scribed "The Ideal Pastor" in a sermon, The result was a call to this fruitful field. We could not report his work here without writing a history of the churches of Christ in this city. (This, by the way would make good reading.) We write but one sentence and leave our readers to read between the lines: In thirteen years Bro. Breeden has received over 3100 into membership into the Central church alone, not counting those added under his labors in other places.

He is tall, erect, has a far-seeing eye, a rich, deep voice; when he stands before an audience one feels that he is in the presence of one who is a born leader. His sermons "while full of thought and bright with rhetoric," are full of gospel truth to move the people.

His love of travel has amounted to a passion; yet he does not waste precious time; he goes on a journey to familiarize himself with all that is excellent in the realm of nature and art, and then returns to his work with renewed vigor. Last year he, accompanied by his wife and son, took an extended tour abroad, visiting many countries of Europe and making a lengthy sojourn in Palestine. While he has many calls to lecture he does not allow this to interfere with his work as a minister. His wife, in her quiet earnest way, is ever ready to do her part. Evangelist Updike who spent six weeks in his home, says, "His home is as perfect as a home can be; his wife, true, honest and reserved in her ways but powerful in her influence, and a perfect Christian lady."

We have been asked our opinion of the "Institutional work" he has recently organized in the Central Church. We have this to say: when under his leadership, we see that church welcoming both poor and rich, helping in every grand enterprise inaugurated by Disciples of Christ, saving sinners and sanctifying saints, we are sure "something good" will come out of the "Institutional Idea." Work will be done to bring joy to human hearts and in the presence of the angels.

## "A WORLD-WIDE CRUSADE FOR CHRIST."

"Go ye into all the world."—Jesus.

Beyond question Jesus was the first great leader and teacher of history, to deliberately announce a world-wide religious crusade, having for its object, not the extension of governmental and military rule but the enlightenment and redemption of humanity. With the majestic sweep of divine authority he severed the vine of religion from state allegiances and temptations as from a deadly Campagna and gave it the Eucalyptus of purely spiritual aims for a support. Moreover he made it universally germinal. With what wonderful significance did the great Missionary use the word "world." He himself was the light of the "world." He came not to judge but to save the "world." He sent his disciples into the "world." His gospel was to be preached by them in all the "world." Their message was to be "God so loved the World that He gave His son." But in these sentences we vibrate only a few strings of the great world-harp of Christianity. If we had power and time to touch the other cords and sound the full melody of the enlarged harp the soul would be enchanted and perchance overpowered by the flood of divine harmony. In perfect accord

with this world-wide mission which permeates every portion of the New Testament Jesus migrated from place to place the friend of all and the teacher of the race.

It was the glory of Jesus, the primal missionary to our world, that he reversed the genius of religion, which had always been local and circumscribed and attached it forever to "man as a citizen of the world." In two thousand years not one religious idea or gleam of prophecy had broken the confines of Hebrew exclusiveness and crossed the sea to the classic world. Palestine lay beside Greece for hundreds of years with only an arm of the Mediterranean between, but no psalm of David seems ever to have passed to where Homer held a harp in Athens. But when the Ideal Missionary came every wind that wafted a merchantship bore a hymn, a prayer, a christian thought to the "regions beyond." To Him there were no geographical or national lines. The Chinese built a wall that they might exclude foreigners, India erected about herself a huge barrier of caste, far more impenetrable, and thus hedged the approaches to her favor. But with a holy and heavenly enthusiasm for humanity, the Christ leaped every barrier of caste, commerce and exclusiveness, and planted the ensign of the new religion upon the walls of the world—a prophecy of an universal conquest.

The first century was eminently a mission-

ary century. But the immediate followers of Christ preferred the home field. They would have been willing, save Paul, not only to begin at Jerusalem but also to end there. And so persistent were they in tarrying there, even after they were endued with power from on high, that God had to disperse them by persecution until "they went everywhere preaching the word." Such a policy as their short-sighted wisdom had determined upon would have run athwart the whole genius of the Christian religion. It would have strangled Christianity in its Judean cradle and left its bleaching bones as the only relics of a church which trampled on the Savior's last commandment."

Like some of us the early disciples were doubtless saying "there are heathen enough at home." But as Phillips Brooks so finely said: "That pleases more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad. It is as shameless as it is shameful. It pleads for indulgence and exemption on the ground of its own neglect and sin. It is like the murderer of his father asking the Judge to have pity on his orphanhood." But God, instead of permitting the early church to fold her arms and sink into sinful somnolence compelled her to carry the light to people who sat in darkness. And what was the result?

Within seventy years after he had received his "marching order" the Missionary had penetrated every civilized land from Babylon to Spain. The feet of the Christ-herald, shod with the preparation of the gospel of peace had followed the track of Cyrus, Alexander and Caesar, the great conquerors of the East. The strategic points—the great cities of the Roman world—had been occupied by the soldiers of the kingdom of heaven. The glad tidings of great joy had been proclaimed not alone to "elegant Epesus and commercial Alexandria and royal Rome and luxurious Corinth, but to balmy Sicily, queenly Crete and fragrant Cyprus and by the pyramids and bronzed obelisks of Egypt."

The general decay of faith in the old religion was highly favorable to the march of the missionary and his mission in that early period. Once every hill and fountain and grove had its deities, its fauns and dryads, but there were disintegrating forces already underlying this wholesale pantheon, the power of philosophy and the light of dawning reason recognizing in the inability of the Gods to succor in distress or bring victory in battle, hence the higher religion made conquests easily and everywhere, even in the palaces of the Caesars. But the nineteenth century is honored above its fellows with the high honor of being pre-eminently *the* missionary century of the Christian ages. Although the church had at

the outset the divine commission to preach the gospel to every creature, and although she has passed through 1900 years of historic development, never until this century did she fully grapple with her world-wide mission. Early in this century the ideal missionary, who had been idle or somnolent for nearly 1700 years, save a brief spasmodic crusade in the sixth century, reread his "marching order" and girded himself for his work. The result is the mightiest movement and march of history, the era of universal missions, the crowning glory of the century. Let us mark the extent of this world-wide crusade and measure, in part at least, the magnitude of its conquests.

Early in the eighteenth century some exiled Moravians living on the estate of Count Zinzendorf in Upper Lusatia sent the missionary to Greenland and the West Indies. Twelve years later their representatives began missions in North America, and one year later still in South America. In 1754 Jamaica was the field of their endeavor, and in 1790 they began work in Labrador.

But in 1792 we behold a man of God willing to pioneer for the British host. In that year Dr. Carey preached in Nottingham his famous sermon from the words uttered by the evangelical prophet: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not; lengthen

thy cords and strengthen thy stakes for thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." That sermon resulted in the organization of the first British society for the propagation of the Gospel in heathen lands. The missionary then set his face toward India, the "Gibraltar of paganism." But India was fortified on every side and seemed well nigh impregnable to the attacks of the missionary, with no artillery but the simple gospel. Two great religions, wily, strategic, and seductive—Brahminism and Mohammedanism—held dominant sway and besides a "system of social caste, with rigid and frigid ice-fetters that no sun ever melted kept manhood locked up and prevented all social fusion and homogeneity. But undismayed the soldiers of the Prince of Peace waged their good warfare against their giant foes with right and conscience and with God to support and inspire them. The smoke of battle has not yet cleared away, but what do we behold? India is now dotted with the fortresses of Jehovah and all her large cities are sentineled with Christian churches. The suttee has been abolished." The widow instead of expiating her supposed crime on the funeral pyre is rescued by the teaching of the missionary, lives a life of purity and usefulness. The Ganges no longer, like a greedy monster, swallows up the inno-

cent children thrown into her merciless jaws by superstitious mothers. And the religion of Jesus cooperates with the railroad in breaking down that fearful system of caste. Buddhism no longer advances while Mohammedanism languishes in its conquests and must go; "while blazoned as on heaven's eternal noon the cross leads generations on."

Behold now the conquering footsteps of the missionaries in the world-wide crusade, as they turned in the pathway of commerce toward the "sunrise kingdom." For ages the inhabitants of Japan had been walled up by mountains of prejudice and superstition, and its ports were closed to the evangel of God. With a squadron of seven ships of war, Commodore Perry sailed into the bay of Yeddo in 1853. As the Lord's Day broke over the surrounding hills he laid the stars and stripes upon the capstan of the ship, placed the open Bible on it, and read the One Hundredth Psalm. His crew then joined in the thrilling melody of Old Hundred. The Psalm was the prelude to a commercial treaty which opened up the Empire of the Mikado to Christian Civilization. Then came the missionary.

His campaign is less than a generation old, but what wondrous conquests! The strongest system of feudalism that history records has been thrown off. The observance of the Lord's Day has been legalized by statutory enactment. Large and flourishing Chris-

tian universities have been established. And the newspaper, that swift messenger of Christian thought and civilization in heathen lands, is already more numerous in Japan than in all Asia besides. Not long since, when the government was hard pressed for funds, it proposed to sell a bronze and silver Buddha, 60 feet high, for old metal.

Tracy says: "It is possible that Japan may become Christian by royal decree in a day." But it must become Christian by the royal triumphs of God's victorious forces within a few decades.

Let your eye now turn for another moment upon another part of this same continent. "The Myriad Mile Wall" of China is said to be the most gigantic defence ever built by man. But the Chinese language was even a greater barrier than the wall to the march of the missionary. But happily the difficulties of the language have been compassed and that well nigh pregnable wall thrown down. Almost at the beginning of this century, feeble and single-handed, the missionary began a silent attack upon this nation of atheists, idolators, gamblers, opium smokers and drunkards. In twelve years Robert Morrison gave to China a Bible. In 1858 the Atlantic cable flashed the news that China was open not only for commerce but for the gospel. Six years ago, when Dr. Williams arrived in Canton, there was only one Chinese convert in the

Oriental Empire. Besides the penalty for teaching foreigners the Chinese language was death. Today there are more than 50,000 Christians in China. Buddhist temples are being changed into houses of Christian worship and their helpless idols thrown into the wayside ditch. The shot and shell of divine truth is being poured into the hearts of the swarming millions, and the holy war shall not cease until a truly Celestial Empire enfold the Mongolian race between the snowy mountains and the Yellow Sea.

But now turn your attention in the opposite direction and watch the missionary in his globe-encircling march as with cohorts and battalions, buttressed by nearly 50 societies, he attacks the citadels of Satan in the dark continent. To pay this debt to Simon the Cyrenaean and the Eunuch of Ethiopia, that grand man of God—Robert Moffatt—pioneered amid the jungles and the malaria, and the cruel tribes of that benighted land; and after him his son-in-law David Livingstone that consummate hero, who dared four attacks of fever and then died upon his knees surrounded only by the sable sons of Africa that he might open up its dark recesses to the missionary. His successor, Henry M. Stanley, a missionary by brevity, “after 999 days from Zanzibar emerged from the mouth of the Congo and completed the transit of Africa.” The Congo Free State with its fifty millions of

people is dominated by the Christian king of Belgium and in all its wide area covering 2000 miles of sea coast, the slave pen has been abolished and the church and school substituted. And we today of America and Europe are watching the signals of God's hand as he is leading on the mighty Christian hosts toward the complete emancipation of the descendants of Ham. The dark continent grows light under our eyes.

But the most phenomenal victories for Christ are to be found in the islands of the sea and among the lowest and most degraded types of humanity. The isles no longer wait for His law. They have already received it. In the "Morning Star" the missionary sails the South seas and touches the Fiji islands, where the ferocious cannibalism held high carnival and the inhabitants built their houses upon living bodies and launched their canoes upon human beings as rollers; whose deeds of cruelty and blood were too atrocious to be described by human language; but touching it, within a few years he transformed it as by the magic wand of a magician; and now there is not an avowed heathen in all Fiji where fifty years ago there was not a single native Christian.

He touches Madagascar and almost in a day she put on the beautiful garments of Christian civilization; her Queen embraced the Gospel and enthroned the Bible, and the pagan

abominations were forever uprooted.

He touched the Hawaiian group with its unspeakable polutions, where two-thirds of the children were strangled or buried alive and the entire island was given over to a savage type of false religion; and instead of ferocity, faith reigned, and instead of lust, love. And now a congregation of 4,500, the largest in the world, assembles regularly on the island to worship the true God.

He touched Tahiti of the Society group and the issue is thus finely told by Charles Darwin, one of the most colossal names in modern science: "Human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled elsewhere, infanticide the consequence of that system, bloody wars where neither women nor children were spared; all these have been abolished and dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity." No wonder this same great contributor to Foreign missions says elsewhere: "The lesson of the missionary is the enchanter's wand." But these exhibitions of missionary conquest mark only the mission tides in the affairs of nations, a few of the numerous currents permeating the sea of pagan humanity; but they are enough to show the coloring of the entire sea.

Thus in every direction, upon all the continents and upon all the seas we see the

conquering footsteps of the missionary. What hinders the conquest of unclaimed territory and the pouring of Christianity's blessed illumination upon new millions of earth's benighted children? He has successfully vanquished all foes and forces; what hinders the maintenance of his reign? And what hinders me from declaring with the sovereignty of certainty that the march of the growing Christian host is keeping time to the nearing drum beats of that triumphant day when all the nations, rounded in proportions of purity and radiant in the light of love, shall become the kingdoms of our Lord and His Christ and He shall reign forever and ever.

But the intensely practical inquiry remains: when are we going to win the whole world for Christ? "what is our attitude toward this glory-laden-march"? Three are possible: antipathy, apathy, and sympathy. Antipathy is ground for infidels and skeptics only. He can dare to oppose this all-benificent campaign who believes in no God and no future for man, and recognizes no obligation to either.

The attitude of apathy is alas characteristic of by far the greater portion of those who profess to be children of God. I have sometimes thought that much of this comes from ignorance of the real condition of the Christless masses in paganism and ignorance

also of the very first essential of the comission. And then I have thought that the indifference that covers christendom, like a great pall, is largely due to a secret scepticism with regard to the real dangers of the heathen. But how much scepticism as to the condition of the heathen should prevail, in the presence of the unequivocal teaching of the word of God is to me a mystery. The Spirit of God which moved the mind and made the logic of Paul, through him proved to "both Jew and Gentile that they are both under sin." He solemnly asserts that "the Gentiles have the law written in their hearts" and yet they have so "changed the truth of God into a lie" Rom. 1:28, that "they are without excuse." "As many as have sinned without law shall also perish without law in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:12-16. So this apathy must either challenge the authority of these scriptures of God or accept the fact that all mankind, barbarian, Scythian, bond and free, stand guilty before God "for all have sinned and come short of the glory of God." Rom. 3:25.

Added to this is the narcotic and aenesthetic view that: "the ignorance of the heathen will save them." But this bulwark of apathy vanishes when we hear a pagan philosopher say of his people: "Our fault is not external to ourselves, it is within us and cleaves to our souls." It was a pagan poet

who wrote: "I see and approve the better and follow the worse." It is not too much to say that they all know better than they do. Then we are told by apathy as a last resort that "the heathen are an inferior people and not worth saving; that only the fittest should survive." But Paul has taught us that there "is no respect of persons with God." Rom. 2:11. But when these defenseless utterances are interposed as barriers between the heathen and the evangel of God I hardly know which to wish for most; that the indifferent might be taught the very first principle of the commission, or that we might raise a new commission of *inquirendo de lunaticus*.

But sure am I of this: that if Christian unconcern could once rightly get hold of two great principles which dominated the character and directed the career of the first great foreign missionary, apathy would be transformed into a holy and overmastering zeal that would halt before no obstacle in carrying the Gospel to those who sit in darkness. The first is tersely transcribed in these words from 1st Thess: 2:4: "We are allowed of God to be put in trust with the Gospel." The Christian is a trustee. He has received the bread of life not for himself alone but for distribution to humanity. But antipathy is an embezzler and apathy is a defaulter. In denying "the lamp of life" to "man benighted" we stand condemned before God for faithlessness

to the trust which he has committed to us. In giving us the second antidote to apathy Paul, in Rom. 1:14, makes use of a striking commercial figure to set forth his obligation: "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." Paul a debtor to the Greek? What for? Not for anything he had received from them? No. But for what he had received for them, or on their behalf. The real creditor is the Lord Jesus Christ. But as Taylor finely observes "that which we owe Him, He has made over to our fellow men, and He asks us to pay it to them; and we are both dishonest to them and unfaithful to Him if we forbear." The word debt, according to the interpretation of the Roman Law, has a double significance. It signifies both the duty to pay and the right to receive. The heathen have a right to receive from us that with which we have been endowed, that which we have received in trust for them. And how shall we escape if we neglect them?

Thus we are prepared I trust to appreciate the attitude of genuine sympathy to the missionary march. Antipathy is atheistic, apathy is sinful, but sympathy is gloriously christian. But the great question, yet profoundly practical, is how may we manifest the attitude of sympathy? In rapid and resistless answers to that question I remark first: By personal payment. Brethren what is our relation to the wealth of the world? Untold

stores of gold are placed in our custody. But what for? To spend upon ourselves or to hoard? We possess not a dollar nor an acre of our own. God is the supreme banker and landlord of the universe. "The silver and the gold are mine" said he by his prophet. "And the cattle upon a thousand hills." "Behold all souls are mine." And "remember who it is that giveth thee power to get wealth." We are only stewards intrusted with wealth that we may use it to the glory of God and the honor of Jesus Christ His Son. What therefore are we to give his cause? Simply the overflow when our cup of provision and blessing is full? Shame on such benevolence. We must give until we feel it, until we make a positive sacrifice for Christ, then we can enjoy the luxury of giving. The Old Testament tithe was probably the minimum the Jew could give unto God, but the New Testament tithe is the whole ten parts after ones own are provided for. Does this seem unreasonable? Then measure the statement by this fact: the Jew's religion was local and stationary while our religion is world-wide and world-conquering.

But we may also manifest sympathy in this great march of saints, philanthropists, heroes, and noble hearts by personal presence. In the kingdom of God service is gold. And never was need more imminent and urgent. "Truly the harvest is great but the laborers

are few." Ask for a fruitful field? No home field can compare with the foreign for an equal outlay of men, means and money; no home field ever brought returns so ample. Do you seek to be identified with a movement of great magnitude? Christian missions is the most colossal enterprise ever presented to the mind or undertaken by the heart of man. Do you ask for a sufficient motive to heroism? Here it is. I have no sympathy with the heroism that wastes itself in the frozen north in fruitless effort to find the secret of the North pole, locked in ice. But in the mission enterprise there is satisfaction for dead and living heroes. The missionary charges a fort that is worth taking. Even if life is lost, it is well lost. It will be found again with stars in its forehead. Are you deterred by thought of hardship and privation? Why men do for worldly wealth and adventure every day all, and more than you are asked to do, for the loving Jesus.

How grandly did St. Xavier, the great Catholic missionary, answered his friends who endeavored to turn him aside from his cherished labor by a recital of the dangers and difficulties of the march:

Hush you! Close your dismal story.

What to me are tempests wild?

Heroes on their way to Glory

Mind not pastime for a child.

'Tis for souls of men I'm sailing

Blow ye winds, North, South, East, West,

Though the storms be round me wailing  
There'll be calm within my breast.

Brethren what is your passion? The acquisition of wealth? The passion for gold seems growing into a frenzy on the part of the people. But the pursuit of property that has no God in it will make a pirate out of a sailor and a Judas out of a disciple. Whom do you serve? The story of Tarpeia has a lesson for all generations. She bargained with the Sabines to open the gates of Rome to their armies for the golden ornaments they wore. She was crushed to death beneath the ponderous heap. Similar was the unhappy fate of Midas. Being promised that his supreme wish might be gratified, he desired that everything he touched might be turned into gold. The desire was realized and proved to be his hell. These mythic stories point toward the conclusion of the Christ: "Ye cannot serve God and Mammon." If we serve Him we must consecrate our wealth to him and by personal payment join in the march of his hosts as they encompass the nations. And this we must do because we feel the sunrise of His self-sacrifice and seek to respond to His sublime generosity. O the infinitude of his gifts; they can not be expressed by human language. Even the inspired words of scripture strain and quiver under their superhuman freightage of thought. He gave the earth with its fulness, the hills and the vales, the sun and stars and

O marvel of loving beneficence! renouncing affluence and accepting penury, he gave himself and realized for us his best beatitude, "It is more blessed to give than to receive." Shall we not give like the Son, the King of Heaven, and like the Sun, the king of day:

Forever the sun is pouring its gold  
 On a hundred worlds that beg and borrow;  
 His warmth he squanders on summits cold,  
 His wealth on homes of want and sorrow,  
 To withhold his largess of precious light  
 Is to bury himself in eternal night.  
 To live—is to give.

He is dead, whose hand is not open wide  
 To help the need of a human brother;  
 He doubles the length of the life's long ride,  
 Who gives his fortunate place to another.  
 And a thousand million lives are his  
 Who carries the world in his sympathies.  
 To give—is to live.

But we are reminded by the dark places on the missionary map that the heroic march, eclipsing that of Napoleon over the Alps and of Xerxes over the Hellespont, is not yet ended. The beneficent campaign of the missionary is to-day at white heat and "there remaineth very much land to be possessed." Beyond the Soudan a hundred tribes, embracing more than a hundred millions of people, lie in the land of death-shade with not one single missionary station to hold aloft the torch of the living word.

And in inland China, away from the coast

lines, are three hundred millions who never heard of Christ. A few years ago some heralds of the cross traveled a thousand miles from east to west and found not a single missionary station. The missionary must encompass all these in his world-embracing philanthropy and crusade for Christ.

But the day will come when the march will end and the soldiers of Christ will be mustered out of the earthly service because the victory will be won.

Yea, the world shall realize with glorious exaltation the fulfillment of the glowing prophecy "and on his head were many crowns." I see the grand procession gathering to the coronation. Yonder are Carey and Judson with the many jewelled diadem of India and Burmah, and as He stoops to receive their gift I hear them say: "Blessed are our eyes; for we have seen the travail of our souls and are satisfied," Following these are Hepburn, Williams and Xavier together with their co-workers on the field of Japan. As they approach the King I hear them say: "The crown of the hermit nation is thine also." And yonder marching toward the throne I see the missionary hosts of China led by Robert Morrison. And what is that they bear up before the presence of the king? The same burden they bore upon their hearts through so many weary marches: "disenthralled China." And as the brow of Jesus received

the coronet we hear them say: "At last, at last China is truly a Celestial Empire." But who are these in bright array, coming up out of great tribulation. These are Moffatt and Livingstone surrounded by the dark-hued sons of Africa bearing a crown glistening above them all. As the loving Christ takes the gift we hear them exclaim: "Blessed be God, the Dark Continent has come to its transfiguration." And then all the great host of proclaimers and the myriads of the redeemed shout in chorus sublime: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." And the welcoming introit of celestial choirs send back the refrain: "Thanks be to God who giveth *us* the victory through our Lord Jesus Christ."

## GEORGE LEWIS BROKAW.

It is a pleasure to follow the course of men committed to high-born principles, especially if the motives be Christian, the strongest incentives to good. He is a benefactor who displaces error with truth, and borders human pathway with flowers instead of weeds and thorns. Such feelings of pleasure came with the study of the life of George Lewis Brokaw, which began at the farm home of his parents, Aaron S. and Lydia Ann Brokaw, in Bureau county, Illinois, July 18, 1849. His first years were spent as most farmers' boys—at school in winter and work in summer.

At the age of eighteen he attended a meeting held by N. A. McConnell and G. W. Mapes and was led by them to Christ. He was baptized by Bro. Andrew Ross. While teaching in the following year he began to preach the "unsearchable riches of Christ." To prepare himself for efficient work he entered Abingdon College and completed his course. From Eureka College in June, 1873, he received the Master's degree. It is noteworthy that he preached during his college years at points adjacent to Abingdon, and received for all his time and service one suit of clothes and \$20 in cash. Without taking a permanent pastorate, he ministered at Dana and Rutland, Ill., till March, 1874; then with Liscomb, Iowa, as a center, he preached three years in Marshall and Story Counties, followed by a successful pastorate of the same length at Roseville, Ill. At Liscomb he met Miss Mattie H., daughter of Bro. H. H. Wilson, who became his wife, and has been in the truest sense a helpmeet for him. They have four children: Dura, Roy, Zoe (who is on the other shore) and Zell.

In 1880 he was called to Monroe, Wis., where, at the end of one year, he was elected State Evangelist by the joint Boards of the G. C. M. C. and W. C. M. S. Of his three years' service in this capacity Bro. B. W. Johnson wrote the following tribute:

"G. L. Brokaw is the right man in the right place. He is a young man, but old in experience and judgment. He is a tireless worker, is never discouraged and proposes to continue his effort at any point until he has accomplished what he undertakes. As a result of his labors there are twice as many preachers in the state as when he began. Almost every congregation has preaching at least half of the time, while the stronger congregations have preaching every Lord's day."

From 1883 to 1886 Iowa claimed his service as evangelist, but at the end of those years he accepted the call of the G. C. M. C. and became pastor at St. Paul, and later at Milwaukee. Albia, Iowa was his next field, which was abundant in its harvest—nearly one hundred souls gathered into the church during his first protracted meeting, the house of worship was enlarged, and the membership awakened to greater activity in the Master's vineyard.

At the Iowa State Convention in 1890 he was chosen Corresponding Secretary, which office he held till 1895, except the last two years, in which he was relieved of the secretaryship by the appointment of Bro. A. M. Haggard to that work, he devoting all his time to evangelistic labors.

In person Bro. Brokaw is five feet eight inches high, weighs about 150 pounds, has a pleasant face, high forehead, black eyes, and dark hair, with a sprinkling of gray. In address he is quiet, but earnest; and there is a practical vein in all his discourses. His sermon points are aptly illustrated, and doctrinal differences are presented fairly and fearlessly, but in

a kindly spirit. His greatest strength is in his strong will and business tact. Where others would have given up, he has persevered. In Iowa alone, against opposition, he organized county seat churches, which now represent a membership of 3,255. Since retiring from the position of State Evangelist, he has established, without financial assistance, *The Christian Index* and by his characteristic push made it self-supporting and a welcomed weekly visitor in the homes of Iowa brethren. Figures do not measure influence. He is a man of pure life, good education, in the prime of his years and one from whom we shall yet receive, by voice and pen, the help of a servant of God.

I, N. McCASH.

Pastor University Place Church.







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