





THE LIBRARY  
OF  
THE UNIVERSITY  
OF CALIFORNIA  
LOS ANGELES

free copy  
To

Rev. Walter Duncan Buchanan D.D.

With the profound regards of

The Author.

June 10<sup>th</sup> 1913.

**HENDRICK, William J.**, lawyer; b. in Fleming Co., Ky., Mar. 22, 1855; ed. by his father, Rev. James P. Hendrick, D. D.; grad. Center Coll., Ky., 1873. Admitted to bar Jan. 8, 1876; mem. Ky. legislature, 1881-2; elector from State at large, 1884, and for 9th Congressional dist., Ky., 1888; mem. Ky. Constitutional Conv., 1890; atty-gen. of Ky., 1891-6; employed as counsel for Ky. in Franchise Tax Cases in Supreme Court, U. S., winning them; the principle established in these cases added a million dollars of new revenue annually to Ky. treasury; located in New York and since then practicing there. *Residence*: 3611 Broadway. *Office*: 25 Broad St., New York.









REV. JAMES PAUL HENDRICK, D.D.







*Jos. P. Hendrick*

Rev. James P. Hendrick, D.D.

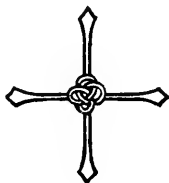
MEMOIRS

WITH AN APPENDIX CONTAINING HISTORY  
OF EBENEZER PRESBYTERY  
AND OTHER PAPERS

BY

WM. J. HENDRICK, A.M.

OF THE NEW YORK BAR



Printed at the Riverside Press

CAMBRIDGE, MASS.

1907

COPYRIGHT 1907 BY WILLIAM J. HENDRICK

ALL RIGHTS RESERVED



BX  
9225  
H38 H3

To  
MY MOTHER  
**Sophia Darnall Hendrick**  
THESE  
MEMOIRS  
OF THE MAN SHE LOVED AND  
HONORED AND WHOSE LIFE WORK  
SHE INSPIRED ARE  
REVERENTLY  
DEDICATED



James Paul Hendrick

Sophia Darnall Hendrick

CHILDREN

WM. J. HENDRICK  
*New York*

MARY HENDRICK SHANKLIN \*

ELIZABETH HENDRICK AMOS  
*Flemingsburg, Ky.*

PENELOPE HENDRICK DUDLEY  
*Kansas City, Mo.*

JAMES PAUL HENDRICK  
*Flemingsburg, Ky.*

FRANCES HENDRICK ADAIR  
*Lexington, Ky.*

GRANDCHILDREN

Children of WM. J. and MARTHA HARRIS HENDRICK  
*New York, N. Y.*

ANNE HENDRICK WILSON

SOPHIA K. PICKETT

JOHN HARRIS HENDRICK

JANE CARLYLE HENDRICK

JACQUELINE HENDRICK

Children of A. R. and ELIZABETH HENDRICK AMOS  
*Flemingsburg, Ky.*

SOPHIA THILMAN AMOS

EMILY AMOS

PAULINE AMOS

GREAT-GRANDCHILD

Daughter of ROBERT BURNS and ANNE HENDRICK WILSON  
*New York, N. Y.*

ANNE ELIZABETH WILSON

\* Died in 1893.



## CONTENTS

I. Birth and early life . . . . .	1
II. College and seminary . . . . .	10
III. A year in Texas — Return to Kentucky — Marriage and settlement in Carlisle and Flemingsburg . . . . .	17
IV. Establishment of seminary and characteristics as a teacher — Interest in education and zeal for Centre College . . . . .	24
V. Character as a citizen and service as chaplain in the Federal Army . . . . .	31
VI. Relation to the Church and people as pastor and spiritual adviser — Work as missionary and evangelist . . . . .	37
VII. Character as a preacher and theologian — Selections from sermons . . . . .	52
VIII. A delegate to the Pan-Presbyterian Council at Belfast, Ireland — Letters from Europe to the Louisville “Courier-Journal,” signed “Paul” . . . . .	219
IX. Last years and death . . . . .	257
X. Funeral ceremonies and addresses . . . . .	264
XI. Author's estimate of the man . . . . .	283
List of students, 1855-1887 . . . . .	293
Members of Church, April, 1879, as reported to Presby- tery . . . . .	303
History of Ebenezer Presbytery . . . . .	311
Index . . . . .	337

LIBRARY SETS

NOV 25 '42

ALBANY BOOK CO.

253773



# JAMES PAUL HENDRICK

---

## CHAPTER I

### BIRTH AND EARLY LIFE

Remember now thy creator in the days of thy youth. — ECCL. xii. 1.

JAMES PAUL HENDRICK was born on the 13th of July, 1828, in Jessamine County, Kentucky, at his father's homestead near Nicholasville, the county seat.

His father was Joseph Wyatt Hendrick, who was born in Hanover County, Va., near the "Old Fork Church," April 20, 1787, and died January 30, 1839, at his home in Jessamine County. He was buried in the private burying ground of the family near the homestead, from which his body, with that of his wife, was removed in recent years and reinterred in the cemetery at Nicholasville. He was descended from a highly respected and wealthy family of Hollanders who settled in Hanover County early in the history of Virginia. From his father Joseph Wyatt inherited a large estate in land and negroes near Taylorsville, on Little River, in what is called the "Forks of Hanover."

His mother, Mary Doswell Thilman, was born in

Hanover County, Va., October 15, 1787, and died at the homestead near Nicholasville, Ky., on February 17, 1838. She was descended from an old Huguenot family of Thilmans, who, for many generations, owned Hanover Court House, and was a granddaughter of the last Paul Thilman. Her father, William Thilman, married Mary Doswell, sister of the noted James Doswell, of New Market. The Thilmans and Doswells were both French Huguenots descended from sires who came to Virginia as refugees upon the revocation of the Edict of Nantes. In 1810 Joseph Wyatt Hendrick removed from Virginia and settled near Glasgow in Barren County, Ky., where he bought large quantities of land. He was unfortunate in business in Barren, where he lost the larger part of his estate, and about 1820 removed to Jessamine County and settled on the farm where he died.

The children of Joseph Wyatt Hendrick and Mary Doswell Thilman were eight in number. The oldest, Ann Eliza, was burned to death in infancy.

Mary Ann became the wife of Isaac Sparks, who, after the death of his father-in-law, bought and owned the old homestead, where he and his wife both died, leaving a large family. Hon. E. R. Sparks, Dr. Joseph S. Sparks, John and Thomas Sparks were children of this union.

The third child and eldest son was Rev. John Thilman Hendrick, D. D., who for half a century filled a large space in the annals of the Presbyterian Church in Kentucky and Tennessee.



Captain Joseph Wyatt Hendrick was the fourth child and second son. He lived in New Orleans, La., and was owner and captain of a steamboat on the Mississippi River for many years. He died in 1858 leaving a widow and two children.

William H. Hendrick, the fifth child and third son, was for many years extensively engaged in farming and stock-raising in Fleming County, Ky. In 1890 he removed to Natchez, Miss., where he has since resided. He died in January, 1901, and was buried in the family lot in the Fleming County Cemetery.

Elizabeth married Thomas Masters, and lives near Kansas City, Mo.

Martha married John Tompkins, and still survives him in Nicholasville, Ky.

The youngest child and daughter, Jane, married Newton Dickerson, of Nicholasville, and survives her husband, who died some years ago.

James Paul was the seventh child and fourth and youngest son of his parents. His mother died when he had reached his ninth year, and his father less than a year later.

Of the family name, Dr. John T. Hendrick, in a personal memoir, says: "The Hendricks of Indiana, who are of the Pennsylvania branch, spell the name with an 's.' The true name must end with a 'k,' and the 's' cannot belong to it. The word signifies 'rich in forest lands' or 'parks for hinds,' and the coat of arms represents a 'hind in a park,' conclusively showing that the Virginia branch spell

the name correctly. Others derive the name from the Saxon word 'hine' or 'hind,' signifying servant or domestic. So that the name would mean 'rich in servants.' But either derivation proves our spelling correct."

The birth and early life of James Paul did not differ in any material respect from the ordinary and usual life of the son of a Kentucky farmer of that time. His father, though baptized in the Episcopal Church, was never confirmed, and was an excellent type of the Virginian of his day. He was hospitable, free-handed, excessively fond of fox hunting and horse racing, and, while not a hard drinker, was convivial in his tastes and habits. His mother, Mary Thilman, was a woman of great force of character. She was also baptized in Virginia in the Episcopal Church, but after the family removed to Kentucky transferred her allegiance to the Baptist Church, and was immersed by the Rev. Jacob Creath. She always entertained open communion sentiments, and had great liberality for all Christians.

James Paul was a mere lad of nine years when his mother died. And yet he had the tenderest and most vivid recollections of her. Before she died she exacted a promise from him never to use intoxicating liquors in any form, and this pledge he sacredly kept. From the seed thus sown undoubtedly grew his earnest and vigorous opposition to the liquor traffic in any and every form and his unflagging zeal for prohibition. His middle name, Paul, was given him by his mother in honor of her grand-

father, the last Paul Thilman. He was fond of the name and frequently alluded to it, though he signed his name "James P.," with few exceptions.

In less than a year after his mother's death his father followed her to the grave, having never recovered from the shock received at her loss. The home of his boyhood was thus broken up, and at ten years of age, with a small patrimony, he was practically thrown on his own resources. From this time forward his training and education were directed by his eldest brother, Dr. John T. Hendrick, who was at that time pastor of the church at Flemingsburg. Thither he went and became a member of his brother's family, receiving with his children, in the schools supported by the Presbyterian families of that community, his primary education.

It was to his mother and to the teaching and example of his brother, Dr. John T., that he owed his early religious training. The atmosphere of religious thought and the intense interest in the subject which marked the revival of 1827 and 1828, and extended through the twenty succeeding years in many parts of Kentucky, are so well set forth, with local and personal coloring, by Dr. John T. Hendrick, in his account of his own conversion, that it is here presented in his own words. It was part of this same movement, at a later date, in which James Paul found himself, became converted to Christ, and dedicated himself to the gospel ministry. The account given by Dr. John T. Hendrick of his own conversion is as follows : —

“During the great revival which prevailed throughout that part of Kentucky, in 1827, under Blackburn, Ross, Gallagher, Nelson, Barnes, Cleland, and others, my thoughts were first turned and my mind awakened to the great subject of religion. It was a new and strange subject to me. I was just sixteen years old, and had had no religious instruction, but was surrounded by the most ungodly playmates and associates, and the great subject of my soul’s salvation had never been thought of.

“At this time I was engaged with my brother-in-law in superintending a large cotton factory in Nicholasville. I spent most of my evenings in dancing and such like enjoyment and with the most frivolous and careless companions. Still I went to the Presbyterian Sabbath School very regularly, influenced by two motives: first, being very fond of reading, I could obtain books there; second, I had a good memory, and could memorize a chapter of the Gospel without much difficulty. I received a reward of one blue ticket for each six verses so memorized, and a red ticket for every six blue ones, and for every six red ones they gave me a book for my own. Thus, out of my great desire to obtain books, I memorized the whole Gospel of Luke and the greater part of Matthew and John, and to this day can repeat them. Now I feel the great advantage and good resulting from Sunday School instruction.

“How well do I remember the morning when that meeting began! It was several days before I felt any sort of interest in the preaching. Still I could

not keep away, but felt a vague sort of desire to be at every meeting, and yet felt nothing like a conviction for sin and no special need for Christ. On the second Sabbath, when the interest was most intense, and the Presbyterian Church being too small to hold the crowds who wished to attend, a minister, the Rev. Cabell Harrison, was sent to preach in the old frame Methodist church, I was there; and I remember his text was, 'What shall it profit a man if he gain the whole world and lose his own soul?' He was not a man of much interest, and his sermon was very commonplace, but when he announced his text it seemed to come right home to my heart, and haunted me for many days. Every sermon appeared intended especially for me. Nothing gave me relief. I read my Bible and tried hard to pray, but made little headway. Thus two weeks passed, and interest in the meeting still increasing, many souls had been made glad in Christ, and among the number there were several of my companions. I had almost given myself up as lost. One day I went up into a sort of garret at our factory to see about the regulator, and while up there I knelt down and prayed long and earnestly. I found some relief and a degree of light and a strange quietude of mind.

"When I arose from my knees it all seemed like a dream. My mind was relieved, and my feelings were of the most tender character as I felt that my sins had been forgiven and I would be saved. When I came down to the office I took my Testament and opened it. Each page appeared new to me, and so much

more interesting than before. That night I went up to the anxious seat to be prayed for. Now all was dark to me again. I had no feelings whatever; I was even sorry I had gone up. On Sunday morning an inquiry meeting was held at nine o'clock. I went and talked a long time with the ministers and one good old elder. The elder asked me, 'What first interested you?' I could not answer. 'Did you always feel this interest?' 'No; I fear the Devil has instigated me to do this.' 'What do you want, then?' was next asked. I answered, 'To be saved.' 'Where did you get that desire from?' 'I cannot tell.' 'Well,' said he, 'you may be sure that the Devil did not give it to you, nor did it originate in your own sinful heart. So if you really have a desire to be saved, why, the spirit of God put the desire in your heart.'

"A new light now dawned upon me. My trouble was all gone, and I had found my Saviour, and could go on my way rejoicing. A few days after this I united with the Presbyterian Church in Nicholasville with many others, and was baptized by Rev. John P. Hudson, the pastor. I derived much pleasure from reading my Bible and attending the Sunday School. Some two years afterwards my mind was turned to the ministry. I felt a most sincere desire to be useful in the cause of my Saviour, but I too felt a deep and solemn dread of attempting such a fearfully responsible work. It is certain I had very indistinct ideas of such matters. I was also annoyed by ignorant and irreligious people, who endeavored

to turn my mind from all serious subjects. Even when I had gotten my own consent to study for the ministry, I was oftentimes sorely perplexed about my duty and fitness for the work. Difficulties beset me on every side; without were foes, within were fears. My first few months at college were days of darkness, discouragement, and gloom. I was like one at sea, lost and forsaken. I cannot begin to describe my feelings."

It was while in attendance in school in Flemingsburg, taught by Mr. Maltby, that he met his future wife, Sophia N. Darnall, the daughter of Henry Jackson Darnall, at that time, and for many years previous and succeeding, one of the elders of the church at Flemingsburg. My mother I have heard frequently rally him over his boyish attentions to another young lady who attended the same school, but who early passed out of his life. So far as is known he never had any other fiancée than Sophia N. Darnall, who afterwards became his wife.

## CHAPTER II

### COLLEGE AND SEMINARY

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. — 2 **Tim.** iii. 14.

FROM Flemingsburg and the preparatory schools there, the young student turned his eyes to the rising hope of Western and Southern Presbyterians at that day, Centre College, at Danville, Ky. This institution was founded in 1819, and was the protest of the Presbyterians against the heterodox views taught by Transylvania University under the inspiration of the brilliant Dr. Holley. They had succeeded beyond their hopes, and at this time, under the wise administration and inspiring enthusiasm of Dr. John C. Young, its youthful president, Centre College was at once the pride and the hope of the friends of sound learning in the South and West.

James Paul entered the sophomore class at the fall term of 1846, graduating with his class in 1849. The class roll of graduates is as follows: —

William C. Baker; Samuel Alexander Bonner; William Alexander Brigham; Elias Davidson Clay; Robert Conover; Edward Cook; Charles Buck Cotton; John Cowan; John Jordan Crittenden, Jr.; Aaron Parker Forman; James Paul Hendrick; John Read Hendrick;



John Henry Kenney ; David L. McDill ; John Olinthus McGehee ; James P. McGoodwin ; John Lapsley McKee ; William W. Metcalfe ; John Henry Moore ; Gelon Hann Rout ; Joseph Scott ; Andrew Lewis Wallace ; James Warnock.

Of all these, Dr. John L. McKee, for many years the vice-president of Centre College, was his most intimate friend and associate during these three college years. Their souls were "knit" like the souls of Jonathan and David, and this friendship continued and ripened until "one was taken and the other left." Here the young student met and felt the great personality of Dr. John Clarke Young, the president, from whom and Dr. Erasmus McMaster, under whom he sat later, the plastic mould of his life was formed. What manner of man Dr. Young was no one who has never seen him can rightly know. So much of his power lay in his personality, which was so magnetic and attractive, that no man can hope to put him on paper. He was preëminently an orator and teacher, with the subtle power of each to infuse into those who saw and heard him the very thought of his mind and the conviction of his heart. The following sketch will give the reader some impression of the man : —

"John Clarke Young, D. D., was born in Greencastle, Pa., August 12, 1803. He was the youngest son of Rev. John Young, pastor of the Associate Reformed Church of that place, and of Mary Clarke Young, both of Scotch-Irish descent. Dr. Young was for three years a student at Columbia College,

New York, and in 1823 was graduated at Dickinson College, Pennsylvania. And having declined the most tempting offers to enter the profession of law, under the auspices of his uncle, Matthew St. Clair Clarke, at that time clerk of the House of Representatives at Washington, and an eminent lawyer and politician, he determined to study for the ministry. For two years he occupied the position of tutor in Princeton College, and in 1824 he entered the theological seminary there, in which he remained four years. While at Princeton he was the intimate friend of Drs. Hodge, Dod, and the Alexanders, all of whom were young men together. In the spring of 1827 he was licensed to preach; after visiting several Eastern cities, where he was strongly urged to make his home, he journeyed across the mountains, to what was then considered the West, and came into Kentucky. In 1828 he was elected and installed pastor of the McChord Presbyterian Church in Lexington. In the fall of 1830 the presidency of Centre College became vacant by the resignation of Dr. Blackburn, and Dr. Young, then entering his twenty-eighth year, was unanimously elected to that office by the board of trustees. Although so young, and having been in the State but a short time, he had already attained to the first rank as an able and eloquent preacher, and a man of varied and elegant acquirements.

“ ‘ If your inquiries,’ says Dr. Archibald Alexander, in answer to a query as to Dr. Young’s qualifications for the place, ‘ relate to the presidency of a

college, there is no man within my acquaintance better qualified for such a situation than John C. Young, who is already among you. It is a mistake to look out for old men if you can get young men who are qualified; the first must be going down, but the latter will be improving for a long time to come. You may depend upon it that Young is a first-rate man, of extensive acquirements, and of a pleasant but decisive temper.'

“For nearly twenty-seven years, and until his death, he amply fulfilled the expectation and promise of his early youth. He entered Centre College when it was at a low ebb, and left it at his death one of the most prominent institutions of learning in the Southwest. The Presbyterian Church in Danville becoming vacant in 1834, Dr. Young was elected to fill the pulpit. He entered upon this double duty as an experiment, and continued its performance with unparalleled ability, acceptance, and success till his death, over twenty years after. In 1839 the degree of D. D. was conferred on him by the College of New Jersey. In 1833 he was elected Moderator of the General Assembly in Philadelphia, and presided over that body with distinguished success. His ready and brilliant elocution was noticeable in the addresses which he made to the representatives of corresponding and foreign churches. His death, after a lingering illness, occurred June 23, 1857.

“As a divine, Dr. Young was able and sound; as a metaphysician, remarkable for his discriminating powers; as a teacher, faithful and successful; as a

friend, ardent and constant. His loss to the Church and the cause of learning was deeply deplored, and his memory is still fondly cherished by all who knew him."

From the halls of "Old Centre," James Paul passed in the fall of 1849 to the Presbyterian Theological Seminary at New Albany, Indiana, attracted to it by the fame of Dr. Erasmus McMaster, its professor of theology. He remained there during the three following sessions, teaching during the vacations, and graduated in 1852. If he had glowed with fervor under the inspiration of Dr. Young at Danville, his torch was set ablaze by contact with the splendid abilities, fervent piety, and profound learning of Dr. McMaster. No man so filled his ideal of a man as Dr. McMaster. He was fond of referring to him as "that prince among men." The following memorial, adopted by the board of trustees of McCormick Theological Seminary on the death of Dr. McMaster, will serve as well as anything available to give some proper conception of the man: —

"It is due to the honor of divine grace that record should be made of the grace vouchsafed to this distinguished servant of God, in the pure and upright life which he was enabled to live, and in the clearness and energy with which he was permitted to give on his dying bed his testimony in favor of the cross of Christ as the only hope of a ruined world, 'I die without fear because I die in Christ.'

"The board would also record their high appre-

ciation of the eminent talents, the varied and extensive acquirements, for which, as a preacher and theologian, Dr. McMaster was so justly distinguished. He was confessedly one of the foremost men of our Church. He was in some respects a representative man of his time. Endowed by nature with the noblest powers of intellect, blessed from early life with the highest advantages of education, and early endowed with the graces of the Holy Spirit, he was enabled at an early period in life to take a high position in the ministry. As a scholar, a theologian, an educator, and a preacher he was long recognized as taking the highest rank. The young men placed under his instruction at the different centres of his influence, especially the students of theology at New Albany and Chicago who enjoyed the advantages of his department, all bear witness to his great ability as a theological teacher.

“As an instructive gospel preacher, a thorough expounder of the Word, few have ever excelled him. He was clear in his conception of truth, concise and logical in his statements, and severe and exhaustive in his analysis, even in the most difficult and abstruse questions. As might naturally be expected from such intellectual endowments and the religious culture which he had received at the hands of his godly parents, Dr. McMaster was a man of great strength, decision, and firmness of character. He was never daunted by opposition, nor intimidated by human authority. No man in our generation exhibited greater honesty of purpose, or a higher moral

courage in the formation and expression of his views, than the lamented subject of this brief record. At the same time, none was more sensitive to the slightest wrong or injustice toward others, or more regardful of the rights and feelings of his fellow-men.

“Dr. McMaster was not more the eminent scholar and profound theologian than he was the Christian gentleman. He came to Chicago in the spirit of his Divine Master, to do his will. His whole deportment and bearing was full of conciliation and kindness. From his first entrance upon his duties until he was prostrated by sickness, his colleagues in the faculty and the students in the seminary were equally struck with the exceeding richness and fullness of Scripture truth in his occasional addresses and sermons. All who made his acquaintance were deeply impressed with the dignity, solemnity, and excellence of his character, and with the uniform kindness and courtesy of his deportment.”

## CHAPTER III

### A YEAR IN TEXAS — RETURN TO KENTUCKY — MARRIAGE AND SETTLEMENT IN CARLISLE AND FLEMINGSBURG

Preach the word ; be instant in season and out of season : reprove, rebuke, exhort with all longsuffering and doctrine. — 2 TIM. iv. 2.

HAVING finished his theological course, the mind and heart of the young preacher were turned to Texas, then the new empire, just wrested from Mexico by the valor of the American soldier and dedicated by some of the best blood of the Republic to "law and liberty." Its history and traditions appealed irresistibly to a bold and ardent nature, while its soil, climate, and position promised large returns to capital and labor.

In 1852 he was licensed to preach, delivering his trial sermon in Nicholasville, within a mile of his birthplace. For a year following he taught and preached in Christian County, Ky., and then, leaving his native State and all its associations, Mr. Hendrick made his way through New Orleans to San Antonio, and there and in its neighborhood began his work as a preacher and teacher. He found a colony of Kentuckians, and with these as a nucleus, aided largely by a Mr. Wier, he opened a school, which he taught for a year, preaching once or

twice every Sunday during that time. This brought him to the year 1854, and his work had so prospered in his hands, the future was so bright, and his prospects, material and spiritual, were so hopeful, that he resolved to return to Kentucky for his promised bride. He therefore left Texas with the determination to return and take up the work he had begun there as soon after his contemplated marriage as possible.

His fiancée, Sophia N. Darnall, he had known from boyhood. They had been schoolmates, and for the three years preceding his return to Kentucky had been betrothed lovers. Her father, Henry Jackson Darnall, had been a long-time friend of Dr. John T. Hendrick and an elder in the Presbyterian Church at Flemingsburg. He was a large planter and slaveholder with a numerous family connection in the county of Fleming. He was fifth in descent from Colonel Henry Darnall, of Prince George County, Md., who was a member of Lord Baltimore's Council, and whose daughter, Mary, was the second wife of Charles Carroll of Carrollton. Penelope, wife of H. J. Darnall, and mother of Sophia N., was the daughter of John Palmer, a Scotch-Irish Presbyterian of New Jersey ancestry. His wife, Sophia Kemper Palmer, the grandmother of the bride to be, and for whom she was named, was a sister of the Kempers from Virginia, all of them zealous pioneer Presbyterians.

With the fixed intention of returning to Texas he came to Kentucky, and on the 10th of May, 1854,



at the home of her father, near Flemingsburg, Ky., he was united in marriage with Sophia N. Darnall. His plans contemplated a stay in Kentucky until September, when with his young bride he would take his final departure for the Lone-Star State.

But in the interval between his marriage in May and the time of his intended start for Texas, his father-in-law and other friends convinced him that his duty called him to remain in Kentucky. Under their influence he accordingly opened a school and took charge of the church in Carlisle, Ky., in the fall of 1854. Here he continued until his removal to the adjoining county of Fleming in 1857.

The part of Kentucky into which the young preacher and teacher was thus induced to settle presented many attractive features to an aspiring man. Its physical features were varied. Nicholas County was formed from Bourbon and Mason. Fleming County was carved entirely out of Mason. Each has a blue-grass section and a "knob" section. From the fertile, undulating fields of the western portion of Fleming the elevation rises as you go east, striking the foothills of the Cumberland Mountains a few miles east of the county seat. In the one is presented the indescribable charm of Kentucky blue-grass land, in the other the less sung but no less attractive features of "the hill country." As in all the border blue-grass counties of Kentucky, the lines of demarkation between the two are no less marked in physical features than in the char-

acter of civilization the two afford. In Fleming the transition from the Silurian to the Black Shale is not so abrupt as in other sections, and the intervening country is a blending of both.

Between 1850 and 1860, this land, in common with the other settled portions of central and eastern Kentucky, had reached a development along its own lines, as attractive and delightful as any it will probably achieve in its history. The pioneer had passed off the stage, leaving with that generation the delicious flavor of adventure and romance which glorified the early settlement of the State. Tales of hardship and privation, of stratagem and courage, of daring adventure and

“hair breadth ’scapes in the imminent deadly breach,” —

of love and hate, of high emprise, and all that story and tradition hang lovingly around the memory of heroes, children heard at their fathers’ firesides. It was a part of their inheritance.

The population was almost exclusively agricultural and rural. The county seat had not more than seven hundred people, while villages of from one hundred and fifty to three hundred souls dotted the country here and there. There were three or four large fortunes for that day, but the prevailing type was the well-to-do, thrifty farmer, with stalwart sons and blooming daughters. Many of them were slave-owners, and “the peculiar institution” had found firm root in congenial soil. The dominant type was that of Virginia. South Carolina and Pennsylvania

had also contributed to the settlement of the country some of their sturdiest people. This was the second generation of the first tide of immigration. The land had been cleared, the pioneer's cabin and block-house had given place to commodious and comfortable houses, which in many cases were colonial mansions. Industrious thrift had given peace and independence, enabling the people to gratify their natural, as it was their strongest, passion, — a simple, dignified, generous hospitality. There were no railroads, but the turnpike system was well under way, and the horse and carriage and stagecoach did duty as comfortably, if not as quickly, as modern means of travel.

The public school system had not received the encouragement and public favor bestowed upon it after the war of the Rebellion, and almost all education was given and received in private schools. These were supported and patronized mainly by the well-to-do people, though all classes found representation in them.

Many had completed the education of their children abroad, and intelligence was generally characteristic of the people. County court day, once a month, was then as now an institution bringing together at the county seat a large concourse of all classes of citizens from far and near. Public discussions of political and social questions were frequent, while picnics, barbecues, and merrymakings were much in vogue.

Slavery was part of the social system, and in the

form it assumed among these people an undoubted blessing to the bondsmen. There were no plantations so large that the slave was prevented from coming in contact with his master and other white people of the same class. The tie of personal attachment, as a rule, was very strong, and almost universally the slaves received religious instruction from white preachers and the younger children of their masters, and in many cases were taught in the primary branches. In some instances, where special aptitude was shown, more than one of these slaves, while a slave, mastered the elements of the Latin and Greek classics.

It was the habit of Mr. Hendrick, from his first settlement in Carlisle, and afterward in Fleming, to preach in his own church, once a month, in the afternoon, to the negroes. This he continued until after the emancipation proclamation, when the organization of separate churches for them rendered such a service unprofitable to the people for whom it was designed. During these years and for many years after slavery was abolished, one corner of the church was appropriated to their use during communion services, and the elements were distributed to them with the other communicants. At the regular services "the colored brethren" occupied the gallery.

He was especially happy and fortunate in his family relations. His wife's father, Jackson Darnall, was a man of fine judgment, large business experience, and thoroughly in sympathy with Mr. Hendrick

in his religious and spiritual work. They differed widely in politics, and had frequent and warm discussions on political topics without in the least disturbing their friendly relations.

His wife was indeed a helpmeet to him. Sharing all his hopes and ambitions, bearing with him all his trials and burdens, comforting, cheering, and sustaining him in sunshine and shadow, "the twain were" indeed "one."

He was an affectionate father. To his children he blended the character of a father and teacher. Stern and unyielding in his demand for implicit obedience, he also revealed himself in sympathy, tenderness, and sweetness, all the more prized from contrast with the graver side of his character.

The children of this union were seven : —

William Jackson, the author of this memoir.

Mary, who married John Shanklin, of Mason County, and died within a year of her marriage. She sleeps by the side of her father, who loved her devotedly.

Elizabeth, wife of A. R. Amos, a merchant of Flemingsburg.

Penelope, wife of Keene Dudley, a druggist of Kansas City, Mo.

James Paul, the namesake of his father, who now lives with his mother at the homestead.

Thilman, a daughter, who died in infancy.

Sophia Frances, the wife of Edgar Adair, a merchant of Lexington, Kentucky.

## CHAPTER IV

### ESTABLISHMENT OF SEMINARY AND CHARACTERISTICS AS A TEACHER — INTEREST IN EDUCATION AND HIS ZEAL FOR CENTRE COLLEGE

These things command and teach. — 1 TIM. iv. 11.

FROM Carlisle the young preacher, thus drawn, removed to Flemingsburg in the year 1857. He established here, in the house adjoining the Baptist Church on Water Street, his seminary, and rented from the Stockton estate the house standing on what was originally the site of Stockton Station, one of the three original stations established in the county as a protection to the pioneers against Indian invasion or attack. His nephew, Joseph Hendrick, now owns both of these places, occupying the site of the seminary as a residence, and the Stockton place as a stock farm.

The Presbyterian Church, to which he was called as pastor, was venerable with age and hallowed by the lives of some of the godliest men who have adorned the rolls of the Synod of Kentucky. David Rice, Andrew and David Todd, James T. Lapsley, and John T. Hendrick were some of them. Its membership was made up of the sturdy townsmen and farmers of the community, and for manly dignity, modest piety, self-respect, virtue, and courage

would compare favorably with the men and women of any community anywhere.

He had thus attained, within less than ten years from his graduation, the field in which he was to work out his ideal of usefulness — teacher and preacher.

Elsewhere his character as a preacher has been considered, and it is proposed here only to present, as fully as may be, his characteristics as a teacher.

Dr. Hendrick's idea of education involved the co-education of the sexes in common. He believed and taught and practiced that a girl was entitled to the same education, up to the period of professional training, as a boy, — that they should be educated together just as they were raised, trained, and taught in the family. Indeed the Christian family was the model upon which he based the school.

His seminary was designed, primarily, as a training school for boys, girls, and young men, to fit them for entrance into college or university life, and incidentally, to give to all, in any event, a thorough training in elementary learning, English and classical.

From the opening of his school, he gathered about him from the county of Fleming and Eastern and Central Kentucky a very choice class of pupils from the best people in the community. Over five hundred thus received the impress of his stamp, many of whom have risen to honor and prominence in every walk of life.

Of those who pursued collegiate and university

courses after leaving his school, the larger number by far were sent by his influence to Centre College at Danville. His devotion to his *Alma Mater* never flagged or faltered. It is believed that he sent more students to Danville from 1860 to 1895 than any one individual ever sent in the same length of time, or probably at any time. For twenty-five years he was a member of the board of trustees of Centre College, and received from it the degree of Doctor of Divinity. In an appendix will be found a list of his students as nearly complete as could be made from the data accessible. The names are given just as they appeared on the roll. It will be interesting to those who survive to follow the career of each. Of course, the girls have, in almost every instance, changed their names, but the matrons will not forget the bonny lassies of years gone by, with their maiden names.

As a teacher Dr. Hendrick was an enthusiast for learning, and especially classical lore. He was a Latin, Greek, and Hebrew scholar of ripe attainments, and inspired his pupils with a genuine love of literature and learning for learning's sake.

He was a strict disciplinarian. His theory and practice were to control the smaller and younger pupils through the example of the larger and older ones, from whom he exacted prompt and willing obedience to the few and simple laws he laid down for the government of the school. He believed in corporal punishment, and administered it without stint where and when he thought it necessary. To



the dull, timid, or bashful pupil he was tenderness, patience, and consideration all in one. To the lazy, bold, or careless he was a consuming fire.

The writer recalls an amusing incident illustrating the promptness and thoroughness with which he dealt with offenses brought to his attention. At the time in point, as always up to the time he gave up the seminary and opened his select school at Kalamont, he opened school as usual in the assembly room, and then each of his assistants took the pupils under his care to other rooms, while he remained for two hours to hear his own classes, after which an assistant took his place.

On the morning in question one of his assistants said, immediately after the opening exercises, in the presence of all the teachers and pupils, "Mr. Hendrick, your son William and . . . . and . . . . and . . . . and . . . . [mentioning five other boys about my own age], on yesterday rebelled against my authority and resisted an attempt I made to whip them. In addition to this they ran out of the schoolroom hooting and jeering at me, leaving me utterly exhausted." A solemn silence fell over the whole assembly, and the offenders were ordered to march into a vacant room across the hall. Arrived there he brought up the rear with a rod about seven feet long, tapering from about an inch in diameter at the butt to a point as keen as a new whip-lash. The six of us ranged from twelve to sixteen years of age. He called the writer up first, and asked what he had to say to the statement

made by the assistant. The answer was that the statement was substantially true. "Then," he said, "don't you think you deserve a thrashing?" which being answered in the affirmative, the long, keen rod was immediately placed in commission and did its work to the satisfaction of the most exacting. Each of my companions was called up in succession, the same questions asked, the same answers received, and a like flogging administered, until the sixth and youngest was called, who, when asked if he did not think he ought to receive the rod, blubbered out, "No, Mr. Hendrick, I don't. The other boys led me into it." "Well, sir," was the answer, "out of consideration for the fact that you are the youngest of the lot, I'll not punish you." It is due to impartial history to add that the blubbering member, before the noon recess was over, had received at the hands of his indignant companions in mischief a suitable reward for his inglorious escape from the common fate.

His method of teaching was based on text-book and lecture, or rather running comment, combined. In his judgment nothing could be substituted for the drill. Accordingly in English, Latin, or Greek, the grammar was first thoroughly mastered. In mathematics the elementary principles were first insisted upon before any further advance was permitted. He had a very clear perception of the difference between knowing a subject and the ability to teach it. The subtle power of infusing thought into the mind of another he had in an eminent degree, and practiced constantly in his teaching. As

a result his pupils not only loved him, but trusted and followed him with implicit faith.

Once a pupil gained his confidence there was from that time forth easy sailing for that one. He gave all or nothing. And I have heard one who is now a mother say, as a schoolgirl, that he was the easiest man "fooled," in the schoolgirl's sense, of any man she ever saw. This was her experience, because she evidently had at times taken advantage of his implicit confidence in her to palm off on him flimsy excuses for failure in duty. The sin of all sins, in his school, was falsehood. He could not endure it for an instant. If one were detected in it, the road back to his confidence was a rough and thorny one.

Dominating and subordinating every other principle, method, or characteristic in his teaching was profound reverence for God and his word and works. This was enforced not only by precept and example, but his presence and character created an atmosphere in which all this was felt consciously and unconsciously.

Whether actively teaching or not, his interest in education never abated, and he was, at the time of his death, one of the trustees of the Flemingsburg Graded High School. The people of the community, largely by his influence, gave very serious attention to the education of their children. Books and reading were likewise cultivated, so that the town and county became one of the most interesting and attractive of any to be found in the State.

From the seminary on Water Street he removed

about 1860 to the building so long occupied as a seminary at the corner of Main Street, northwest of the court house. Except for the year he was in the Federal army, he continued here until 1873, when, after an intermission of five years, he built a school-house adjoining his residence at Kalamont, where he taught personally for several years a limited number of pupils. Then he gave up teaching altogether and devoted his entire time to preaching the Word.

In 1859 he removed to the house where he lived thenceforth and in which he died. It was known as the "Trimble Place," and was purchased by Dr. Hendrick from Benjamin F. Botts. Many years later he remodeled and practically rebuilt the house, and named the place "Kalamont" — "the beautiful hill."

## CHAPTER V

### HIS CHARACTER AS A CITIZEN AND SERVICE AS CHAPLAIN IN THE FEDERAL ARMY

Watch ye, stand fast in the faith, quit you like men, be strong. —  
1 Cor. xvi. 13.

As a citizen, Dr. Hendrick, while not at all disposed to project himself into politics in the ordinary sense of the term, had always very clear and settled convictions on all public questions and policies. These he never hesitated to express on all proper occasions. He never participated in politics beyond voting and occasionally attending a political speaking, if the occasion were a joint discussion, or the speaker one of more than usual interest.

His first vote for a presidential candidate was cast for Andrew Jackson, and he steadily maintained his affiliation with the Democratic party until after the war of the Rebellion. He voted for McClellan against Lincoln in 1864, but in 1868 voted for General Grant, and subsequently for every Republican presidential candidate as long as he lived. In local politics he voted for the man he conceived to be the best fitted for the office to be filled, and in these matters his personal attachments and associations generally controlled him.

Perhaps no more striking illustration of the stuff

the man was made of could be given than his conduct and bearing when the crisis of the civil war brought suddenly and violently for decision the question of loyalty to the Union as it was or secession.

He was himself a slaveholder at the time. His maternal and paternal ancestry had been slaveholders for generations. All his brothers and his father-in-law and all his brothers were likewise slaveholders. So were numbers of his friends, his patrons, and his church and congregation. He was the only Democrat among his brothers. The rest were all Whigs. The sentiment of loyalty to the Union was strong among conservative, thinking men. Kentucky's absurd position of "armed neutrality" at the outstart, was, nevertheless, a true interpretation of the position and sentiment of her people. They sincerely loved the Union, but they did not believe the Federal government had the right or power to make war on "the erring sisters" who proposed to withdraw from the Federal compact. But the real issue soon forced itself pitilessly upon the intelligence of thinking men. All came to understand that despite the word-juggling of the politicians slavery was the real issue, and that in the event of the success of the Federal arms, the institution was doomed.

In the face of all his material interests Dr. Hendrick never for a moment flinched from his convictions of right and duty. He was not an abolitionist. He hoped and believed that a system of gradual

emancipation would be adopted. But as between the Union, with or without slavery, and a dissolution of the Union because of slavery or for any cause, he was for the Union with all his heart and soul and mind and body.

His first service was with the expedition into Eastern Kentucky commanded by General William Nelson. He was attached immediately to the partially formed regiment of Colonel Leonidas Metcalf, forming part of Nelson's force. He contributed his own horse and carriage to the use of the command as an ambulance. Being thrown much into the society of General Nelson on this expedition, he formed a very high opinion of him as an accomplished scholar and soldier. It was on this expedition also, and in the society of Nelson, that he became closely attached to Hon. William H. Wadsworth, who accompanied Nelson as a member of his staff. After his return from this service in Eastern Kentucky he was commissioned Chaplain of the Tenth Kentucky Volunteer Cavalry, and served with this regiment the year for which it enlisted. The Tenth did much hard marching, scouting, and fighting, in all of which the Chaplain participated. Its service was rendered entirely in Kentucky and on the borders of Virginia and Tennessee.

In a letter before me one of the command says :  
“As a rule, the average army chaplain was a sorry man. Your father was not only chaplain, but he was also soldier, nurse, surgeon, or anything else that would help one of his men and make him a better soldier.

He did not know what fear was, and we all loved him like a father." Another says: "I recollect our first fight at Triplett Bridge. I was on the skirmish line, which had just been driven in on the front column advancing to attack. The bullets were flying like hail. Just then, Mr. Hendrick, at the head of the column, cried, "Come on, my brave boys, straight for them, now!" I was astonished, but right on he went, and I looked for him to fall every minute. He did n't stop until some of our men fell, and he at once gave his attention to them." Other members of the regiment have told me that "whenever the parson prayed a little keener and stronger than usual for them, they knew there was warm work ahead."

An amusing incident I have heard repeatedly told by members of the regiment. It occurred on a raid against a Confederate camp at Gladesville, Va. The command had marched half the night in order to effect a surprise by an early morning attack. A halt was made for reconnaissance. The chaplain took advantage of the halt to request the commander to form the men into line that he might pray with them before the attack was made. This was done, and the chaplain also improved the solemn hour, when the men knew death or wounds awaited many of them, to enforce cogently his appeal to God for victory and their safe deliverance. H—— G—— was moved to tears, when D—— R——, standing next to him in the ranks, drew a dried salt mackerel from his haversack and slapped him square across the face



with it. The confusion resulting in that part of the line distracted any further effect of the appeal for divine help.

It was natural that such a chaplain should love and be loved by the soldiers of his regiment. During the remainder of his life it was a sure key to his heart if a man could identify himself as a member of "the Tenth."

The animosities growing out of the civil war were very bitter and hard in Kentucky. But to such men as Dr. Hendrick, who, while holding to their convictions to the death, if need be, had yet no personal ill-will or anger against individuals, must be accorded the honor of so soon establishing between men recently in deadly conflict relations of peace and amity. This occurred sooner in Kentucky than anywhere else. It was a necessary condition, as the soldiers of the State were alike Federal and Confederate.

In his relations with his fellow-men, as a citizen, Dr. Hendrick's bearing and demeanor were dignified and kindly. There was not the suggestion of formality or stiffness, and yet no man would be tempted to be unduly familiar with him.

In a letter from his lifelong friend, Rev. John L. McKee, D. D., he says: —

"I once held a meeting with Dr. Hendrick at Flemingsburg, and made my home with him while there. It abides in my memory as a typical happy preacher's home.

"While there a little incident occurred that im-

pressed me very deeply, — so much so that I have since frequently told it publicly. It was harvest time. A company of threshers had spent a long day at hard work, in a wheat field, adjoining one which belonged to Brother Hendrick. They closed the day's work about sundown. The weather signs indicated a storm. Before leaving, they looked over into Brother Hendrick's field. One of the workmen exclaimed: 'Boys, this is Saturday. Before Monday we'll have bad weather, and Dr. Hendrick's wheat may be ruined. Yonder is the full moon, and if we work hard we can thresh out his field before midnight.' Another immediately replied, 'Yes, boys, the parson has always helped us whenever we've been in any trouble, and we must not let his crop be lost.'

"In a twinkling, they were at it. I never heard the thresher sound so loudly or so sweetly as in the late silent hours of that night. A little before midnight here they came with the sacks of wheat on the wagons, to be housed in Brother Hendrick's barn, every man singing at the top of his voice."

## CHAPTER VI

### HIS RELATION TO THE CHURCH AND THE PEOPLE AS PASTOR AND SPIRITUAL ADVISER — HIS WORK AS MISSIONARY AND EVANGELIST

And he gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers. — EPH. iv. 11.

IN all the varied relations he sustained to his fellow-men, Dr. Hendrick illustrated in that of pastor and evangelist, perhaps, more nearly than in any other, the full flower of his character and genius. It was natural and logical that this should be true. The passion of his life was his love for the Lord Jesus Christ. His dearest wish, as it was his supreme happiness, was to lead others to know and love the Lord as he did. This thought and this purpose was, at all times, in all he did and said, the motive that controlled him.

And in furtherance of this purpose he did not confine himself or his ministrations to the people of his own church and congregation. Wherever a soul or a body was sick or afflicted, there he went to minister to the one and nurse the other. That his ministrations were most welcome thousands have testified. His nice sense of propriety and his sensitive perception effectually prevented his ever once mistaking the person or the occasion when and with whom he

might speak a word in season. But he was ever on the alert for an opportunity, and allowed no personal inconvenience or difficulty to stand in the way.

In all his visitations, the weapon upon which he most relied to reach the hearts and lives of his fellowmen was prayer. Not only his prayers with and for them, but to induce and lead them to pray for themselves and among and with themselves.

As the result of his experience and observation in the close touch he thus maintained with the spiritual life of those among whom he lived, he prepared and published a manual for family worship. The following extracts from this publication will serve to give the reader an idea of its scope and intent. Like all else he did it was eminently practical.

In the introduction, he says : —

For many years I have felt the need of a few short forms of prayer suited for family worship. Many a man is led to Christ and into the church after he has become the head of a family.

He is praying in secret, and he earnestly desires to pray with his household also. But he knows not how to begin. The thought of hearing his own voice and of others hearing it in prayer terrifies him. And yet he knows he ought to begin and maintain family worship.

To assist such persons is the object of this little book. The writer has aimed to put himself in the place of such, and utter the words of a soul drawn away, by the grace of God, from self to Christ, and

now desiring to serve Him wholly — give Him, as HIS SAVIOUR AND LORD, the best service of which he is capable, in every direction.

The family of a man is part of himself — no small part. And every blessing that Jesus has bought for sinners; every benefit the Father has covenanted to give to his ransomed people; every grace the Holy Spirit works in believers; each REGENERATED MAN prays may come to the members of his household. Hence he desires to pray *with them* as well as *for them*.

I suggest, therefore, to every such one —

1st. That he begin family worship by READING one of these short, simple forms of prayer, kneeling each morning and evening, with his family, around the family hearthstone.

2d. As soon as possible commit to memory one or more for the morning, and one or more for the evening service.

3d. As soon as you have become somewhat accustomed to hear your own voice in prayer, and familiar with these forms of words, then add petitions of your own, according as the desire for some special mercy arises in your soul, suggested by the Holy Ghost.

4th. Always read some passage in the Word of God before you kneel in prayer; add also a hymn of praise when possible.

Then follow various forms of prayer for set occasions, of which the following may be taken as samples of the whole: —

## MORNING PRAYER

O GREAT GOD, Father, Son, and Holy Ghost, we come before Thee to worship. We are weak and ignorant and sinful. We cannot pray as we ought. But we trust Thee to accept us for our Lord Jesus Christ's sake ; and pray Thee, Blessed Holy Spirit, to help our infirmities.

We thank Thee, our Father, for the mercies of this new day. That we laid us down and slept and have opened our eyes upon its light, possessed of health and of all needed mercies to render continued life desirable. We thank Thee for the gift of Thy Son, who has brought to us the hope of another life as well as the assurance of Thy favor and love during this. We pray Thee in His name for help to serve Thee to-day. May we as a family and as individuals be led and blessed by Thee in every way in which we go, and do Thou graciously restrain us from going in any wrong way. "Lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever." Amen.

Preserved by Thy Almighty Arm,  
 We passed the shades of night,  
 Serene and safe from every harm,  
 To see the morning light.

O let the same Almighty care  
 Through all this day attend ;  
 From every danger, every snare,  
 Our heedless steps defend.

## EVENING PRAYER

OUR FATHER in Heaven, we gather before Thee now to hallow Thy name. To recognize Thy special mercies to

us this day. To thank Thee that Thou hast kept us through its hours and given us so much to make us blessed. We thank Thee for Thy Word we have had to read and for the light it shed upon our path to-day; and for Thy Holy Spirit teaching us its meaning, and inclining and enabling us to walk in Thy way. We thank Thee for friends and neighbors and for Christian brethren, and for any opportunity we have had to help them in doing good, and for the help they gave us. Accept, we pray Thee, our gratitude for these and all Thy other gracious bestowments upon us to-day, and during our past life, and for the blessed hope of another and more glorious, even an eternal life with Thee in Heaven.

Forgive us whatever has been wrong and imperfect in our heart and conduct to-day, and cleanse us in the Blood of Thy Son from all our sins, and give us now the sleep of Thy beloved. We ask, for our Lord Jesus Christ's sake. Amen.

And wilt Thou lend a listening ear  
To praises low as ours?  
Thou wilt, for Thou dost deign to hear  
The song that meekness pours.

And Jesus, Thou Thy smiles wilt deign,  
As we before Thee pray;  
For Thou didst bless the infant train,  
And we are less than they.

#### MORNING PRAYER

OUR FATHER who art in Heaven, we thank Thee for Thy care of us the past night — for health and strength, and the many mercies of this new morning. And now we lift up our hearts and voices to Thee, and adore and

worship and bless Thy Holy name. We humbly pray Thee for Christ's sake to receive us graciously ; grant us Thy Holy Spirit, enabling us to fear, and love, and trust, and obey Thee to-day. Teach us to employ our time in doing what is right and good in Thy sight and will be useful to our fellow-men and ourselves.

“Thy favor is life and Thy loving kindness better than life.” O let us walk in the sunshine of Thy favor to-day, and may the consciousness of Thy presence fill us with peace and courage.

Forgive, we pray Thee, all that has been sinful in our past life ; correct everything wrong and imperfect within us now as Thou seest it, and sanctify us wholly for Thyself, and so fit us to please Thee in all things.

Bless with the fullness of Thy salvation all our dear friends, and our brethren in the Church, and to all men speedily send the blessed Gospel, that they may hear it and be saved. We ask all for our Lord Jesus Christ's sake. Amen.

Direct, control, suggest, this day,  
 All we design, or do, or say,  
 That all our powers, with all our might,  
 In Thy sole glory may unite.

#### EVENING PRAYER

OUR FATHER who art in Heaven, we come before Thee now as a family and give Thee the homage of our souls, the thanks of our hearts and lips. We pray Thee to accept us graciously, and forgive whatever we have done wrong to-day, and what of duty we have failed to do. We thank Thee for Thy mercies to us during its hours. For shielding us from harm, and giving to us health and the many common and special blessings which have been ours



ever since our being began ; and for the blessed hopes which light up the future. We thank Thee for Thy Word — for the Gospel of Thy Son, for the grace of Thy Spirit, for the privileges of Thy Church, and the assurance of eternal life with Thee in Heaven. We pray Thee to give us a deeper sense of our obligations to Thee, and a higher appreciation of our privileges as Thy children. O help us to live more to Thee and for the good of our fellow-men — the extension of Thy Kingdom in the world. Give us, now, sweet sleep, and bring us to the light of another day if it please Thee, for Christ's sake. Amen.

Saviour, breathe an evening blessing  
 Ere repose our spirits seal :  
 Sin and want we come confessing,  
 Thou canst save and Thou canst heal.

Though destruction walk around us,  
 Though the arrow near us fly,  
 Angel guards from Thee surround us,  
 We are safe if Thou art nigh.

#### MORNING PRAYER

O LORD, "Thou makest the outgoings of the morning and evening to rejoice." "Thou openest Thy hand and satisfiest the desire of every living creature." We adore Thee as our God, our Creator, Preserver, Benefactor, Saviour, who hast watched over us through the past night, and hast brought us in health to the light and enjoyments of the new day. For all Thy great goodness unto us we give Thee our most hearty thanks, and call upon our souls to bless Thy holy name.

We pray Thee, now, for our Lord Jesus Christ's sake,

to accept our adoration and service ; and receive and forgive and love us as Thy children. Bless us to-day in whatever we undertake to do for Thee, for each other, our Christian brethren, and our fellow-men in the world. O keep us, we pray Thee, from every sin, and help us in every duty, and make us useful. Bless our community. Help all Thy people in holy living. Bless our pastor and all other of Thy ministers who are preaching the Gospel in the world, and give Thy Holy Spirit to attend their message continually. Bless our Church and all Thy true people everywhere with the fullness of Thy grace. May Thy Kingdom soon come and Thy will be done in earth as it is in Heaven. For Thine is the kingdom, and the power, and the glory, forever. Amen.

#### EVENING PRAYER

O LORD GOD of Heaven and earth, Creator of all things, we come to Thee, now, in the name of Jesus Christ Thy Son, and pray Thee to accept us and bless us as we retire from the duties and privileges of this day.

Forgive graciously whatever has been sinful in our lives to-day ; and now let us retire with the love of God in our hearts, as we look to Thee through the atoning blood of Jesus our Redeemer.

Thou hast kept our feet from falling, our eyes from tears, our souls from death, and led us by Thy unseen hand amid its labors, its cares, its trials ; and now we bless Thy Holy Name. We record Thy mercies with grateful hearts. May the Angel of Thy Presence be around our bed to-night, shielding us from every evil, and the assurance of Thy love and regard fill our souls with conscious peace. Bless with us those who are absent from home, our brethren in the Church, Thy people everywhere in the world, and pity the wicked, and help them

speedily to turn from sin to Thee and live. And to Thee, the Triune God, will we give adoration and praise and thanksgiving forever. Amen.

Forgive us, Lord, for Thy dear Son,  
The ill that we, this day, have done ;  
That with the world, ourselves, and Thee,  
We, ere we sleep, at peace may be.

O let our souls on Thee repose,  
And may sweet sleep our eyelids close :  
Sleep that shall each more vigorous make  
To serve our God when we awake.

#### THE LORD'S DAY MORNING

O LORD GOD, we thank Thee that we have opened our eyes, again, upon the Lord's Day. We rejoice, and we come before Thee with gladness and thanksgiving. It is Thy Day, Blessed Lord Jesus Christ, and as it is the constantly recurring memorial of Thy Resurrection, so it is the prophecy of ours.

Accept, we beseech Thee, our gratitude and praise, and now lift Thou up the light of Thy countenance upon us and grant us grace properly to appreciate the blessings, and fully to discharge the duties of this holy day. May we be in Thy Spirit on Thy Day. May it be to us, in all its services, a sweet foretaste of the Eternal Sabbath. Be present with us, Blessed Lord, at home. Go up with us to Thy House. May Thy Presence there be the glad experience of all Thy people ; and an inspiration to worship and truly to seek Thee, on the part of all others.

Forgive graciously, now, all the sins of our past life, and bless us with the full joy of Thy salvation, for Thy Own Name's sake. Amen.

This is the day the Lord hath made,  
 He calls the hours His Own,  
 Let Heaven rejoice, let Earth be glad,  
 And praise surround the throne.

Hosanna to the anointed King,  
 To David's Holy Son ;  
 Help us, O Lord, descend and bring  
 Salvation from Thy throne.

#### THE LORD'S DAY EVENING

OUR FATHER who art in Heaven, we most humbly and sincerely thank Thee for the sweet rest and holy services of Thy day now closing.

We thank Thee for the opportunities it brought, for the service of Thee at home, in the study of Thy Word, and the family prayers and praises and recitals.

We thank Thee for the worship and service of the Sabbath School ; and for the more public services of Thy house. That we have had the privileges of the Gospel, in their fullness, to-day. The preached word, the holy songs, the sacred prayers ; that in all these forms of approach to Thee in worship, we have each had a personal share. O grant us, Holy Spirit, power to retain and improve their sacred impressions. May we have clearer views of the truth, greater joy in Thy public worship, and so be channels through whom the light may shine out to others.

And now we would rest our minds and bodies in sweet sleep. Keep us for Christ's sake. Amen.

This is the glorious day,  
 That our Redeemer made ;  
 Let us rejoice, and sing, and pray ;  
 Let all the church be glad.

We bless Thy Holy Word,  
 Which all this grace displays;  
 And offer on Thy altar, Lord,  
 Our sacrifice of praise.

## WHEN SOME MEMBER IS SICK

OUR FATHER in Heaven, Thou who didst so love the world as to give Thy only begotten Son to die, that whosoever believeth in Him should not perish, but have eternal life, we come to Thee now in our trouble and pray Thee to help us. Thou hast said, "Call upon me in the day of trouble: I will deliver thee." [Psalm 50: 8.] We are sure Thou dost understand Thyself — and Thou dost understand us. Thou knowest how sickness has come to Mary and how she is suffering. We are troubled. We are suffering with her. O hear, we pray Thee, our call, and grant us deliverance. Grant it in Thine own way and time, O Blessed Lord. If it please Thee, rebuke the disease, and bless the means used to restore her to her usual health and vigor. And bring her out of this sickness like gold come from the furnace, purified, brightened. Help us all to acquiesce fully in Thy Divine Will, since "we *know* that all things work together for good to them who love God, to them who are the called according to His purpose." And all our prayer is in the name of our Lord Jesus Christ. Amen.

What a Friend we have in Jesus,  
 All our sins and griefs to bear!  
 What a privilege to carry  
 Ev'rything to God in prayer!

Can we find a Friend so faithful,  
 Who will all our sorrows share?  
 Jesus knows our every weakness,  
 Take it to the Lord in prayer.

In all his ministry he never lost sight of his mission as an evangelist, a bearer of a message, a messenger to the people who sat in darkness. This sort of work he was constantly doing in his own county all his life. Very early after his establishment at Flemingsburg he preached on Sunday afternoons, once a month, at several places in the county, and made stated visits to churches and preaching stations in the adjoining counties of Lewis and Mason. New Hope, See's Schoolhouse, Carpenter's Chapel, De Bell's Schoolhouse, and Battle Run in Fleming, Moorefield in Nicholas, Murphysville in Mason, and Cabin Creek, Ebenezer, and the Valley Church in Lewis were the principal places in which he made lodgments. In all these places he drew around him godly men and women, who formed the nucleus of the churches he established, or finding once established, renewed and rebuilt. He was specially devoted to his work in Lewis County, owing, largely, to the devoted support he found there, from the start, in such men as Amos Means and Manly Trussel and others of their sort, who, by their piety, dignity, and integrity of character, would have formed good foundations for a church or state anywhere on earth.

In 1874 he severed his connection as pastor with the church at Flemingsburg, to give his whole time as Presbyterial missionary to the cause of missions in the bounds of Ebenezer presbytery. The territory embraced was nearly half the State in area, including the whole of Eastern Kentucky largely de-

stitute of Presbyterian churches and stated services. Into this work he entered with great fervor, and at the end of the year reported to presbytery his work as having greatly prospered in his hands.

At the end of the year he resumed his connection with the church at Flemingsburg, preaching there half the time, and devoting the other half to the work of an evangelist in the same field, within the bounds of Ebenezer presbytery. This double relation he maintained during the remainder of his life.

In addition to his work as an evangelist proper, he established, under the auspices of the Presbyterian Church, in connection with the Pikeville Presbyterian church, a collegiate institute, for the education and training of young men and women for college, and for the active duties of life. Upon the foundation thus established, a flourishing school now sheds the blessings of Christian education upon a large territory steadily growing in wealth and population. Situated, as it is, at the head of navigation on the Big Sandy River, and near the Virginia line, it also draws students from over the border, and is proving what it was intended to be, — a blessing to the whole section of the State in which it is located.

Where he could use the established lines of travel by rail, steamboat, or stage-coach, to reach the field he sought, these methods of travel were employed. But to many of his fields of labor, for various reasons, he preferred to go on horseback or in his own conveyance. Thus he always went to Lewis County and to the people he visited in the Big Sandy and

the upper Licking valleys. In later years, for these trips, often extending over many weeks, he used a horse and buckboard, and frequently took with him some of the many young men he introduced to this promising field of labor. Thus he visited Morehead, West Liberty, Salyersville, Prestonsburg, Pikeville, the Elkhorn District on the Russell Fork of the Big Sandy, and the country around these centres.

His method was to interest the people in the subject of religion by visits to their houses, by prayer and conversation, and then to induce them with all the household to come to a public service. Having thus opened the way, he would establish a church, or turn the work over to other denominations, if the field seemed better suited or more promising for them than for his own church. His purpose was to turn the hearts of the people to Christ and the Word of God as the fountain of all true peace and joy. The question of denominational choice in all his missionary efforts was made secondary and subservient to the "turning unto God." By which his zeal for his own organization was by no means abated, but wherever his judgment dictated, there a Presbyterian church was formed, and the plant maintained with persistent zeal.

Dr. McKee says of him in a letter to the author : —

"I never knew any one better entitled to the appellation : ' An all-around, well balanced man.' No one faculty dominated his mind, the resultant of the equal and harmonious activity of all his faculties ;



was a man of remarkably sound, practical wisdom ; upon all subjects to which he turned his attention, 'grit, grace, and gumption' were the marked characteristics of the man. I remember at one time the synod was threatened with an angry discussion. The moderator had recognized the chief proponent of the measure, who was about to proceed with his argument, when Dr. Hendrick, asking for recognition, received it, and offered a resolution referring the whole subject to a select committee. Another member, and one upon whom the advocate of the measure was chiefly relying for defense, advancing to the speaker, whispered : ' You cannot get anything better or fairer than that, and you had better accept it.' In this common-sense way, the synod was delivered from what had promised to be a long, angry discussion, at a time when such discussions did much harm. The synod was deeply grateful for this timely intervention, and greatly honored Dr. Hendrick for his skillful management of the case."

## CHAPTER VII

### HIS CHARACTER AS A PREACHER AND THEOLOGIAN — SELECTIONS FROM HIS SERMONS

But speak thou the things which become sound doctrine. — **TITUS** ii. 1.

As a preacher Dr. Hendrick was eminently doctrinal. His effort was to teach, to instruct. His classical training and culture made him careful of literary form, but this tended to severity rather than ornament in style. He laid no store by rhetorical finish unless it could be made an effective aid to driving home the truth he had in hand.

“Sound doctrine” was the essence of all preaching to him. Paul and Calvin were his mentors and authors in doctrine, as Paul was his ideal preacher and man, this side of Christ Jesus. Hence one was always instructed by his discourse, and renewed in faith and spiritual power.

He was not an attractive preacher in the sense that he used his pulpit as a stage upon which he played a part for the entertainment and delight of those who saw and heard him. Nor yet to those who delighted to hear what was agreeable and palatable. This was not his idea of preaching. On the contrary, it was to teach, to instruct, to exhort, to rebuke, to persuade. The pulpit was not only the

place of the gentle Nathaniel, but also the rostrum of the stern Elijah. The message to be delivered was the most important man could hear; the messenger, the prophet and spokesman of God; the delivery of the message, not a matter of choice or taste, but a God-given command to be obeyed without hesitancy or question. The reception of the message was not his part of the work or responsibility. God would take care of that.

It was a natural result that he should prove specially acceptable as a preacher to the spiritually minded, thoughtful students of God's word. To such he was always interesting and helpful. And while his usual discourse was not eloquent, there were periods of fervent appeal in times of special religious interest when he reached the highest plane of impassioned oratory. Then he lost himself in the zeal and heat of his intensely earnest plea for his Master and his Master's cause; and in it was fused, as in a molten mass, all he was in mind, body, and soul.

The selections here made from his sermons and outlines of sermons preached in every part of his career will serve to convey an adequate impression of his style of composition, while they cannot, of course, reveal to any one who has not heard him the manner of man he was in the pulpit.

This is more easily recalled than described. He was not a large man, being five feet eight inches in height, and of rather slight, though firm, build. He entered his own pulpit from the south side, and his

manner and presence were extremely solemn and reverential. The hearer was never left insensible to the fact that he was in the house of God. His arrangement and conduct of the service were extremely simple, but very impressive. Until late in life, the morning sermon was one specially prepared for that day. The evening sermon assumed more the form of a lecture, and at times a second or even a third delivery of an old sermon deemed peculiarly fitted to the occasion. In prayer, and in the administration of the sacrament of the Lord's Supper, he was specially potent and impressive. In these ordinances of God's house, no one who has ever heard him pray or witnessed his administration of the sacrament can forget the one, or recall the other without the impression of deep solemnity which pervaded the sacred rite.

His theological views, his style of public address, his earnestness and fervor, his warm, impulsive nature, his veneration for Dr. McMaster, and the strength of his personal attachments, are all so happily blended in the charge delivered by him to Rev. C. B. H. Martin, D. D., on the latter's induction into the chair of Theology in Danville Theological Seminary, that the address is here given in full. It was delivered in the First Presbyterian church in Maysville, Ky., on the 12th of October, 1893.

#### CHARGE TO DR. MARTIN

In 1853 the General Assembly of O. S. Branch of the Presbyterian church in the United States of

America founded the Danville Theological Seminary — founded it to meet the needs of what was then the West and Southwest of our rapidly developing country and growing church.

It was a creature of the general assembly, to be, as to its trustees, directors, professors, teachers, everything, subject to and controlled by that body. Its object was to assist young men in their preparation to preach the gospel of the grace of God, by providing for them competent instruction in all the teaching of the Word of God, in the strict sense that Word has been interpreted by the Church all down the ages.

When I say strict sense I mean that definite, undoubted sense in which the doctrines of God's Word have been held and taught by the orthodox church since the days of the Apostles, — the Pauline, Augustinian, Calvinistic, Reformed system of doctrine, — that system, in contradistinction to any and all others and unmixed with and undiluted by any others, our fathers, forty years ago, founded Danville Theological Seminary to teach to men, and to extend and increase the true knowledge of God and his great salvation in the world.

Hence they selected for its first professors men from whose fire-touched lips the gospel trumpet had never given an uncertain note. Robert J. Breckinridge and Edward Payson Humphrey, "*viri illustrissimi*," "*nomina clarissima, honorifica et venerabilia, sempiternam*," and after these, the following year, two others, well fitted to share with them in the

noble work — Stuart Robinson and Stephen Yerkes, the latter of whom still survives, and, in a green old age, is vigorously prosecuting his loved life-work.

And of all the others, who have in turn taken up the labors of the mighty trio who have entered into rest, not one, in the whole forty years of her history, has sounded a discordant note in the continued anthem of instruction which has been delivered within the walls of the Danville Theological Seminary.

I, then, charge you, my brother, as you this day formally enter upon the duties of Professor of Systematic Theology, and of instruction in the English Bible, that you carefully remember and faithfully adhere to the traditions of the institution which now calls you to its most important chair.

And all the more freely and confidently do I speak to you thus, because I remember at whose feet you and I sat together, when students, and learned theology, and to understand and value the English Bible.

Permit me, in this presence, to call up to your vision the peculiar form and wonderful face of Erasmus McMaster, and to your memory some of the scenes in which you and I had a part while that mighty man made the profoundest mysteries of the gospel as luminous as the mid-day sun, sweet as the songs of heaven, terrible as the wrath of the Almighty.

My dear brother, I know the impressions of those

scenes have never been effaced ; I know that the lessons you then learned, the mighty thoughts of God which the Holy Spirit then enabled you to grasp, at least in part, have grown and expanded in your soul, and become a part — the chief, the main part — of your thinking, aye, of yourself. More precious with every day's experience, more profound and worthy of God, as their reality has dawned upon you more and more. I, then, charge you in the language of the great apostle, " Hold fast the form of sound words," " continue thou in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them."

And, sir, the VERY PLACE where we are now blends its voice with those others that come from the past, to emphasize the sacredness of the obligation you have just assumed. You said, yesterday, standing just in front of this platform and distributing the cup of the sacrament, " This cup of the new testament " makes all the children of God one. It binds together all the saints who have gone before, all believers who are now on earth, all who will believe on Jesus, till He comes again. I felt then, and so remarked to one as we went out, that there were other souls present and interested than those we saw breaking bread and drinking of the cup with us, and but a very thin veil hid them from our gross vision. But we cannot push aside that veil, any more than we can roll back or lift up the folds of the drapery so delicately traced on yonder wall. And yet I am sure if we could, we would at this very

moment see, all around us and above us, the faces of those many good men and true women who have, in the years past, worshiped and waited and wept within these walls, and whose spirits are now among "the just made perfect." And the central figure in that goodly company would be Robert C. Grundy, that mighty man of God — their pastor for so many years; under whose leadership this house was first built, and who contributed largely of his own private means, and went all over the bounds of Ebenezer presbytery soliciting money in sums of \$1, \$5, \$10, and upwards to assist in endowing Danville Seminary, in order that the young men of Kentucky, and of our whole country, might be instructed in the doctrines which he and his people so ardently loved.

And yet, let me rise with you to a higher plane still. The theology you are to teach and the English Bible, what are they? What? **THAT THEOLOGY IS GOD'S REVEALED TRUTH — THE MIND OF THE ALMIGHTY EXPRESSED IN THE FORMS OF HUMAN THOUGHT, AND STEREOTYPED IN THE WORDS OF THE HEBREW AND GREEK SCRIPTURES —** the spiritual food that God has appointed to feed, and nourish, and develop into men and women, the poor, hungry, fallen, ruined sons and daughters of Adam. It gives them mental fibre, moral muscles, a spiritual spinal column. The heroes and heroines of mankind to-day, and of all the past ages, are those who have understood, believed, and lived out the theology which it will now be your duty and high privilege to teach.



And the English Bible is the vehicle in which that theology goes to the largest portion of the human race it now reaches! Need I tell you that it was born in the golden age of English literature? And that far beyond Milton and Shakespeare and all the other productions of the men of that wonderful era it has moulded the thought, supplied the imagery, and furnished the diction of the masters who have written and spoken the English language since that time? I am sure your own keen appreciation of all good poetry, your love for all that is true, beautiful, and sublime in the language in which your venerated father preached the gospel, and your sainted mother taught you first the things of God, will make it a joy for you to show the young men who will gather in your classroom how to find for themselves the treasures of thought and expression to be found in every part of that incomparable classic.

Yes, my brother, my friend of many years, the traditions of our seminary; the voices of the noble men who in the first years filled its chairs and are now in glory; the memory of that prince among men, our teacher in theology; the tender memories of your own father's home; the place where we now are; above all, the intrinsic worth, the supreme excellence, the immaculate purity, the divine authority of the truth you are to teach, — all combine and conjure you to be faithful to the trust now committed to you.

## SERMON

Lay not this sin to their charge. — Acts vii. 60.

The circumstances were deeply solemn and impressive. The first martyr was on his knees in the act of "falling asleep."

An excited mob are stoning him to death. A great and an awful crime against him — against the law of the land and against God — they are committing. In a sin in every way heinous, they are the actors. And yet, says this faithful man, addressing the blessed Jesus, to whom he had committed his own spirit, "Lord, lay not this sin to their charge."

There are two interesting questions here suggested.

First, The true meaning of the prayer. Second, Did Stephen expect it to be answered? Widely different yet closely connected. The meaning? What? "This sin," one of the greatest a man can commit against his fellow — murder; the destruction of the most sacred thing on earth — a human life. This sin, with all its aggravating circumstances of hate and bitter disgrace, the meek, manly sufferer prays may not be laid to the charge of its perpetrators.

To "lay to the charge," you all understand, means to record against them for punishment, to set to their account to be answered for. A charge, in the legal sense, is an accusation of crime preferred in proper form against a wrong-doer or a supposed wrong-doer, which, if proven, renders the

person against whom it is made subject to punishment — a punishment greater or less according to the degree of the crime. The charge renders the man obnoxious to the whole penalty. The law — the whole power of the commonwealth — holds the man, against whom the charge is made and proven, to the full payment of the penalty.

So a charge made against a debtor by a creditor is a proper written entry upon his books stating that he owes him so much, and to the payment of this he holds him until the debt is discharged.

Now, is there anything like this in God's dealings with men? Does his all-perfect law bring charges against men who transgress it? And does it hold the guilty to punishment under these charges?

Does He, the sovereign Lord, keep a book of account against those who are his debtors? And does He exact full payment of his dues?

However men may cavil against it, or forget it, or ignore it, the sacred Scriptures everywhere assure us such is the fact. And such is a fact recognized in the text, — so recognized as to form the subject-matter of a prayer. "Lay not this sin to their charge," means, Enter it not up against them in the book of thy accounts; or, Let them not be held guilty by thy laws under the charge of this sin, this crime. On the other hand, Let them escape the penalty of this crime. Let not the obligation to the payment of this awful debt be entered up against them, in the book of thy account.

What a prayer! To ask the holy, the just One not to do right! Not to give men their dues!

Ah! My fellow-men, it is the prayer of fallen humanity under a sense of guilt. Each prays it for himself, and, when rightly disposed, also for his fellows. It is asking the Lord God not to do right in one aspect, and yet it is the perfection of right, in the true sense, for God thus to act in answer to it. Not to hold an evil-doer or a company of evil-doers to account for their misdeeds is manifestly wrong — is injustice. And yet not to visit upon them the consequences of their evil doings may be the highest justice.

There is no hint in the sacred Scriptures, either in the form of a prayer, or an example, or a statement of doctrine, that God will ever permit even one wrong, a single sin, to go unpunished. “He will by no means clear the guilty.” To ask Him to do so, even in prayer, would be impious. And yet He does deal with men in such a manner as that the consequences of their sin do not come upon one class of them; do not come upon one of those who turns from his sins to Christ; because Christ himself has already, in his own person, borne the consequences of his sin for him. And thus it is God can do right and yet not hold men to the payment of the penalty of their sins; because Christ has already made full payment in the case of every one who comes to God, asking mercy in his name. “He was made a sin-offering for us, who knew no sin, that we might be made the righteousness of God in Him.” “Who Himself bare our sins in his own body on the tree.” “By his stripes we are healed.” “For He was wounded

for our transgressions." "The Lord laid upon Him the iniquity of us all." And this prayer was made in the full faith of this fact, — in the conviction that God can be just, and yet justify and treat as righteous every sinner that believes on Christ, whatever the nature or how great soever the turpitude of his sin.

Hence, the meaning of the prayer is: "Let them be brought to see their sin and turn from it to Christ, and so be saved from its consequences." "Let it not stand in thy book against them, but let it be transferred to the Jesus whom they are now persecuting."

I repeat, this is the meaning of the true spirit of the prayer, for this is the teaching of the whole sacred Scriptures. This is the central thought in every statement, every example, every prayer we find here recorded. Jesus Christ, God's Son, has died for sinners, and now God is reconciling the world unto himself through Him, not imputing their trespasses unto them; not charging, not keeping the record, the charge of their sins against them, but transferring them all to the account of Christ. Well may David and Paul say, "Blessed is the man to whom the Lord will not impute sin." "Blessed are they whose iniquities are forgiven, whose sins are covered."

And now we are prepared to answer the other question: Did Stephen expect this prayer to be answered? Observe, now, it was a personal wrong against himself as well as a public crime, of which Stephen was speaking when he said, praying, "Lay not this sin to their charge." And yet that he ex-

pected and desired his prayer to be heard is beyond doubt.

First. Because it would be for the honor and redound to the glory of Christ, the Master, for whose truth he was then offering up his life, that these blind, infuriated, bloodthirsty enemies should be converted into friends, and become true followers of the Master. This was the most desirable object in the world to him. If that should be the result, Jesus will be honored. The joy that was set before Him, when He endured the cross and despised the shame, would, in part, be realized. The work of Satan, misleading and destroying men, would, to that extent, be undone, and that number of our ruined, lost race rescued from his galling yoke. Jesus's purpose in coming into the world and dying for sinners would, as far as these mad Jews were concerned, be attained. Now Stephen realized all this. He knew the extreme danger these men were in of perishing forever ; that their very zeal for God, for this ancestral religion, as they understood the matter, was the great obstacle in the way of their coming to the knowledge of the truth ; that there was no other possible means for them of escape from the consequences of their sin and unbelief than through Jesus Christ, the Saviour in whom he trusted ; that through his atoning blood the very chief of sinners might hope for pardon. Knowing, realizing all this in the unclouded vision of Jesus whom he had just seen in the open heavens, while the joy of that vision already filled him with rapture inexpressible, with

all the ardor of his nature, just as his redeemed soul left his crushed body, he breathed out this prayer.

Second. The answer of this prayer would be a personal good to him. Many of these were his countrymen, all were his brethren according to the flesh, the descendants of Abraham.

If they should be led to see their sin, and turn from it, and trust in that Saviour whom now they scorned — then he would be a sharer in the salvation of each of them ; for he had assisted in bringing it about. It was for that end he had delivered the immortal discourse he had just finished, and it was to effect this he was now dying. Losing sight of all personal resentment for the wrong done him, and looking only to the higher good he was seeking, the salvation of these Jews, he uttered the prayer, “ Lay not this sin to their charge.”

Third. But then, this motive of a personal good was increased and intensified, in his case, by the consideration that these men, now so furious and bloodthirsty, as Jews, if brought to see their sin and led away from it to Christ, will add so much to the power of Christ on earth, and so much to the joy of heaven. Some of them have capacity equal to and some far above mine, and these capacities, redeemed from self and consecrated to Christ, would enable them to take up the work which now I lay down, and push it forward to the world, far more successfully than I have done. I say that this latter thought, doubtless, added to the others, increased the intensity of his desire, and brightened his expecta-

tions almost into assurance, that his prayer would be heard and answered. And oh! when in after times, as he looked from beneath the throne down to earth and saw Saul of Tarsus, one of the young men who was now standing by and consenting to his death, as he saw that young man converted into the heroic Paul, preaching, battling, struggling for the truth, with a success never before equaled, he was fully satisfied that his prayer was answered. What a sense of grateful joy must have rushed through his whole being! And who will consent to conceive, much less to express, the scene in Heaven when this grand old man, after he had finished his discourse here and ascended and received his crown, embraced the man whose dying prayer was the first human factor in his conversion to Christ.

Yes! Yes! Stephen expected his prayer to be answered, and it was. We learn from this: —

First. That the most unpromising subjects of prayer are not to be despaired of.

Second. True prayer has in it, must have in it, the element of faith in Christ as the atoning Saviour.

Third. We see here the true idea of Christian forgiveness — the reason why Christ requires us to love and pray for our enemies.

#### SERMON

Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. — TIM. i. 7.

Paul is directing Timothy how to direct himself as a Christian minister, so as to be in the highest



degree useful. "Stir up the gift of God which is in thee, by the putting on of my hands." Use your gifts, develop your talent, call into exercise all your powers. For this was God's design in giving them to you. He has not given us the spirit of fear, — a spirit that shrinks from duty or responsibility through abject cowardice or unmanly laziness, but a spirit of power and wisdom. A spirit of power, because the gospel is from Him in whom is the power of love. It is the expression of his heart whose name is love — of a sound mind. It is itself the "wisdom of love." The best expression of it. The spirit of true religion is our theme.

First. It is a spirit of power, of inherent energy, of capacity to produce effects, to bring about results. It is a spirit utterly subversive of evil, altogether for the good. It knows no halfway house between good and evil, no compromise between truth and falsehood. Its language everywhere is, "He that is not with me is against me. And he that gathereth not with me scattereth abroad." Its great founder announced its character in his first sermon. "Think not that I have come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled."

The very foundations of the gospel are laid in the eternal principles of right, as defined by God himself. It is because that Jesus is our righteousness, as well as our Lord, that He is our Saviour; because

He has kept, fulfilled, and exemplified all the great principles of justice, holiness, and propriety demanded by the moral government of God, that He offers himself to us as almighty to save. Since now his father can be both a just God and a Saviour, hence in illustration of the declaration, the spirit of the gospel is a spirit of power.

Second. It is a spirit of righteousness. Its professors have all that joyous confidence, that manly assurance, that buoyant hope that springs from a consciousness of being right, of having a foundation of truth and righteousness on which to stand. "Thrice is he armed (says our great poet) who has his quarrel just." And the Christian feels that he has a just quarrel with himself and Satan, with all that is evil in the world, and also that he has been called to this conflict by Jesus himself, who assures him of victory in it, — yea, who has made certain to him his triumph over all things, so that he has and exhibits a boldness and a decision for the right, and against the wrong, that constitutes him a power for good wherever he is found. And this boldness, this decision is powerful just in proportion as we imbibe the true spirit of the Master. His words are, "I have set my face as a flint," expressive of his determination to do and to suffer whatever was necessary to effect our salvation. And how powerful is such a spirit to effect results is seen in the case of Peter and John; of Paul when he is on his way to Damascus; of Daniel, when a youth, he refused the royal portion of wine and meat; or of the three

noble youths in Babylon. In what bright contrast do those examples stand with the opposite spirit of those professed Christians who not only connive at practices essentially at war with the profession of a Christian, but actually engage in them themselves!

Third. The spirit of the gospel is the spirit of power, because it is a spirit of purity. "Man looketh on the outward appearance, but the Lord looketh on the heart." Everywhere the address is made to us, "Cleanse the heart. Be ye holy, for I am holy." "Neither circumcision nor uncircumcision availeth anything, but a new creature."

The cleansing of the heart — the purification of the soul — the veneration of the spiritual nature is what the gospel considers of value, and what it proposes to accomplish. All else, without this, it considers as nothing at best but as tinsel and dross. And the power it possesses of effecting this transformation, this renewal, is part of what is meant when it is called a spiritual power. Its very nature is to change, purify, and exalt the soul brought under its influence, and to throw a corresponding influence on all who come into contact with such a soul. Hence no true Christian is a negative character, but a positive one. Just as a candle as long as it burns must give light, and as necessarily as a blazing fire radiates heat, so necessarily does a Christian make his influence to be felt for good wherever he is. He feels that he is not to bring himself down to a level with the world, but to bring up the world to him — to his standard, and change and transform its prin-

ciples unto himself, or rather unto his Master. Illustrations of its power in this regard you have seen and felt a thousand times. And how enduring and extensive this power is may be seen by its effect upon whole nations and races. What is it but the purifying and preserving influence of the gospel that makes the Choctaw and the Creek nations of Indians so to differ from all other tribes, as that while all others are gradually wasting away before the advance of civilization, these two are increasing in numbers and growing in all the elements of progress? What has raised the Sandwich Islanders from a state but little above a savage to the condition of a civilized and Christian people? The spirit of the gospel, carried there by men of God, who — themselves deeply imbued with its spirit — under God have infused its saving leaven into the whole nation to a great degree.

Fourth. The spirit of the gospel is one of power. Brethren, it takes away the sting of death, and removes all that gloom and sadness and apprehension that connect themselves with it. I can easily understand how a truly brave man, amid the excitement of the battlefield, can lose the fear of death, and amid the encouraging shouts of his comrades expire in triumph. I can also imagine how even a coward, in like circumstances, might meet death with some degree of firmness. But the gospel, rising above all surrounding circumstances of death, gives power to the soul to triumph over the fear of death by taking away from death all that is fearful, and

by presenting it to us in its real light. In this as much as in any other way appears the power of the gospel. The delicate woman, no less than the sternest warrior, buoyed up by the hopes of the gospel and resting in the arms of Jesus, walks through the valley and shadow of death and fears no evil.

But, again, the spirit of religion is one of love, that is, of love to God, good will to men. Its origin was the love of God. "For God so loved the world that He gave his only begotten son to die for sinners." And when Jesus, who was the expression to us of that love, was born, his appearance on earth was heralded by angels in the words, "Glory to God in the highest; on earth peace, good will toward men."

And his life here was a constant illustration of the true spirit of love; not an easy good-nature, which is blind to what is wrong, and embraces with equal warmth the good and the bad, the true and the false. Nay, while He had a heart full of compassion for all, He rebuked, reprovèd, threatened, and denounced at the same time the evil and encouraged and strengthened and supported the good. Thrice He wept over Jerusalem, while He pronounced its doom and the justice of it. He prayed for his murderers, though on many occasions He had denounced their wickedness and warned them of fearful judgment impending; yet his tears of compassion for men ruining themselves were none the less sincere than his tears of sympathy with weeping, bereaved friends. And the same that is

found in the Master is found in all of his true followers, just in proportion as they become more and more like Him. This spirit is described in 1 Cor. xiii.

Of a sound mind. A good understanding have all they that love his appearing. Contrast it with superstition, infidelity, insensibility, formality, — with unbelief in any of the forms of atheism, deism, infidelity. Is it rational to say, “No God”? Is it rational to say, “No moral government”? Is it rational to say, “No heaven, no hell”? Is it rational to say, “The Bible is false”? To condemn it as contradictory? That there are no such acts as miracles? That no miracle has ever been wrought, when scores and hundreds witnessed them? Is it rational to tell a man who was born blind and now sees that he can’t see, that he is mistaken? To tell one who had lain at the gate thirty-eight years, lame, and has been cured, that he is mistaken, that he was never lame, or if so, he still is? When five thousand men are fed with a few loaves and fishes until satisfied, is it rational to suppose that all were mistaken, that they had not eaten? Lazarus — Jesus’s resurrection.

Contrast the spirit of religion here taught with a superstitious, credulous spirit, that receives as true every kind of statement without investigation, — spiritualism, socialism, Mormonism. Contrast these with the simple, sublime mysteries of Revelation, — one God, one plan of salvation, love of Jesus, work of the Divine Spirit, resurrection of the body,

eternal judgment. Contrast the spirit of religion with insensibility and indifference.

Lastly. Formality ; hypocrisy. Of all beings the formalist is the most insensate, fallen, lost. The scorn of men and the sport of devils is the formal hypocrite. Can men imagine that God will be satisfied with a form of service ? Is any father satisfied with a form of obedience ; a friend with the outward form of friendship ; a sick man with a form of cure ?

#### SERMON

Then Jesus said unto them, My time is not yet come : but your time is alway ready.

When he said these words unto them, he abode still in Galilee.

Then they sought to take him : but no man laid hands on him, because his hour was not yet come. — JOHN vii. 6, 9, 30.

All these verses, you observe, speak of an hour, a definite time. An hour Jesus calls his own, “ My hour ; ” “ the hour ; ” “ the hour when He must depart out of the world.”

They all refer to the time of his death ; a period fixed, certain, definite to Him ; an event sure to come at its own time ; but He says “ not now ; ” hence, Jesus would not go up to the feast at that time, publicly, because the Jews were seeking to kill Him, and He did not intend to put himself into their power until his work was finished.

Here we have some facts. The contrast in God’s knowledge and ours. The time of Jesus’s death was fixed and clear ; that of his brethren, entirely uncertain. “ My hour is not yet come : but your time is

always here." As far as you know, to-day or any day.

This is a fact we have illustrated to us all through the sacred Scriptures. The absolute foresight of all things to God, as to time, place, person, result, — every circumstance. The absolute ignorance of men as to all things yet to come: they only know the future so far as God has been pleased to lift the veil, and reveal it to them. Moses expresses it thus: "Things that are revealed belong to us and our children. Things that are not revealed belong to the Lord our God."

How expressive would have been these words of Jesus to his brethren, if they had fully understood them, "My time, my hour to die, to depart out of this world has not come." Yours is always ready; that is, as far as you know, it is to-day, or to-morrow, or next day — any day, any hour. Therefore go up to this feast; that is now the duty before you. That is what God calls you to-day. If your hour is struck by the hour of time to-day, let it find you doing your duty, — discharging your obligations to God. And so at all times — all hours. Your supreme happiness is found only in being ready whenever it comes.

Were they intended for us when spoken? How often have they been repeated to us this year, and emphasized! How much more frequently in the past? How directly during our last protracted meeting were they spoken to us as, coming to the house of God, we were told a young wife in the very



bloom of early womanhood is dead! And from the same family, a few short months before, had come similar words of a young man in the prime of usefulness, — a husband, father, citizen: yes, “your time is always ready.” Leaves have their time to fall, and flowers to wither at the North wind’s breath; but all thou hast, all seasons are thine, O death! “The rising morning can’t assure that we shall spend the day.”

Second. While to ourselves it is so true that our time is always ready, as to God it is fixed and definite, — as fixed and definite as was that of the Master himself. As He had a certain work to do, a definite course to run, and would not unnecessarily expose his life to the Jews until He had finished his work and run his course; so, He tells us in other places, He had a work for us, and a course to run; and, as the time for doing the work, the period for our running is absolutely unknown to us, but fixed and definite in the mind of God, therefore we are to leave all care and anxiety about the time — the hour — and give all care, all endeavor to doing the duty as it comes to us each day.

“Go ye up to this feast.” This is your duty now. This is what God calls you to as your next duty. Perform it. Do not be waiting for me. Be not delayed at all by my example. Your duty is plain and is pressing; mine lies in a different direction from yours. With an equally emphatic voice, and clear and definite words, does He address us to-day — and every day.

Be careful for nothing. Your time, your life, your death are not in your hands. They are in the hands of your Heavenly Father. "Cast all your cares on Him. He cares for you." He has appointed the bounds of your habitation. He has in his own unerring mind the plan of your life. If you are his child, you are his workmanship, created in Jesus Christ, his son, unto good works, which He has before ordained, that you should walk in them. He says: Now walk in these good works; that is, spend your life, your energies in the regular, orderly doing of them as they daily occur. Each one of each day, for your hour is always ready. The hour when I will call you away to your eternal home may come at any minute. But it will not come until your work is done. You need have no fear about that.

Oh, you are ready to reply, that does not apply to men and women now; that was for the apostles, martyrs, saints, the great, the good, the illustrious. God, I can see, had the plan of their lives in his mind, and I can see very well that He wrought it out. But what plan does He have for me? And what can I do, weak, obscure, ignorant, and sinful as I am?

"Go ye up to this feast" is the answer of his spirit to all such questions. Go up to the present duty; advance and discharge the obligation now before you. When that is done another will present itself, and then another, and another, on in constant succession until your hour comes.

Brethren, it is plain that no one individual's life is

laid out before him. No map is spread out before his eyes, so that he can see the path along which he is to pass each day and hour. What hill of difficulty here to climb? What streams here to be crossed? What towns or cities of temptations there to be passed through? Nor, on the other hand, into what green pastures or beside what still waters the good shepherd will lead us to-day or cause us to lie down to-morrow. Nor does he see on what mountain-top of principle he will stand at any given time and catch new and broader views of duty, of privilege, of heaven, of God. Nor can he anticipate the surprises, the triumphs, the victories that will be his when the temptation is passed. But his leader, the great captain of our salvation, knows them all.

They are all clear and definite to his mind. The whole life of each one of his true followers is perfectly defined in his infinite mind. "I know my sheep;" "my Father gave them to me;" "their names are enrolled in heaven;" "they were written in my book of life before the foundations of the world were laid;" "not one of them shall perish;" "not one shall be taken out of my hand;" "I will guide thee with mine eye."

Hence, when He says to us, as in the text and in a hundred other places, Go up to this feast, go forward; stir up yourselves to the duty called for by to-day, for your hour is already here, He means to remind us that it is his business to point out the way — to appoint the duties, to prepare the good works. It is ours to follow — to march forward to

the duties with unfaltering steps — to do each good work prepared to our hand with as much fidelity as we would were we certain that the hour had come. We would live a thousand years.

And now whether we appeal to the subsequent experience of these Jesus referred to here, to the experience of the others whose record is in this Word of God, or those of the ages since, or our own of the year now so soon to close, — all, all, confirm the wisdom as well as the truth of our Master's teachings here. Those brethren obeyed his exhortation, and went up to the feast at Jerusalem. The distance was great — about sixty or seventy miles; the journey was made on foot. Provisions must be taken along, for the journey and the week required to be passed in Jerusalem in booths.

All this they did, and now, unexpectedly to them, right in the midst of the feast, Jesus is seen by them in the temple teaching (v. 14). And wonderful to tell, teaching with all the learning and authority and far more than the most learned doctors (v. 15, 16). And more wonderful still, as He continued to teach, many believed on Him. And even the officers sent to arrest Him returned to the council with the words, "Never man spake like this man." And yet still more surprising, these brethren hear Him say the next day, "Verily, verily, I say unto you, if a man keep my word he shall not see death."

And then to crown all their blessed surprises, and drive away all doubt from their mind, they see Him

give sight to a man who had been born blind. And have you not, every one of you, had a similar experience? Even this very present year? You had heard the voice of the Master saying, go up to this feast of prayer for a week at the opening of the year. And though many things were in the way, you went, and you heard the voice of Jesus and saw his stately stepplings in his sanctuary long before the midst of the feast, and now, as the news of his doings in other portions of his great church were read night after night, when the week of service and blessed privilege was past, you were anxious and ready to vote for another week.

Jesus called you in March to a meeting of ten or twelve days of waiting on Him in prayer, praise, preaching, hearing of his word. Every one who dutifully obeyed his voice heard and saw and felt what the brethren here experienced. So He called in November, and though your former experiences were such as to authorize you to look for much, you received, as you waited, much more than you looked for. And so, when three weeks ago, as you had banded together long before to work in your own way for your Master's kingdom, in this land and on heathen ground, you met to thank Him for past success and new mercies, and to make a special thank offering to increase the sum of your regular weekly and monthly offerings for the year, how did your hearts burn within you as Jesus sat in your midst, by his spirit, to open to you the sacred Scriptures. Aye, so it has ever been, "Go up to the feast."

Oh, brethren, whenever we have these words of our Master, — the coming year or month or day or hour, — let us joyfully march. To do, to dare, to die is ours. To care for us and to direct are his.

Death can never come too soon or too sudden if we are found doing his will. Nor can it come too late.

#### SERMON

Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing. — JOHN xx. 27.

Thomas was a true man. He was an earnest, faithful disciple. He had followed Jesus during the whole period of his public ministry. He was also a truly brave man. He shrank from no danger and avoided no responsibility, when he heard the call of duty. In John xi. 16, we find an illustration of his courage and devotion to his Master. “Then said Thomas, which is called Didymus, unto his fellow disciples, ‘Let us also go that we might die with Him.’”

Yet he was a slow man. Prone to look at things from an earthly, practical standpoint, he had accepted Jesus as the promised Messiah and had followed Him with unwavering devotion, up to the period of his death. Then his mind became bewildered. He could not reconcile his Master’s death with his previous conception of Him. Hence, when the other ten told him that Christ had risen — had appeared to Mary, to Simon, and then to them all, had been seen by them, and that He had conversed

with them, Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

The Master fully understood the case, and thereupon, when now He makes himself known to them all at a time when they are all together, He says to Thomas, "Reach hither thy hand; be not faithless, but believing." Thomas stands as the representative of a very large class of Christians. And he stands here for two purposes — first, to illustrate to us how much a good man, a sincere follower of the Master, may be mistaken in his judgments, and what an eclipse his faith may undergo while in this error; second, the amazing patience of the Master with one of his slow but true followers, and how He deals with such.

First. Observe how determinedly Thomas speaks: "Except I shall see," etc. His mind was turned to one point, — the identity of Jesus's body. He knew the Master's person well, as well as I know any of you. But the question with him was, Is the very body that I know so well, and which I saw nailed to the cross and pierced with a Roman lance, — is that very body alive now? Is that the body in which Jesus now lives and moves? Does He animate that same body again? If I see and touch it, I will believe; otherwise I cannot. He wanted a special kind of evidence upon which his mind had fixed itself. It was no longer so much a matter of faith with him in the words of his Master. No more the

testimony of his brethren as to the fulfillment of these words by his resurrection from the dead and appearance to them. No! But what my eyes must see, and my hands handle, that I will believe.

In other words, on this particular point, he demanded a particular kind of evidence. So it is with Christians now. They believe Christ in general; they accept the words of the Master as true, as real. They sometimes are certain they would give up life rather than their hope in Him. They expect to go to heaven and be forever with Him when their bodies die; and yet! they won't believe that He will give them grace to live every day, to live that day aright, every hour, so as to have his presence and blessing, and so be useful and happy. They won't believe it, because, like Thomas, they can't see how it is possible to be so.

One says, "I don't see how I can ever lead my family in prayer, and I won't believe I can. If I could just see my way clear I would do it; if I could just hear myself talking to God in prayer like Uncle Davie Howe, or Dr. Edgar, then I would believe."

Another one says, "If I could just feel right I would not absent myself from the Lord's table. But I don't see how I can ever go there, unworthy as I am, without eating and drinking damnation to myself. If I could but feel what the disciples expressed at Emmaus, 'Did not our hearts burn within us,' if I could realize that I do love the Lord Christ, then I would go with joy."



Another says, "I would attend the prayer meeting and I would do my duty there, but I can't lead in prayer. If I go, others will expect me to lead; if I were sure that I would not break down, and that I could do any one any good, I would go and try." So about teaching the sacred Scriptures. So about your own children's conversion to God, about the conversion of friends, wives, husbands, neighbors. They say, "If I could just put my finger on one certain case, in which the Master has so been with me, and strengthened and helped, so as to say with certainty that it was his hand directing me, then I would attempt something. But I am not sure his spirit is with me at all in any of my endeavors, and unless I know that, unless I see and feel his power, I will do nothing for myself or any one else." How many of us be in this sad condition! Halting, groveling, stumbling along in the dark, with our minds all cramped, contracted, or misdirected, looking for something to which prejudices incline us. Forgetting the great promises of his word, the full provision of his grace, and the light and sunshine and freedom in which He desires we shall walk. But,

Second. How does the Master deal with the slow man? Not impatiently nor with severity, but with infinite patience and kindness and forbearance. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." I give you the proof you asked for. But there is a higher blessedness to which you have

not attained. "Because thou hast seen, thou hast believed; blessed are they that have not seen and yet believe."

Jesus never leaves a true disciple — gives him up, as we express it, entirely to doubt and unbelief. He in some way meets his difficulty, and helps him out of his trouble, if he, the doubter, the stumbler, is really desiring deliverance, and groping after the truth. But it is always in such a way as to reprove the doubt, and warn others against a like fault. And the exhortation, "Be not faithless, but believing," is echoed from every page of the word of God. Be not faithless in act or habit. The act will soon grow into the habit. Faithless — without faith in God the Father, God's Son, the Holy Ghost. Does God speak to us in each of his persons? Believe me — trust me, is the exhortation that He utters to us in every example of a faithful true man in sacred Scriptures; in every warning drawn from example; in every truth that underlies the great plan of salvation; in every fact by which that plan is wrought and developed. In a word, the whole Bible speaks to us in the loudest possible terms, "Be not faithless, but believing." And this faith has to do with every event of our every-day life, with every duty, with every privilege, with every trial.

No event occurs unseen of God, unprovided for of his grace. What He says to us is, Act wisely with that event. And suffer not yourselves to be perplexed about it, as though some strange thing had befallen you. That, as we have seen already,

was the difficulty, at least in part, with Thomas. He was utterly amazed and confounded at the death of his Master. He, contrary to all his expectations, had seen Jesus nailed to a Roman cross and expire there in agony; he had seen Him laid a lifeless corpse in Joseph's tomb; and now when the fact of his return to life is announced to him he is unwilling to believe it. What the need of his dying if He has come to life again? What the reason for all the scenes of Gethsemane and Calvary, if, after all, Jesus is alive? I can't understand it. I won't believe it "unless I see," etc. Jesus calmly says to him, "Be not faithless, but believing."

So He says to us amid all the perplexing scenes of life. You may not understand their connection, nor the necessity for many of them, but "Be not faithless. What I do, thou knowest not now, but thou shalt know hereafter." What seems wrong now, will be set right hereafter.

So it is with the duties. Do they seem hard, appear difficult or impossible? His word to you is, "My grace is sufficient. Who knowest but thou art come to the kingdom for such a time as this? Ye are his workmanship." Do you permit yourself to think that God makes mistakes? That He would call you to a particular work or duty, and prearrange that duty for you, and then not give you grace to perform it? If you are but willing, the duty is for his glory, as well as your own highest good. Nor does it make any difference at all as to how important or how insignificant the duty. He says,

“Be not faithless.” Arise to the one in all its seeming greatness; stoop to the other. “What art thou, O great mountain?” Who hath despised the day of small things? We are never to limit the Almighty.

“Nothing is too hard for God.” “Hath He said it, and shall He not do it?” “Hath He not spoken, and shall it not come to pass?” No, our wisdom is to cultivate the habit of implicit faith, and manifest it continually by implicit obedience. Be always believing.

#### SERMON

And Elijah took twelve stones, according to the number of tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name :

And with the stones he built an altar in the name of the Lord : and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels of water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

And the water ran round about the altar ; and he filled the trench also with water.

And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. — 1 KINGS xviii. 31-37.

First. Every tribe was represented in the altar and in the prayer. So every family in the church and

congregation are represented here. Children, parents, servants — all.

“In the name of the Lord.” By the authority, under the direction of the Lord. Every portion of true worship is of this character. “Where two or three are gathered together in my name.”

Second. He made all the provisions for the sacrifice in the most orderly and careful manner, so as to honor God’s command and bring Him glory. The water was poured out in the greatest abundance, to show there was nothing there to kindle the sacrificial flame but the favor and power of God, which Elijah knew He would kindle in behalf of his own cause.

Oh! that we could all realize this idea to-day, that it is the power of God and his favor to us and his own cause here that is to kindle our sacrifice, and make it burn to the consuming of all that is gross, and material, and opposing in us to the glory of God! The water here would have quenched the flame, but on the other hand the fire licked up the water. Melted stones. Has no water been thrown upon the wood and flesh, our sacrifice, — the material, so to speak? Are not our hearts upon the altar, within which the fire is to burn, as hard as those stones gathered by Elijah on Mount Carmel? Does not water — in the form of worldly indifference, insensibility, and active opposition to the truth — flow in the trenches around us, even more than two measures deep? Unbelief, distrust, fear of man. But let us stir up our faith to realize that the fire of God’s love is all adequate to consume

and melt and lick up, now as then. Oh, let us cry out with Elisha, Where is the Lord God of Elijah?

Third. At the regular time of the daily sacrifice he made his prayer, following up the appointed order as before. Three things prayed for.

(a) The glory of God. "Lord God of Abraham."

(b) "That I am thy servant."

(c) "That I have done all these things at thy word."

1. "God in Israel." Thou rulest in Israel. Thou lovest Israel. Thou dwellest in Israel. God to bless, to guide, to protect, to favor, to give victory unto.

2. "I am thy servant." On thy side thou dost recognize me as such, and treat me and favor me as thine. Called of thee to serve.

3. "That I have done all these things at thy word." Yes, I am thy servant. But that I am acting under thy directions. I am but a man liable to mistake, like others, when I follow my own judgments.

Oh! let it be known when I follow out thy directions, thy word, I make no mistakes. I follow out thy words, thy commands, thy will. What a model of a prayer for us to-day!

Thyself, O God, as the heaven of prayer, as our God. God in this town, community, county, where other Gods have usurped thy sway. Appetite, pleasure, health, desire for honor. Show thyself victorious over all these, thou God able to kindle into a consuming flame the smallest spark of love

which may exist in the heart of one of thine own. And put the fire of thy grace where none now exists, and make it burn to the consuming of selfishness, pride, unbelief, and all worldliness.

(a) That I am your servant. Is this your prayer?

(b) That I am acting under thy word?

Fourth. The answer. Verse 38. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Grand, wonderful, soul-stirring answer. Yet no more so than Abraham's answer. Than the one on the day of Pentecost. Than Acts 4th and 12th. Than at Philippi. Than now, wherever and whenever the sacrifice is rightly prepared and prayer made. Have you read your papers lately with care?

Fifth. The effect, the result, when all the people saw it. Such will always be the result. Such has always been the result. But let the church be revived, the spirit of God poured out, the fire of God kindled, and love made to burn warmly and brightly in their hearts, and then men and women around, looking on, fall down and cry out, "The Lord He is God! The Lord He is God!"

And that fire He is willing and ready to kindle always. Fire is a symbol of the Holy Ghost. "If ye, being evil." "He shall baptize you with the Holy Ghost and with fire." On the day of Pentecost, the appearance was a flame of fire, filling the room where they were assembled. And a division of this

flame parted, separated to each one of them, and rested upon him.

Fire warms, and lightens; also melts and burns up. Appropriate symbol of the blessed Spirit, whose office is to warm the heart and enlighten the mind, and at the same time melt and subdue the stubborn will, and consume what is base and unworthy. Is there nothing, then, for us in this passage? What?

First. One man with God on his side is more than a match for any number of enemies. Four hundred and fifty prophets of Baal were there, with Ahab's wicked court. Elijah stood alone to speak for God, and act for Him. We sometimes think we are greatly in the minority — that the powers of evil around us and against us are far stronger than ourselves and those associated with us. Hence when we wish to honor God by leading this one or that one to Christ and salvation, we stop and say, Oh, the obstacles are so great, his habits so fixed, his surroundings so unfavorable, the opposition is so great! More are they for us. Nothing is too hard for God. Have faith in God. Elijah was also a man.

Second. No seeming impossibilities are to shake our faith. By means or without means, or either contrary to or outside of ordinary means, can God work when He pleases. No fire but the faith of the leader all in and through and around the sacrifice of Elijah. Not strange, foreign fire do we need, but the fire of God.



## SERMON

Then Mordecai commanded to answer Esther, Think not within thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed : and who knoweth whether thou art come to the kingdom for such a time as this ? — ESTHER iv. 13, 14.

Two interesting characters, Esther and Mordecai, the speaker and the addressed. The speaker a calm, wise, faithful, humble, courageous man, who is conscious of the purity of his motives. Assured that he was in the line of duty, and trusting to the power and grace of God, never turned aside from his way one iota, whatever were the dangers that beset him or the difficulties that stared him in the face. He had at the risk of his own life saved the life of his king. He had been the counselor and leader of his people, the Jews, and their protector against their enemies. He alone of all the inhabitants of Susa had refused to do honor to Haman — the hero favorite of the king — because he knew Haman was the enemy of God and his people. And now as Haman was planning his death, as well as the destruction of his whole people, — had prepared a gallows for him, and had secured from the king an edict for a general massacre of the whole Jewish people, — a strange and unexpected turn in affairs takes place.

The king could not sleep. Why? Some strange, unknown influence comes over him. And he commands the records of the preceding years of his

reign to be brought out and read. Oh, you men here to-day, have you not felt and deeply felt strange influences affecting you? Did you know what they were? Could you explain them? How they came? Why? Why they impress you so? No, you could tell nothing about it. But you know you felt them, experienced the Holy Spirit's work. The effect here in the king's case was, —

First. He was led to remember his ingratitude to his benefactor.

Second. To repay the great service of Mordecai by heaping upon him the highest honors.

The other character, Esther, was a niece to Mordecai, brought up in his family as a daughter. Trained by her uncle in the knowledge and practice of every womanly and godly virtue and accomplishment and grace, she surpassed all the women of the brilliant court of Ahasuerus, and had been chosen by him to be the partner of his throne — the queen of the Medo-Persian Empire. But a seeming change has come now to the course of her hitherto happy life. She belongs to the people of God — is a member of the church, — a Jewess by birth and education and by choice.

A decree for the general universal destruction of the Jews has been procured by Haman and proclaimed throughout the empire, and the execution of it is fixed for a certain day. What is to be done? Sit down and wait, and see if God would avert the blow, or else stoically submit to it as inevitable? No! No! Mordecai was what the world now calls a Calvinist.

Hence he sends to his niece these words — this message: First, you are one of these Jews; second, you ought to speak to the king and hold not your peace; third, it is certain that deliverance and enlargement will come to God's people from some other source, but thou and thine will perish; fourth, and who knoweth whether thou art come to the kingdom for such a time as this?

How well she acted!

First. Knowing her weakness, she asks for the prayers of her people.

Second. Then resolves, "I will go. If I perish, I perish."

Oh, the power of a good woman when rightly, wisely exerted! There are women in this church whose husbands are not Christians. Why? Who knoweth but that you are come for such a time as this?

First. God calls his people to their places for special duties at special times.

Second. What is the duty of this time? We are to be wise and true; to look around and see what the day demands. *This* time. *This* day. Oh! why here? Oh! let God's time for duty be ours. 'T is the only time. Are all here to-day that were here last Sabbath? Will all here now be ever here again? Three funerals the past week! Oh! my friends, *to-day*, THIS DAY is God's time.

The indwelling of the Holy Ghost to enlighten us. "He shall lead you into all truth." "Glorify me."

Illustrations — Paul and Silas at Philippi; Abraham leaving his father's house, going to Mount Moriah.

SERMON

Grow in grace and knowledge. — 2 PET. iii. 18.

Grace is favor, and when referred to, God means his favor to us, — his sovereign, undeserved love for us and to us as sinners, helpless and lost. When applied to men, to us, it means that in us and about us which commends us to the favor of others, makes us lovable in the sight of our fellows, and acceptable to God. That which commends us to the favor of others. Graces of the Holy Spirit are all those excellences of character, which are wrought within us by the Holy Spirit and developed by faithful culture under his influences.

Those graces which God approves and which commend us to the favor of our fellows. Faith, repentance, obedience, humility, courage, patience.

Brotherly kindness, all those characteristics that are found in Jesus, and make us like Him, which, while they are fruits of the Spirit, are the acts, principles, and habits which constitute and manifest the true Christian character. It is in these we are exhorted to grow, increase, develop, advance, in some sort as the child born into the world grows from infancy, through childhood, youth, early manhood, to maturity. He is a perfect human being, though but an hour or a day old, — as perfect a human being as the woman of forty or the man of forty-five.

But how imperfectly developed! How much have these limbs to grow, these muscles to harden, these sinews to strengthen! So with the mental, so with the moral powers. In like manner, the new-born child of God, born into the Kingdom by a heavenly birth, is as perfect a son or daughter of God as the oldest, maturest man. But how imperfectly is he developed! How much has he to learn, to practice, to feed, to nourish those spiritual endowments with which he has been gifted, even when he attains to the stature of a perfect man in Christ Jesus! How much has his faith to grow; his repentance to deepen; his confidence in God to strengthen; humility, patience, courage, brotherly kindness, submission, all to develop, in accordance with God's will, ere the babe in Christ becomes the strong man,—ere the child Samuel, just coming to the knowledge of God and crying, "Speak," becomes the mighty prophet, or the blinded, trembling Saul of Tarsus becomes the dauntless Apostle of the Gentiles at Athens, Corinth, or Philippi.

Now this all being true, you can see, at least in part, the force of the words in the second chapter of the first epistle, "As new-born babes desire the sincere milk of the word," and the importance of the exhortation of the text, "Grow in grace and knowledge." Let us now look at the reasons.

First. The whole plan of Bible teaching is from the less to the greater,—from the simple and plain and rudimental, toward the complete, the full, the perfect.

The Old Testament begins with the great facts of the creation and the fall and a single promise of deliverance, "The seed of the woman." These are all. An almighty God, the creator of all things, man sinfully fallen, one promise of salvation. A Saviour to be born of a woman. Immortality, life, life forfeited, God pitying. A flaming sword, tree of life, cherubim. Then, unfolding dimly and gradually, the idea of satisfaction, of atonement for sin, begins to be developed. Abel brings to God in sacrifice the firstlings of his flock. Read on further, and in the life of Abraham we find that 't is an only son who is to make the atonement, and a descendant of Abraham. Then, farther on still, He is to be of the tribe of Judah ; then, of the family of David ; then to be born in a certain village ; then at a certain period. At the same time that we note this gradual unfolding of the divine plan concerning the person of the Redeemer as a man, we see a like gradual unfolding of his character as the Son of God. His humiliation even unto death we see gradually coming out on the canvas of sacred Scripture, and at the same time his exaltation and glorious Godhead in equally bright lights. Now, why this? Why does God speak to us thus in Old Testament sacred Scripture? Why did he thus speak in the old times? Clearly to show us the constant progress, the continual growth. He expects us as his sons and daughters to grow in grace and knowledge after we become his ; after we have grasped the elemental facts, sin, accountability, — experienced

them as living realities, we are to follow on to the full apprehension of Him who has called us to be his.

Second. The fact that is so plain to every careful reader of the Old Testament repeats itself in the New. When Jesus first called his disciples to follow Him their very best conception, their very highest idea of Him was that of a great teacher sent from God. That He was indeed God manifest in the flesh, the Son of God, equal with the Father, they never conceived at all.

Hence, in all the four evangelists, we find Him leading them step by step. And then, when his teaching was ended, in his very last discourse, He said, "I have yet many . . . but ye cannot bear them now."

Third. So we find in the epistles an advance upon and development of the grand central doctrines and duties of the Acts and evangelists. "Testifying, both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Testifying concerning these first, because without these all other knowledge, all other duties, would be of no worth at all. And yet, he says, inspired by the Holy Spirit, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God: or the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment. And this will we do, if God permit."

So through the whole of Romans and Galatians he discourses concerning the whole grand system of theology in a logical, definite form. And writing to Timothy he charged him to hold fast "the form of sound words." So that you observe, whether you look at the Old Testament or the New, the evangels or epistles, there is a gradual advance, a definite, constant development of truth, from the simple toward the profound, from the elements toward the highest knowledge. And hence the wisdom and the grace of God in giving us a book so exactly suited to the wants of our nature; and so by satisfying, we see his purpose to develop these natures to the full stature of men and women in Christ Jesus.

Fourth. God, in the analysis of nature, teaches us the same great facts and enforces the same duty. Our own nature and constitution and that of all things around us obey the same law. We begin as little children to learn the simplest elements of truth. Gradually the powers expand, we are prepared for the next step and the next. But we never think of stopping with the alphabet. Nor with the simplest elements of any science, however well we have mastered it. Nor do we attempt the higher until we have mastered the lower.

So with our Christian character. The simple first, but not solely, — not troubled with the difficult. So the analogies of nature, the river, the tree.

First. Young Christians should not to be surprised that they have not the experience of the old ones. "When I was a child, I spake as a child, I under-



stood as a child, I thought as a child; but when I became a man, I put away childish things.”

Second. The true idea of Christian perception.

Third. The reason why no examples occur in sacred Scriptures, of men being satisfied with themselves.

#### SERMON

Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. — ACTS xvii. 31.

Our text is the conclusion of Paul's great sermon at Athens, — one of the few which the Holy Ghost was pleased to report to us, in fact.

You observe that it contains the two great doctrines of repentance and faith, each based upon the fact of the resurrection of the man Christ Jesus from the dead. And it also announces the certainty of a coming day when God will judge the world in righteousness. We would naturally expect a sermon the closing sentence of which contains the two central doctrines and graces of the whole system of Christianity, repentance and faith, — the two central facts upon which the whole system is based, the resurrection of Christ and the general judgment, — to be followed by immediate results; and we are not left to conjecture. The verses following sum up for us the results: —

“ And when they heard of the resurrection of the dead, some mocked, and others said, we will hear thee again of this matter.

“ So Paul departed from among them.

“ Howbeit certain men clave unto him, and believed ; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.”

We will confine our thoughts to-day to the resurrection ; because, as here presented, all the other facts, all the other doctrines, all the blessed hopes of our religion hinge on it. If God raised from the dead the body of the man Jesus, then all questions concerning his character and mission as Saviour are settled. There is a future state. There is a day coming, of judgment in righteousness. There is hope of a sinner finding mercy at the hands of God by repentance through Him in whose name repentance and remission of sins is preached. And of all this God himself has given assurance to all men.

This assurance arises, first, from the fact that the man who here makes the assurance himself saw Jesus after his resurrection, saw Him and heard his voice, saw and heard Him under circumstances such as there could be no mistake.

He was no common man, he was in no mood to be captured and deceived by false appearances or lying words. It was not in the dimness of evening twilight, or the night's obscurity, that he saw the risen Jesus and heard Him speak. It was in the bright light of noonday. It was when no one of the friends of Jesus was near to practice upon his credulity, even if they had been so disposed. Listen to his own account of the occurrence : —

“ At midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining around about me and them which journeyed with me.

“ And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

“ And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.”

Surely we would call him an impartial witness, surely he was in no state of mind predisposing him to faith, and when we add to these considerations the further fact that he at once sacrificed everything of a worldly character at the call of Jesus, all his hopes of promotion in the Jewish world and among the Romans, of whom he had been born a citizen, and went forth and preached Jesus and the resurrection everywhere the voice of the Master called him at the costs of sufferings, oppressions, wrongs, imprisonments, and finally of life itself, I am sure no one can say Paul is an incompetent or unfair witness as to whether Jesus arose or not.

Second. But there are other witnesses — and many of them, too — who were far better acquainted, personally, with Jesus than Paul; who had been with Him for three and a half years of his public ministry, — some of whom had known Him from childhood, had grown up with Him from infancy in the same community. They knew Him as well as men and women can know each other. To these He

showed himself alive after his death for a period of forty days.

Could these all have been mistaken? Their hopes were all centred upon Him as the only Saviour. Those who had seen Him open blinded eyes, cleanse lepers, raise the dead, heal every kind of suffering, and staunch every fountain of human misery, — could these all have been mistaken when every sweet remembrance of the just was associated with Him, and every hope that lit up to them the future? No! No! He was their own loved, trusted Jesus. They had seen those hands wipe away tears from many sorrowing hearts, as well as break bread and feed a mighty multitude of hungry men and children, and they had seen those same hands quiver when nailed to the accursed cross; and now, as He mingles with them, they see the print of the nails. Those eyes they know, — that face, the whole person, the carriage, the voice they know, — all, as well as association and familiarity with a person will enable one to recognize another.

Third. And now, if we will recall the circumstances of some of those manifestations Jesus made of himself to them, the naturalness and simplicity of the whole narrative will impress us deeply with the connection of its truthfulness. Take John xx. 11-17. Mary had gone very early, along with other women, to the tomb, and, finding not his body, she ran and told Peter and John. They at once hastened to the sepulchre. They entered and found the body gone, the linen clothes all folded in order, and lying in

their places. They then returned home; but Mary stood weeping without the tomb, and so, as she wept, she stooped and looked into the sepulchre.

Oh, how true to nature! How true to grace! The true, loving heart waits and weeps. And to the hearts of all his followers comes the joy of seeing the risen Master, and hearing his voice, "Mary."

So, if we take the narrative of his going with the two to Emmaus, what surprise and joy fill our hearts as we follow it! How He kept them in suspense. How He gradually unfolds to them the sacred Scriptures. How He quickens their sensibility and raises their hopes; and then, when the supreme moment arrives, and He makes himself known, oh, how do our hearts respond to theirs when they say, "Did not our hearts burn within us?"

And when we add to these touching scenes — so simple and yet so grandly presented us — the others in John xxi., there seems to be no element wanting in the combined narrations to complete the idea of naturalness and truth in the presentation of a great fact.

Fourth. The certainty of the resurrection of Jesus is confirmed to us still more strongly when we think of the number and character of the witnesses who report to us the fact that they saw Him alive after his death.

The largest number who saw Him at one time was five hundred, many of whom were still living and bearing their testimony when Paul wrote the first letter to the Corinthian Church.

Now, these persons belonged to every class of society, and had everything to lose and nothing to gain in stating as a fact what was not a fact. If Jesus had not risen, it was the maddest folly for them to assert it, and then seal the statement with their blood ; and yet many of them did this, and all were willing to do it.

Fifth. And then, in addition to their own testimony, God was pleased to add his own in giving the power to work miracles. God, we know, never gives his sanction to a falsehood. And yet, when Peter and John said to the impotent man at the Beautiful Gate, " Rise up and walk," he at once did so.

A great multitude soon crowded around, wondering at what had happened. They had seen the man lying there at the gate, a helpless, hopeless cripple. He was above forty years of age, and had never walked. Now he is walking, leaping, and praising God. " How is this ? " is the universal question on every tongue. Listen to the answer : " Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole."

" This is the stone which was set at nought of you builders, which is become the head of the corner."

Sixth. The observance of the first day of the week instead of the seventh day as the Christian Sabbath. The day of sacred rest, from the day of his resurrection, is the last crowning fact that confirms to us the fact of the resurrection of our blessed

Master. On the evening of that day we find the eleven gathered together, and He appeared suddenly among them. On the eighth day afterward, we find them again together within closed doors for fear of the Jews, and again Jesus appears in their midst. And so, as we read on in the sacred history, we find them all assembled together on the day of Pentecost, the first day of the week, after his crucifixion, when the great scenes of spiritual power began to be manifested to men.

And so the record is, that from that period forward to the close of the sacred Scriptures, the meetings for worship, and all the sacredness of the seventh day were transferred to the first. And it is called the Lord's day in Rev. i. 10, the last book.

Now we can understand at once the force of this fact as a proof of the resurrection of Jesus. Why would the day of rest, which had been the seventh day for four thousand years, have been changed to the first day by men and women who revered and believed the Old Testament sacred Scriptures, unless the fact which was the sole ground of the reason of the change had really occurred?

Just as certainly and undoubtedly as this ordinance, which we are now about to celebrate, points back to Calvary, and tells us, along with other facts, that Jesus, the Son of God, died for sinners, — so certainly, so undoubtedly do the facts of this day's observance, as the true Christian Sabbath, point back to the morning of his resurrection from the dead, and confirm to us the glorious fact.

Yes, God the Father did set the seal of his own approval of all that Jesus said, and did, and suffered for his people. And their eternal life is assured.

#### SERMON

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 COR. xv. 58.

Steadfast, firm, resolute, fixed in purpose—unmovable—not to be moved—not to be changed in purpose or action.

Therefore for this reason, viz. the resurrection of Jesus, the Christ is a certainty—the future life is a fact to be realized by each of you in time. “Death will be swallowed up in victory.” The soul, with all its powers unimpaired, shall live on, and the body changed to suit the conditions of its eternal existence. Changed from a mortal to an immortal body. From a body of flesh and blood to a spiritual body.

Changed into a complete likeness of the glorified human body of Jesus—the God-Man, as He is now in heaven, and thus fitted to be with Him in glory forever. Seeing that this is a fact as certain to be realized as that God is true and almighty, as certain as that Jesus himself rose from the dead, as that the Holy Spirit’s power has already quickened your souls from their death in sin, therefore, “my beloved,” be firm in your purpose, fixed in your principles, unmoved in your action.

“Always abounding in the work of the Lord.” The Christian’s employment. He has settled certain



great questions. He is established in certain great facts. The plan of his life has now been determined on. The questions, Is there a God? Has He revealed himself? Am I accountable? Is sin a crime to be punished? Have I incurred its penalty? Has Jesus (my Saviour) met that penalty and all my other responsibilities to the law for me? Has He made certain to me the immortality of the soul, and the resurrection of the body? Does the Holy Ghost give spiritual life to man, and maintain and develop it? Have I by his grace and power been made alive and brought into living union with Jesus? Is his life the source and inspiration of my life? — these questions have all been settled.

Then my employment is to abound always in his work. This is a time of thought. Called “work of the soul.”

First. Because the Lord Jesus Christ himself began and took part in the work. He laid the foundation. He planned the whole grand building, and began and laid the foundation. “For other foundation can no man lay than that is laid, which is Jesus Christ.” It is the work of the Lord because He planned it and began it, wrought upon it Himself. The work of the Lord is, in its largest sense, the salvation of his people, — embracing “the calling of sinners to repentance,” the giving of sight to those in darkness, the giving of life to the dead, the salvation of his people. This was that for which He in reason laid the foundation here in this world, and to the carrying out of which He calls all his own people to share.

And therefore the exhortation is, Abound in the work of the Lord. Abound in the work which employed Him. He still works along with his people. "For we are laborers together with God: ye are God's husbandry, ye are God's building." His assurance just as He left the earth was, "So I am with you alway." Whether working for themselves or others, the Master's hand, with them and upon them and in them, is the main factor.

Is it to a deeper and more thorough repentance the Christian works with himself every day? His faith may rise to a higher plane, to more thorough acquaintance with the Father and Holy Ghost as here revealed — to entire consecration of power to Him who has brought us unto himself. He has the assurance; he is not making these attempts by himself. On the other hand we know "that it is God working in us." "I can do all things by Christ strengthening me."

It is called the Lord's work because He works through them, as a master builder works through all those employed under him, — because he manages, controls, and directs them all, so that he is said to build the house, the bridge, the ship, though he may have had a thousand men working under him. The President administers (works) this great government of ours, though under him there are ten thousand others working; he works (administers) through them. His mind, his will, his order, is executed by every one of them who does his duty.

In a similar sense, though much more profound,

does the Lord Jesus work through his people, in carrying forward to completion the great work of salvation, in administering the kingdom of his grace, until it shall be consummated into glory. Each man, each woman, each child in the countless throng of his redeemed people, He intends shall be fitted for the place to which He has called that person in his kingdom of grace here, and his kingdom of glory hereafter. And He employs all agencies and instrumentalities of his great universe to work out that end. "All things work together for good to them that love God." But of all these agencies his people themselves are the chief. He calls them into such close union with himself that whatever He does they are said to do — whatever affects Him for good or evil affects them in like manner. "All things are for your sake." Therefore it is that the apostle here exhorts you to always abound in the work of the Lord. Because through you He is working out his plan of grace, respecting you and all others of his redeemed people. Every call to more active faith, deeper self-repentance, more complete self-denial, more entire consecration, is a call from Him to work with ourselves more earnestly unto these ends, because thus He is working out through our own agency that fitness for service, to which from the beginning He predestinated us. And thus we realize in experience what is said in "That we who live, live not unto ourselves, but unto Him who died for us, and rose again," his spirit "strengthening us with might by his spirit in the

inner man, so that Christ reigns in our hearts by faith." He works through us to accomplish all the good pleasures of his grace.

But blessed be his name, his work through his people does not end with what he accomplishes in them ; his work is through them as thus wrought by others, to fit them as channels through whom He may work upon others. He makes through them channels through which grace may flow to others. "He is a chosen vessel unto me to bear my name unto the gentiles." "For I will show how great things he must suffer for my name's sake."

Does He choose that you should be a mother, and have the privilege of working under Him to fit your children for usefulness here, and glory hereafter? "Always abound in that work." He will show you how great things He designs you to suffer for "his name's sake."

You may suffer the opposition in the example of a godless father, the influence of godless companions, the seduction of wicked men and women, the attractions and fascinations of the book, or picture, or game, or dance, and worse than all, the pernicious inconsistencies of false professions — the Master may show you all these great things and many more. But bear them patiently and abound in the work of the Lord as it comes to you every day, every hour, and your work will not be in vain in Him. He is working out through you for Himself a Samuel as He did through Hannah ; or a Moses through Jochabed, or a Timothy through Lois and Eunice.

The Master may show you sleepless nights, days, and weeks, and months, and pillows wet with many tears, and years of anxiety, and watchfulness, and care, and constant work ; but a Rachel, or a Rebecca, or a Ruth, or an Elizabeth, or a Mary, will more than a thousandfold repay you for it all.

Are you a Sabbath School teacher? Are you a private member of Christ's church? Are you a deacon? An elder? Then the Lord's work will be done through you in all these directions, if you will permit Him to use you. And the amount and success of the work done through you will be as you abound in it always. Children are to be trained in the way they shall go. The ignorant and the godless are to be hunted up and brought to the house of God, under sacred influences. Sinners are to be warned and led to Christ, and saved. All through the dark portions of our land are Christians who have backslidden, and are discouraged and ready to give up. These are to be reclaimed and led again to know the joy of God's salvation and service.

Brethren, who is to do this part of the service? Who do this work of the Lord? Who but you, who are his people? "I have chosen you, and ordained you." We who have come to the kingdom for just such a time as this. But if we hold our peace, God will bring enlargement. The exhortation is, Abound in this work, abound as God's love abounds toward you.

Abound as the rays, the beams, of the sun's heat

and light abound. Abound as the air, as the water. Always, now, in youth. Always, now, in early life. Always, now, in middle age. Always, now, in old age. Health, sickness, light, darkness, poverty, wealth, prosperity, adversity. When iniquity abounds, and religion is popular.

When all the outlook is encouraging, and when all things seem to be against you. Always, God, truth, righteousness herein are all the same.

#### SERMON

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

I tell you that he will avenge them speedily. Nevertheless when the son of man cometh, shall he find faith on the earth ? — LUKE xviii. 7, 8.

It is related of the Duke of Wellington that once, when certain officers spoke in his presence of the missionary enterprise as though there could be no rational prospect of success, he answered thus : “ When the commander-in-chief issues marching orders, what are you, the under-officers and the rank and file of the army, to do ? ” “ We are to march.” Well, here are the marching orders of the chief : “ Go ye into all the world and preach.” Your duty is to march and fight. The responsibility of success lies with the commander, not with you. Such is almost the language and precisely the thought of the text. ’T is an argument from the less to the greater. If a wicked man, a judge, who has no fear of God and no regard for man, does right to a poor widow, simply to avoid the trouble of constant

importunity, shall not God avenge the cause of his own elect ones who cry day and night unto Him, though He bear long with them? If such a man, for such a motive, espouses the cause of helpless women for whom he has no personal interest, suppose ye that God will not favor the cause of his elect ones, in whom He feels so deep an interest, even though He bear long with them? I tell you that He will arise speedily. Has God called them to the conflict? Is his cause just? Is the honor as well as the truth of God concerned in the result of the controversy? Then assuredly they need not fear, but simply go forward in the way of duty day and night unto Him.

First. The controversy. "Avenge me of mine adversary."

Second. The character of one of the parties. His elect. "They cry day and night unto Him."

Third. The immutability of God's gracious purpose. "I tell you that He will avenge them speedily."

Fourth. The startling question. "When He cometh will He find faith?"

First. The controversy. "Avenge me." The adversary is the devil. Under him and doing his will, the men and women of earth — this world. "Wherein in times past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Indeed the controversy is against sin, evil in all

its forms and in the person of all its slaves on the one hand. On the other, against good, truth, righteousness in all its forms, and in the person of all its adherents. The interests, purposes, ends of the two parties to this controversy are directly opposed and mutually destructive — subversive of each other, as utterly opposite as were the interest of this widow and her adversary. If her cause was just, then that of her adversary was of course unjust — the ends they seek are right — the principles they advocate are true. Then *ex necessitate*, whatever is the opposite, the contradictory to these, must be false and ought to be put down.

This is precisely the state of the case now — ever has been — utter opposition, antagonism between the world and the church, — the cause of God and that of the wicked one. And there will, there can be no end, no cessation to the controversy until one or the other party is put down.

But second. What of the parties? Nothing here is said about one of them. The other is described by two strokes. “His elect.” “They cry.” God has called them, selected them, for the part they are acting in this controversy. “His elect ones.”

When our country needs soldiers to fight her battles, she selects, out of those who offer themselves, such as conform to certain requirements, — are of proper size, age, health, morals, etc. So to carry forward his purpose of grace in the world, God calls for and selects out of such as conform to the requisitions upon them. The call, the selection, is God’s



work ; the heeding, the yielding, is ours. And the whole idea is that God has a special use, a special work, for every one whom He elects. He calls none by chance. He makes no mistakes. "The foundation of God standeth sure ; the Lord knoweth them that are his." And therefore, whatever be the position to which He has assigned us, in that position He wants us. He has a work for us to do. "They that are with Him are called, chosen, and faithful."

"They cry day and night unto God." They are men and women of prayer. It is the characteristic of all good people that the Master is specially speaking of in the first verse : "Men ought always to pray and not faint." It is to promote this tendency, the whole truth of sacred scriptures is given. Man's dependence upon God is recognized in every act of prayer. And also God's willingness to hear and assist man. Hence, "calling upon Him day and night," is put for all true worship — all right service, — calling upon Him for light, knowledge, wisdom, strength. Calling for cleansing, for moral purity, moral righteousness. Calling upon Him for assistance for his own cause ; for success to the right ; for the putting down of the wrong ; for his Holy Spirit's power to quicken and direct the energies of his servants, and awaken and regenerate the impenitent ; calling upon Him to avenge his own cause. This character of callers upon God, of praying day and night unto Him, not only distinguishes them in this world, but it goes with them into the future world.

And it will be thus until the controversy is concluded — the conflict ended. And if there is not this feeling in some good degree dwelling in our bosoms, this feeling of intense desire for the success of God's cause in the world, and the overthrow of Satan and every form of evil, which feeling finds its expression in daily, hourly aspirations of the soul to God, that He would grant the success, so much desired, so ardently longed for — I say, if this desire, this expression of it, is not a matter of personal experience with us, we should be alarmed — for we are unlike every good man and woman whose experience is here recorded. Listen to how the Psalmist expresses himself. “Do not I hate them that hate thee?” “If I forget thee, O Jerusalem, let my right hand forget her cunning.” “I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.”

Hear the Spirit's account of Moses summed up: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.” This is Paul's experience: “But what things were gain to me, them I counted but loss for the excellency of the knowledge of Jesus Christ my Lord.” “For whom I am not ashamed, for I know whom I have believed.” “I am now ready to be offered up.” Long before it had been said of him: “When he saw the city (Athens) wholly given up to idolatry, his soul was stirred within him.”

Yes, this is the distinctive characteristic of all who are truly on the Lord's side. The daily, hourly aspiration of their souls to God is that He, the holy, just, and true, will avenge their cause, will give them the victory in their conflict with all the powers of evil.

Third. "But God don't seem to hear us," says one, growing weary. "The world is all the time becoming worse," says another. "The cause of God is in the background," says another, "and it looks now like a hopeless task for us to keep up the conflict with evil." Jesus's answer to all such is, "I tell you that He will avenge them speedily."

You don't see the whole result of your prayers and efforts. You can't measure the degree of your success by what is patent to the senses. The monarch of the forest is not felled by one stroke of the axe, nor two. The tunnel through the mountain is not made by one blast, however deeply inserted and well placed the powder.

Nor ought you to expect the hideous form of sin, the rank growth of six thousand years — whose death-breathing branches are so many and so wide spreading, whose poisoned fruit is so beautiful to behold and so sweet to the taste — you ought not to expect this monstrous giant growth to yield at once and fall, however hard and well directed the strokes you may give it. But strike on. Repeat the blows with prayer. Don't grow weary or impatient. And after a while the last stroke will be given. The fatal blow will, in God's time, be struck.

And in the morn of God's revealing it will be seen that the first blow struck and the second were just as necessary to the final result as the last. Aye, when the whole great mountain of evil that Satan has built up in this world has been removed, and the last form of error has been put down, it will be seen that the labor of the humblest teacher in sacred Scriptures, the faintest whispers of the dying mother to her orphan children, the weakest prayer of the almost despairing wife for her godless husband, were each in their place and time as necessary and successful in bringing about the blessed result, as were the labors of Paul, or the courage of Luther, or the eloquence of Spurgeon. "Fear not, little flock." I have sworn by myself, the word has gone out of my mouth and shall not return unto me void. Every knee shall bow, every tongue shall speak his praise.

Aye, as God counts time, speedily will come the time of Christ.

Fourth. The question. "Will He find faith?" Will He find us waiting, praying, watching, willing?

#### SERMON

And his servants came near and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean? — 2 KINGS v. 13.

I have thought, of late, how little reason, and as we call it, how little common sense people exercise in the matter of practical religion; how wise and

shrewd they are, most of them, in the things that pertain to this world, and how utterly foolish concerning the things of heaven; how much like grown people they act in their dealings with their fellow-men, and like babies in their dealings with God.

Here in this narrative we see a great man, Naaman, acting and speaking like a capricious child. A man great in position, in arms, in influence, in renown, the benefactor of his country, the honored favorite of his king and people, the commander-in-chief of their armies, in the very act of dooming himself to a most loathsome and lingering death, simply because he could not have his own way in the manner of his cure.

He had planned his own method of cure; and rather in that way must he be cured, or in some other way that would minister to his pride and self-will, not in God's way. "My father, if . . . some great thing, wouldest thou not have done it?"

It was not so much that you cared about the method of your cure, as that you wished to have your own way about it. Now, as you would have readily given up your way for some greater, grander way, had the prophet ordered that, how much more, then, when he simply orders that you wash and be cured?

He saw at once the folly, aye, the utter absurdity of his words and conduct, and "then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

What a picture of men and women in the mass ! Not the foolish ones ; not the uneducated ; not the unthinking, unreasoning herd, the blind *canaille*, — but all, from the lowest clown who revels in the music of his jew's-harp up to the man like Naaman, who commands armies, whose music is the applause of a victorious people ; a whole nation delights to do honor, redeemed from slavery by his powers. Yes, my brethren, this narrative is for all, it is for us. It speaks to our reason and conduct, and awakens such questions in us as these : Have we not been, are we not now, wanting in common sense in many of the things of our private religious life and public worship ?

Let us take prayer, — the act of the soul with which all true religious life begins and continues. “ It is the offering up of our desires to God for things agreeable to his will, in the name of Jesus Christ, with humble confession of our sins and thankful acknowledgment of his mercies.”

Only two limitations to what we desire and ask for : —

(a) For things agreeable to his will.

(b) In the name of Jesus Christ. “ Whatsoever.”

Now, of all the manifestations of the religious life within us, prayer is the most simple and natural. God commands and expects it, and it is the instinctive cry of poor, lost, dependent humanity to its creator. And yet how utterly devoid of all common sense are many of our prayers ! We ask God in springtime to give us a good garden, a good crop ;

and it is a proper prayer, because we begin, as soon as the time comes, to labor in the direction of the prayer, — prepare the grounds, plant, cultivate, protect, — all the conditions are observed, and all the time. And you would say he is a foolish man who would expect a crop on any other conditions. How loud soever might be his prayers, you would say he was only tempting God, trifling with his Maker.

And yet are there no prayers of ours offered, as we thought, with as much sincerity as that one, which was just as really a tempting of God as in the case supposed? We prayed for a good thing, yet refused to labor in the way we prayed, — neglected, or became weary.

Think of the prayers you have offered for your husband, wife, children, self, and then ask yourself, “Have I wrought faithfully along the lines in which God tells me in his word and spirit to expect the answer?” One night you failed to have your hot-bed covered up in the early spring, and the withering frost had laid low in death, as you looked at them the next morning, your cherished plants. Has nothing like that occurred in the plants of virtue and piety, the seeds of which you had sown in your own soul, or that of your children? and that, too, the result of your own failure to protect and shield them against the frosts of worldliness and earthly pleasures and indulgence, fatal to every early bud of religion?

Or you have prayed to God to make you a useful, strong man in his service. You have told Him that

you wished to be good, to be useful to others, and so honor Him. Have you, in the exercise of ordinary good sense, labored in the line of that prayer? Your good sense tells you that just as you exercise your body, in all its parts, you are a healthy man; as your child takes healthy exercise he develops; and yet you have never prayed in your family, have never prayed in the church prayer-meeting; never at the bedside of a sick relative, — never exercise yourself in that direction at all. Have you ever spoken to your friend? Like Naaman, you have chosen your own way to have your sickness cured; and to-day, should He tell you to do some “great thing,” would you not do it, — some such thing that you esteem as infinitely greater than simple submissions to God’s will and dutiful acquiescence in what He tells you to do in order to obtain an answer to your prayers? Oh, yield to God’s orders.

Dear brethren, let us wake up. Let us use our ordinary judgment in personal relations to God in every direction, and our family relations also. But how is it in our church relations? Do we act the part of truly wise persons, working along the lines of practical good sense in all our worship and our work? Take our prayers again; for, brethren, our prayers are the true index of our spiritual state.

We pray, every time we come together. Indeed, our very existence as a congregation of the Lord’s people is for the end, — those ends, “Hallowed be thy name; thy kingdom come.”

Now, do we really work and worship in the way



and for the objects we pray for? Do we conduct our worship so, and do our work so as in the highest degree to sustain these? Do we really hallow the name of our Father? Saviour? Sanctifier? Are our songs, prayers, readings heaven-reaching, as we go out and as we come into this house? Is God here present to us? Is Jesus, the Master, as really present as we are? Is the Holy Ghost in our hearts, helping in all parts of our worship? If so, then our worship means something. There is sense, there is soul in it; and God's all-glorious name is hallowed.

But, oh, brethren, if our songs be but an artistic performance of our choir, in which neither we nor they have any heart; if our prayers be but empty forms of words, however proper; if our preaching be but the words of an ambitious man, anxious to perform well his part in an attractive service; if our hearing and reading of the word of God be only in the manner and spirit of an elocutionary entertainment, — then is God's name really dishonored, and our whole service as soulless and senseless as that offered by the ancient Greeks to their mighty Jove, or that yielded to-day in China to their hideous gods, so called.

So, in our work to save and edify one another, to hasten the coming of God's kingdom in this world, — the second for which we pray, — do we act the part of wise men and women? Do we help others? We pray for a revival of religion, what do we mean? How many persons have been seen by

you, and talked with, who were not here on our last day of meeting? How many of those have been accustomed to attend—have you invited to come, and invited with an earnestness and urgency that convinced them that you really desired them to be here?

Why, three weeks since, every member of each of the political clubs was at work. He knew who was present and who absent; who needed to be talked to and what to say to him; how to go and hunt up the indifferent ones, and stimulate the halting and hesitating, — and so, by personal appeal and united endeavors and mutual encouragement, they awoke a continually growing enthusiasm that brought out in their meetings all their strength, and so were fully equipped for the contest when it came.

Now, working on a far higher plane, and for infinitely more vital interest, I ask you, my brethren, this morning, should we have less zeal? Should we show less industry? Ought we to work with less sense and less enthusiasm? Ought we not every one to see what we are to do and say? If we mean, by prayers, anything, we mean to do everything in our power along the line that God, in his Word and by his spirit and providence, points out to be the means of promoting a revival.

If we are dealing in good faith with our own souls and our fellow-men, we promise Him, we promise ourselves, we promise them, we will do so.

Now, do we thus understand the matter? If we do, let us see how many will venture to pray the

prayer : “ O Lord, revive thy work in all this community ; begin to revive it now in us, here, at this hour.”

I. Pray more earnestly.

II. Labor to be at the prayer meeting wherever appointed, — church, schoolhouse, private house, — and anywhere it meets.

III. Prepare ourselves to take any part in the meeting that may fall to us.

IV. Use every proper endeavor to induce all others to attend the meetings.

V. Talk more with all on the subject of personal religion.

#### SERMON

And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and forever. — DAN. xii. 3.

When ? At the end of the ages. When the end of earth’s history shall have come, and the resurrection morning shall have dawned. When the many that now sleep in the dust of the earth shall awaken. “ Then, they that be wise shall shine as the brightness of the firmament.” “ Wise ;” the margin reads, “ teachers.”

Wise in the true Bible sense of the word. Those who know what is good and how to obtain it. Who set before them worthy objects and pursue them in the right way — pursue them so as to obtain them. Those who do not spend time and energy on trifles, nor trifle about what is truly good. But have

learned what is worth aiming for, and do not miss their aim.

Two classes of persons only are mentioned in the sacred Scriptures, when reduced to the last analysis. The wise — the foolish. The wise, all the true servants of God. The foolish, all who serve Him not. Those that hear the words of Jesus and do them. The foolish who do them not.

The great sermon of the Master records this truth, "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house on a rock." Let us confine ourselves to the first class. Our text says, —

First. They are wise, they are teachers.

Second. They are benefactors. "They turn many to righteousness." They are wise. First, in that they act well for themselves. They are wise. Second. Turn others to the righteousness.

The wise then are introduced to us.

First. As those who fear God. The fear of the Lord is the beginning of wisdom. A good understanding. While of the fool it is said, "There is no fear of God before his eyes." The fear of the Lord is the first mark or characteristic of the wise, the first, the continuous, the supreme manifestation of Wisdom. And they are called wise because they feared the Lord, and the excellence of their wisdom is measured by the degree in which they feared the Lord.

Illustrations: Daniel and the three Hebrews; Joseph in Potiphar's house; Neh. v. 15, "But so did not I because of the fear of God."

Second. The wise are those who believe that God is speaking to them. Whatever God says, they accept as real, as true, as trustworthy. Whether the word of the Lord has reference to the present duty, or past fact, or future conduct, the word of the Lord is accepted by them, is thought over, understood, practiced. The only question with every one of them is: Is it the word of the Lord? If so, "Then let God be true though every man a liar." It is not mine to question the propriety, the truth, the reasonableness, of anything God says. Not for a moment. If God says it, then it must be true. It must be reasonable. It must be proper. He cannot be mistaken Himself. He will not deceive me. "We secure the witness," Abraham, Paul, Jonah.

Third. The wise are those who act in time. Time is a factor in all things done. God says, "To-day, my son, go work in my vineyard." Seek first the kingdom of God and his righteousness, and all things necessary to earthly, physical existence shall be added. The wise are those who work upon the conviction that God's time is the right time — is the only time assured to them.

The wise virgins, when they went out to meet the bridegroom, took oil in their vessels with their lamps — the foolish did not. The honest stern jailor at Philippi heard the word of the gospel after midnight, and was baptized, he and all his, *straightway* — not waiting for the morning. Felix heard the word by the same preacher, and said, "Go thy way

this time." Three thousand on the day of Pentecost heard the gospel, received the word with gladness, and were baptized and added to the church, *that day*; the great mass turned away and perished. Of them, we hear the Master, through his tears, saying, "Jerusalem, would that thou, even in this *thy day*, hadst known the things that belong unto thy peace, but now they are hid," etc.

Yes, the wise are those who know — discern the time that God has appointed for each work of life, and seize it.

Fourth. The wise give attention to details, they *watch* against the first beginnings of evil and resist it; for the first opening of the door to good. But, —

They are benefactors. They are wise, and their wisdom goes out in its flow to others. "They turn many to righteousness." "He that winneth souls is wise." Let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

It seems to many but a little thing to neglect, or not see an opportunity, to do good to another. "I have done no harm," is enough for some. But our text speaks of those who have turned many to righteousness. Each one of them is working along with all the others toward that end, and the aggregate of their labors is the many who turn in time from sin to righteousness. I am certain that on the day of Pentecost, Peter was the only preacher. But I am equally certain that all of the other one hundred and nineteen were sharers in the work which effected

the three thousand turning to right. And so in every one's life who is of the number of the wise. He may not be able to tell just how much his words, his works, his prayers, his warnings, his admonitions of the men, and women, and children, of his generation have been effective, but he does know, if true to himself and Master, that he has some share, he has added something to the sum total of good influences that have made for God and righteousness in his day and generation.

He instructed and prayed for and with his children. He took them with him to the house of God. He threw around them all the good influences he could command, and shielded them as he could from the evils. The wife assisted or led in every endeavor. The sacred Scriptures, being taught, did what they could in the same direction. The minister added the whole power that he was intrusted with. The combined church joined in the general work, and the whole great Church of God contributed its part.

And yet there was some decisive controlling power in all these agencies. Who can say which was the most effective one? Which one did the Holy Ghost make the determining one in the leading of those children to righteousness? Oh, blessed thought! He had use for them all and employed them in the best way possible. And the inspiring fact is that the weakest instrument was to Him as necessary as the strongest.

And yet it is given to some to see the results

of their endeavors far beyond others. And this is what occurs in all human efforts in this life. And so it stimulates to the highest point possible the endeavors of each. What knowest thou, O wife, whether thou shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife?

Yes, the earnestness of the endeavor of the truly wise to win to God and righteousness those whom his influence affects, is, or should be, as great as if the whole result depended upon himself solely. What can I do? What wilt thou have me? What must I do? are all, in substance, the same thing to them who turn to righteousness. May you and I ever be found of that number.

Shine as the firmament, righteousness, splendor, exceeding brilliancy.

As the stars perpetually. Stars always shine, never change their places, nor diminish their brightness.

The wise are the children of light here — are the light of the world — purity, splendor, effulgence. Here in a degree. There in moral perfection.

Shining, throwing off rays of light here. There, shining with steady, perpetual effulgence, forever and ever.

#### SERMON

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.

For 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 shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. — 2 TIM. iv. 1-5.

Two years have elapsed since I from this pulpit reviewed this solemn charge. Seven years, one month, and six days have passed since first these words were addressed to me by a veteran in the service, standing upon the banks of the Guadalupe, in Clinton, Texas. I invite your attention to them to-day in order to present to you the obligation by which I feel bound by them, and to stir up my own mind to the remembrance and performance of the duties growing out of them. The charge of the first verse. Nothing could be more solemn, more bracing upon a sensitive heart.

I. First. Preach the word, the word of God, not of yourself. Not philosophy. Not the teaching of men, but the word of God, of truth. This is the first great duty of a Christian minister. To this all other duties are subservient, all other obligations bow. The word is proclaimed. Cry aloud — the business of a Hebrew in ancient times. When a king or a great personage intended to make a journey through any region or to visit any particular people, he sent one or more people before him to announce his coming and prepare them for it. This they did by going to the most public places and proclaiming aloud in the hearing of the people the message with which they were intrusted. This is the prominent

idea in the word preach. Jesus, the sovereign Messiah, is coming soon to this revolted province of his empire; is coming to see and to judge each individual of the race that here dwells, and hence He sends his attendants to announce his coming, to prepare men for it. He says, Go preach my gospel. Go say unto them, proclaim aloud, hold not your peace, say, Prepare, prepare to meet thy God. Hence, it is my duty to preach, to declare the truth to men as though Jesus were in sight, as though I expected Him soon to be here.

But the charge is preach "the word." The message of the ministry is no uncertain one. The word of God. The whole word, nothing less, nothing more. Go, says Jesus, therefore, and teach all nations, baptizing them in the name; teaching them to observe all things whatsoever I have commanded you. Hence, his duty is to study this word, to master it, to find out its true meaning. To read the sacred Scriptures in the languages in which they were originally written, to use all the helps in his power to the right understanding of them. And then declare that word to his fellow-men with all fidelity, — holding back nothing, changing, diluting, softening nothing, speaking the word of God as he should who knows that it is not himself who speaks, but the Holy Ghost speaking through him, he only being the mouthpiece of Jehovah.

Second. "Be instant in season; reprove, rebuke, exhort with all longsuffering and doctrine." Be present, be in your place, stand to your post, at all

times — in season — at fortunate, prosperous times, at fortunate conjunctures, when all things conspire to give success to your efforts. Be present, then, be at your post, take advantage of the favoring circumstances and strike a telling blow. Speak a fitting word. Utter a timely truth. And thus be borne along upon the flow of the tide to certain success. Out of season — be at your post in dark times, in troublous circumstances; when outward appearances are threatening, and the whole prospect is gloomy; when nothing gives promise of success, but of disappointment and defeat. When many minds are all turned to other matters, and they seem entirely to disregard your message, when your words seem to them as idle tales, or are received with wrath and enmity. When the zeal of Christians grows cold, and your heart begins to faint and your hands become weary. Stand to your post. Be steadfast, cry aloud and spare not. Duty is yours. Results are with God. This seems to be the meaning and spirit of the second part of the duty with which I am charged.

Third. Reprove — not in the sense of rebuke. But prove again, or over again. *Re*—again. Prove over and over again. Hold up in every light, present under every shape, the grand truths which it is your duty to preach. The original is determined. Present them so clearly that men cannot but see them. No book has ever been so violently and variously attacked as the Bible, no system had so many and diverse enemies as the system here presented. It

has been opposed by enemies, caricatured by false friends, deserted, often, by its true ones, and diluted and falsified by others so as to represent their wishes. And yet it is this word and the system of truth contained in it that constitutes the theme of the gospel minister, and he must defend and demonstrate; this he must prove over and over again. And how frequently does it become his duty to repeat these same truths to his fellow Christians! How often does he find himself, with Paul, ready to say to Christians, When for the time ye ought to be teachers, ye have need that some one teach you what be the first principles of the doctrine of Christ! With Isaiah he finds that his preaching, to be beneficial, must be "Line upon line, line upon line, precept upon precept, here a little and there a little." Hence, one of the strongest temptations to which he is subjected is to forsake the old doctrines, stray to something new.

He is man, of like passions with other men, subject to the same weakness, and influenced in the same degree, by the same motives. He is desirous of having the esteem of his congregation, and to be considered by his fellow-men an able and interesting preacher. Hence, the suggestion is, hunt up something new and striking and popular. Don't follow in the track of common minds. Don't preach the old doctrines that men have been hearing all their lives. Don't let it be said of you, at least, that he only told you what you already knew. And this suggestion comes with the more plausibility, since it

is a matter of vast importance to get men interested in going to church. Hence, nothing short of constant reliance and frequent rebukes at the hand of God suffices to keep the aspiring minister in the old beaten track, and makes him constantly to realize with Paul that the preaching of the cross, while it is foolishness to them who are lost, is to the saved the wisdom and power of God. This it is, makes him willing and anxious to stand up and declare to his dying fellows, however unwelcome such truths may be, the soul-humbling doctrines of man's total ruin by sin; of his deliverance by the sovereign grace of God; of the free justification of a sinner by faith in Jesus; of the absolute necessity of repentance unto good works. Yes, it is only the grace of God that enables him to say, "God forbid" that after I have preached the gospel to others I myself should be a castaway.

II. "Rebuke," the second great division of duties, devolved by Jesus upon his minister, is to rule in the church and in connection with the elders to administer its discipline. This class of duties grows out of the authority conferred by Jesus, commonly called the power of the keys. The duties, here enjoined as embracing the whole, are, "Rebuke and exhort with all longsuffering and doctrine."

Rebuke — censure, reprobate in language strong in proportion to the gravity of the offense. This is a most important and yet a most delicate duty, requiring much judgment and much grace, and though sometimes exceedingly distressing to the

feelings of a sensitive man, cannot be omitted without incurring fearful guilt. God does not tell us we may rebuke offenders any more than He says we may, if we please, preach the word. He says we must rebuke just as He says we must preach. He leaves us no discretion. It must be done if we clear our skirts. The only discretion is to how it shall be done, and even on this head He gives us some general direction, "With all longsuffering and doctrine." And as the minister is sent to preach to all classes, so this duty of rebuking applies to all classes. He is to rebuke sin, in all the thousand forms in which it manifests itself among men. He must show himself a conservator of the public morality, by denouncing and holding up in the true light of all these principles vicious practices which would lower or pollute it. He must rebuke a false public sentiment, by exposing the fallacies and errors of those who have misled it, and explaining and expounding the principles of social and civil order.

And here I cannot but refer with gratitude to God, to the course pursued by the ministers of our branch of the Church during the period of the Revolution. But to return. It is made the duty of the minister to rebuke all classes of offenders. Now, it is an offense against God's law either to neglect any known and positive duty, or to violate any positive command. The minister comes into the pulpit on Sabbath morning. He looks around to see who are there to unite with him in God's service, and to listen to the message he has prepared to deliver. Of

about 100 members he counts 60 ; of about 75 children and youths of a proper age to attend church, he sees 25, and some of them not in seats with their parents ; of 9 church officers, he sees 6. Now the question at once arises in his mind, where are those 40 members, where are those 50 children, and those three church officers ? Upon inquiring, he finds that 10 of the members are detained at home by sickness, either personal or in their families. He finds that about the same number of children were detained by a similar cause, and one of the officers. At the same time he finds out that 20 or 30 members, among them two officers and more than that number of children, stayed away from choice. Now, what is the minister to do ? Here is a case of willful neglect of duty, calling for a prompt rebuke. Satan draws near and suggests : Now, it is a very delicate matter for a man to rebuke people for not attending his own preaching ; you had better let them alone, and let their own consciences reprove them. But the heart of the minister tells him that the consciences of some of those absent are not very tender, and, if they were, they need arousing. So he proceeds, in the way his judgment tells him is best, to perform the duty, and yet finds to his amazement and grief, that some of those who were most guilty, in that they had the least excuse, did not take the rebuke to themselves at all, while others were offended at it.

So he goes to the weekly prayer meeting. Now, there are in town, and in its immediate neighbor-

hood, 27 female church members and 15 male members. Of these, he knows that three or four are generally kept at home by the infirmities of age ; that two or three others are suffering from deep bodily and mental afflictions ; that sickness in their families detains three or four others ; so he feels that it is God's will that ten of the praying band with which he hoped to meet should be at home. But where are the other 18, for only 14 are at the prayer meeting. Where? echo answers. Some of them have not been there for six months, and some, oh, fearful, sad truth, he has never seen there! And must he rebuke those that thus stay away? His heart answers, he has exhausted almost every form of rebuke and entreaty, and yet duty says, "Go on." These are the duties laid upon me so solemnly.

Duties corresponding and answering to these are yours. If it is my duty to preach, 't is yours to hear. If it is my duty to be at my post in season, 't is yours to meet me there. If it is mine, charged with the high and sacred power of the Keys, to rebuke sin, 't is yours to heed.

In the history of three short years I have preached, or been present at and conducted some kind of religious service, every Sabbath of that time. There have been 36 persons received on profession ; 9 been received on certificate ; 3 have died ; 8 have been dismissed.



## FUNERAL SERMON OF GENERAL DANIEL MORGAN

Before I was afflicted I went astray : but now have I kept thy word.

Thou art good and doest good ; teach me thy statutes.

The proud have forged a lie against me : but I will keep thy precepts with my whole heart.

Their heart is as fat as grease ; but I delight in thy law.

PSALM cxix. 67-70.

All God's works manifest his wisdom, and all his dealings with his people his goodness. To be afflicted is in itself by no means a pleasant thing, and yet, says the Psalm : " It was good for me," etc. And when we look at the reason given for his assertion, we see its truth. By connecting it with the end designed, by looking forward from the suffering to see what God's purpose respecting it is, we can understand at once how affliction is a good thing, — a blessing to him that receives it. God is by it teaching us the law, making us sensible of our duty, reminding us that this short period of life is not the whole nor the principal part of our existence.

He is acting toward us as a wise and good Father acts toward his child, and just as chastisement is good for the child, so is affliction for correction to each one of God's children. We all are in a state of imperfection, — in a condition which, as respects knowledge of and obedience to God, is precisely similar to that of children to us and their salvation to this world. We see but in part, we know but in part ; we are constantly making mistakes, and

so mighty is the influence of sin upon us, and great its power over us, that often we desire to seek the very objects that will most injure us, and forsake and neglect those which will in the highest degree promote our happiness. The objects belonging to this life attract our attention, engage our thought, and engage our efforts as though they were matters of first concern; while the future world, heaven, and God, and the soul are comparatively or entirely forgotten, — just as we see children, of a disposition to forget the future and preparation for mature usefulness, throw away their time and thought with pursuing the follies and trifling vanities of youth. To correct this disposition, and to counteract this tendency in one's nature, is the design of God in sending upon us affliction. Hence He says: "Affliction cometh not," etc. "As many as I love, I rebuke and chasten."

To show us how unwise as well as sinful it is in us to set our hearts upon earthly objects, and make them our chief good, He often takes them away from us. At other times, He causes them to deceive and utterly disappoint us, and at other times unfits us, by sickness or disease, for their enjoyment. In some one of these ways, or by others, He is constantly repeating to us the oft-forgotten fact, "O man, this is not thy home; this is not thy rest." This life is only the beginning of existence. In thy period of childhood, prepare for eternity. Live for God; seek thy happiness in Him; "Lay up for yourselves treasures in heaven."

When we have enjoyed a long season of prosperity, when things have turned out according to our wishes, when we have been exempted from pain, and the sunshine of success has gladdened our every path, our confidence in earth, and our desire for its possessions, and our relish for their enjoyment vastly strengthens, and we begin to conclude that here we have a sufficient, satisfying portion. And often it is only when God comes in and obscures our sun, dashes our hopes, blights our possessions, that we awake to the consciousness of our folly and turn our thoughts to heaven, and seek a home and portion there. Hence the appropriateness of the text: "Before I was afflicted I went astray; but now have I kept thy word."

The individual in whose memory we meet at this time, is an illustration of the truth of the text and of what we have been saying. General Morgan, though always believing in the inspiration of the Bible, and importance of religion during the whole of the early part of his life, gave his heart to the world and sought his happiness in its honors and pleasures; never gave religion serious, personal attention until God visited him with a severe stroke of affliction. About fifteen years since, God was pleased to remove from him a son, Lemuel Morgan, upon whom the father had centred much affection and hope.

Then, for the first time, he seemed to have awakened to the recognition of the hollowness and emptiness of all earth's joys, as well as the consciousness

of his own sinful neglect of duty. He at once became an earnest student of the Word of God, and for many months, morning and evening, called his family together, and read to them the truths in which he found light, wisdom, and direction. But again he was beginning to forget and in some measure to neglect his duty to God and the interest of his soul, when, in 1855, God again visited him with a severe bodily affliction, and caused him to realize more fully than ever before the truth that he was a sinner and the absolute necessity as well as importance of an interest in Christ — a personal interest in him as a Saviour. From that period until his death, he was an earnest seeker of the truth as it is in Christ, and of a personal consciousness that he was a child of God. About the above time he was enabled to trust in Jesus, to cast himself altogether upon Him as his Saviour, and resolved to connect himself with his visible church and receive the ordinances which outwardly seal him to be the Lord's servant. But he was permitted to attend church only twice after this, — once at Maysville, when no opportunity was extended to him to connect himself with the church, and once in this place on a Sabbath when we had no service. It thus occurred that, in the providence of God, he was never in an assembly of God's people after he had reason to hope he was one of them.

A short time since, speaking of his afflictions to a member of his family, he said that he had been hoping for three or four months past that he would be well enough once more to go to church, that he

might join and be baptized. But added, "I fear I will never again get there." A few days afterward, when it became evident that his fears were well founded, he requested to be received into the church at home. Having told him that wherever there was an ordained minister of God and a penitent, believing soul as a subject, there baptism could be administered, there was a church of God, and he having expressed again his faith in Christ, his sole reliance upon his righteousness and death for sinners as the ground of his hope, I baptized him in the name of the true God and received him into the visible church.

It was a solemn, a melting scene, one which I pray God may be blessed to each surviving member of his family. On Saturday last, one week since, he requested me to administer to him the other ordinance, the Lord's Supper. I told him that it was not in accordance with our practice to administer this ordinance in private, it being of the nature of a social feast, but that if he were spared until Monday, and still desired to commune with his saints once here, before being called to the communion on high, the privilege would be granted. His answer was that he did not attribute any virtue or merit whatever to the mere ordinance, but wished to do all that remained for him to do, to testify his devotion to Jesus and to impress upon his children and friends the fact that he wished to be remembered with the people of God and died in the hope and faith of a Christian. In accordance with this wish,

on Monday last, in company with two of the elders of this church and three of its members, in the presence of his family and assembled friends, we joined with him in celebrating the death of our blessed Master. If the scene of his baptism was a striking and a solemn one, this was doubly so. There near the door sat two gray-haired men still out of the church, his companions in early life. Nearer were two others with locks also whitening, the elders of the church. Nearer still were his daughter and aged and weeping wife, while immediately before me sat the venerable man. Supported upon his bed by his only son-in-law, whose privilege it was to commune with him, sat the patriarch, who was to handle for the first time the sacred symbols. And as we proceeded to distribute and to receive the memorials of Jesus's broken body and shed blood, we felt — all felt — the truth and preciousness of the religion of Jesus Christ and the unity of the church of God.

The necessity, in the fact that there sat a man who had received whatever of good this world can give, declaring, by a striking symbolic action, the utter failure of all earthly objects as a ground of support in the hour of trial; and that Jesus alone can remove the sting of death and enable the soul to triumph over our last great enemy.

The truth and preciousness of religion, in the fact that trusting in Jesus and calmly relying upon his word, he felt that all was peace; that the grave for him had no terrors. The unity of the church in heaven and on earth, for we all felt — there were

but seven of God's people present — that our next communion would be in heaven. That one of our little number would drink no more of the fruit of the vine with us until we should (all) drink it anew in our Father's kingdom. We felt the truth of the words as to the whole church of Jesus, —

One army of the living God,  
At his command we bow ;  
Part of the host have crossed the flood,  
And part are crossing now.

During the whole of his last sickness his mind was unimpaired. And he was enabled by the full vigor of his intellect to turn his thoughts to the contemplation of those truths of the Bible he had mastered while in health, as well as to apprehend those that were read and explained to him during the progress of his disease. And often his eye would kindle with animation as I read to him a passage from God's word, that met his case. His sufferings, though severe, were borne without a murmur or complaint, and his frequent answer concerning them was, "I am waiting for the Lord's time." And thus waiting and thus trusting, his spirit was gradually separated from his body, and the light of his earthly existence went out as peacefully and imperceptibly as the light of the evening sun is lost behind the western hills.

Oh! through eternity the truth of our text will ever become brighter and more precious to him, while the illustration of its truth in the evidence he has left behind of its power, of being brought

to an acquaintance with God by afflictions, should comfort and buoy up his afflicted family, — should comfort them because his endeavors form a ground of hope that he has entered into the rest that remains for the people of God.

As a public man and a citizen, the biography of General Morgan belongs to his county and his State. And yet I deem it proper here to remark, I am but saying what you would wish me to say, when I state that no one of the public men of this county has done so much to determine its politics and mould the minds of its citizens into the particular cast they have had for years past as General Morgan. And I presume this county will compare favorably as to her public men with any of our proud Commonwealth. And no one of your distinguished senators or representatives occupied a higher social position or wielded greater personal influence at the capitol of our State than he. He was the representative of this county, either in the higher or lower branch of the legislature of our State, from 1831 to 1843. Integrity, straightforward business talent, conservatism, and devotion to the best interest of his constituents were the leading features in his character as a statesman, while honesty, cheerfulness, sincerity marked him as a citizen.

As a friend, a father, and a husband, it becomes me not to speak. Those who knew him in each of these holy relations know how well these sacred duties were performed. And the number of those here to-day, who knew him in the prime of life,



met now to honor his memory, the devotion of his whole family during the period of his sufferings, the anguish of his stricken wife, all speak in language most eloquent, and tell us what he was and what he did in all these relations.

But he is gone.

The work of life being done,  
He rests now with the dead,  
Like the summer's evening sun,  
When he hied to his Ocean bed ;  
Yet as that sun to-morrow  
Again will glorious rise,  
So he, all freed from sorrow,  
Shall shine above the skies."

Ah ! could those lips now silent, upon which many of you have hung entranced in years past, break their silence and speak to you again, their words doubtless to you, his aged friends, would be, "Seek God." "Repent of sin ; prepare for heaven." He would say to you who are younger, "Seek first the kingdom of God and his righteousness." Nothing, nothing can smooth a dying pillow save the arms of Jesus. Oh, seek Him now, while He may be found ; call upon Him while He is near. "This poor man cried, and the Lord heard him, and delivered him from all his fears. Oh ! taste and see that the Lord is good."

To his stricken companions and weeping children his language would be, "Weep not for me ; weep, but not as those without hope." Weep ; but in weeping, look up to that world where there are no tears and try and meet me there. Strive, strive

earnestly, for if faithful you will soon follow me." I say he would speak thus, for these were his thoughts before he departed and some of these words he uttered. But a greater than he speaks to-day — has spoken them many times before. They are the words of the true and loving God.

Words of comfort to his friends but of fearful vengeance to his foes. Hear Him, seek Him, trust in Him, and you shall be saved.

#### SERMON

And the Lord said unto Satan : The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee ; is not this a brand plucked out of the fire ? — ZECH. iii. 2.

Zechariah was one of the three prophets who lived and prophesied after the Babylonish captivity. He seemed to have been sent by God, in company with Haggai, to encourage the people in rebuilding the temple, whose foundation had been laid, and in re-establishing Jerusalem, whose walls had been commenced. The people had met with various discouragements and interruptions in their work, and were becoming disheartened as to their final success. Zechariah comes to them, sent of God, and, by a variety of illustrations, shows them God's care for his people and exhorts them to persevere in the work ; to fear not the enemies around them, but go forward, trusting in God's protection and assistance. "Jerusalem shall be inhabited" (ii. 4). "And he showed me Joshua, the high priest," to resist, to accuse him. "Is not this a brand plucked out of

the fire?" Joshua, the representative of the church, and Satan, the adversary, the accuser, to oppose, to accuse him. He tempts, allures, entices men to sin, and then accuses them.

But the Lord, — Jehovah, the Son, the defender, the advocate of the church, — said unto Satan: "The Lord rebuke thee, O Satan." The Lord Almighty, — the Father, — "even the Lord that hath chosen Jerusalem, rebuke thee." The Lord advocate does not rebuke Satan, the accuser, but prays God the Father, He who chose Jerusalem, to rebuke him; and then adds, in the last words of our text, the reason: "Is not this a brand plucked out of the fire?" Is not this Jerusalem, my church, delivered from your power? What accusation have you to bring against my church? Have I not already plucked her as a brand from the burning? Have I not met and answered all the charges you can justly bring against me? The Lord, the just and the true, — He that chose Jerusalem, rebuke thee. So you see, my brethren, there are three distinct and important truths brought prominently before our minds.

First. The fact that we have an active, ugly, and malicious enemy, who is ever seeking matter of accusation against us before God, — Satan standing at the right hand of Joshua.

Second. We have an advocate who ever appears to answer these accusations and put Satan to the blush.

Third. The subject-matter of our advocate's plead-

ing, — “Is not this a brand plucked from the burning, out of the fire?”

First. We have a powerful, wily, and malicious accuser, — Satan, who, while ever engaged in seducing into sin, stands an accuser as before God. “He showed me Joshua, the high priest,” the representative of the church, and standing at his right hand to resist him.

Ever since our race was brought into being, as holy and intelligent creatures, Satan has been endeavoring to compass our ruin. But for infinite wisdom, and love, and power, he would have accomplished his aim. He did succeed in leading from holiness and happiness our first parents, and in them, all their posterity; and though God, of his infinite mercy, determined to recover and call back to Himself a countless multitude of our race, who had fallen during the whole of the period which has intervened since this promise was graciously made known to men, Satan has been actively engaged in endeavoring to mislead, and then to accuse the subjects of this gracious purpose.

The pious and godly Job he tempted, and tortured, and accused, and, though he could not succeed in his effort to lead him to sin, still he maliciously accused him. He insidiously worked himself into the heart of David, and moved him to number Israel, and thus commit a great sin against God, which led to the destruction of 70,000 of Israel. Here, at the time of the rebuilding of the temple, he first excites the surrounding nations to hostility

against the builders to hinder them in their work, and then appears before God and accuses them of their sins and their slothfulness in doing the Lord's work.

When Christ commenced his ministry, he was at hand to commence his temptations ; and, after signally failing in all that he directed against Jesus, personally, he then entered into the heart of Judas, to betray Him, and exhorted the Jewish rabble to put Him to death. What he could not effect by fraud or stratagem, he endeavored to do by force and violence.

And so, after Christ's resurrection, he entered Ananias and Sapphira to their eternal undoing. He sent forth one of his emissaries to buffet and annoy Paul. He stirred up the Jews and the idolatrous rulers of many parts of the Roman empire, to attack, lay waste, and destroy the church, wherever it was planted by the apostles, and then sent into the church his servants, to pervert the doctrine and corrupt its worship.

Yes, in every age of the past history of our world he has been actively engaged as the adversary of our race, endeavoring, either by deceit or treachery, or by force or violence, to accomplish our ruin.

Hence, he is compared, in 1 Pet. v. 8, to a roaring lion, walking about, seeking whom he may devour ; in Rev. ix. 11, to Apollyon and Abaddon, an angel of the bottomless pit ; and in xii. 7, to a dragon, — names all descriptive of his mighty power, and the force and violence he employs in accomplishing his ends.

While, in reference to his deceit and guile and hypocrisy, Jesus, in John viii. 44, calls him a murderer and the father of lies, while in Revelation he is called the accuser, the deceiver, and the old serpent, the devil which deceiveth the nations.

Now, this wily, malignant, powerful being, the text represents as standing by the church in judgment and accusing it, or, as the original word is, Satanizing it: that is, endeavoring to make its members appear, before God, like himself; endeavoring to make them wily, deceitful, proud, malignant, haters of God, evil themselves and leading others into evil. Alas! as regards a portion of our world, he has been and still is but too successful in these attempts. So perfect in his mastery over a large portion of the race, that Jesus on two occasions calls him the Prince of the world; and in 2 Cor. iv. 4, he is called the God of this world, who blindeth the minds of them which believe not. God, in another place, calls him "the prince of the power of the air, the spirit which worketh in the children of disobedience;" and in 2 Tim. ii. 26, men are said to be taken captive by him at his will.

But, while this is true, — true that Satan has beneath his control a vast multitude of our race, and employs them in his vile, debasing, galling, yoke, — while it is true that he employs all his power, as well as his cunningness and craft and deceit, to retain those he has already taken captive; to mislead, deceive, and destroy those who have been delivered from him, now transforming himself into an angel

of light, and again clothing himself with the slime of the serpent, in order to make like himself those whom God loves, — it is at the same time true that they have a great advocate to plead their cause against this wily accuser, the malignant, powerful adversary.

The second great truth of the text: “The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem, rebuke thee.”

The Lord Jehovah is their advocate, and though Satan, their accuser, be possessed of such mighty power and great cunning, still their advocate is mightier and wiser than he, and pleads their cause, too, before one who loves them, or, as the text expresses it, “has chosen them.” God, the Father, who hath chosen Jerusalem; who hath loved his church; who hath loved it with an everlasting love; who ever regards Jerusalem as the apple of his eye, — the Lord, the mighty God, rebuke thee. You see here clearly stated the truth recognized in so many other prayers in the sacred Scriptures, that Jehovah the Son, the second person in the Trinity, is ever standing before the throne of Jehovah the Father, answering the accusations of Satan, and pleading the cause of his people. That though we are sinners, misled by Satan, we have an advocate with the Father, even Jesus the righteous, who ever liveth to make intercession for us, who was once delivered for our offenses, but has been raised again for our justification (Rom. iv. 25). Yes, though

Satan endeavored to terrify us and desires us to despair of God's mercy on account of the enormity of our sins, still let us rest our hope with implicit confidence upon him through whom God, as a just God, is able to save to the uttermost all who come unto him.

Though Satan sorely besiege us, clothe himself in the dress of an angel of light, and come to us with his seductive arts, and endeavor to convince us that this sin, or that fault, or that wrong course of conduct is a very small matter, — is a very trivial crime, if a crime at all, — and thus lead us away, bringing a reproach upon our profession and injuring our souls, still we have an intercessor in our hearts, — the Holy Spirit, the Comforter sent by Jesus to withstand these seductions of Satan; to suggest to our minds good thoughts; to bring to our remembrance the teachings of Jesus; to lead us into all truth; to make intercession for us with groanings which cannot be uttered. For, though blinded as we are by sin and the corruption of our wicked hearts, so that we do not even know how to pray as we ought, still Paul assures us, "The spirit helpeth our infirmities, maketh intercessions for the saint according to the will of God."

And when, on the other hand (having failed by his wiles to mislead us), he excites outward opposition, and would overwhelm us with difficulties and terrors, and crush us with calamities and misfortunes; when, as the prince of the power of the air, he stirs up his minions to oppose, and slander,



and persecute, and lay waste his church, — we need not be afraid. Jesus, our Almighty Advocate, is Lord both of heaven and earth, and even while here in the flesh of humility, spoke to the tempest, upon the sea of Galilee, when its mountain waves terrified his disciples, and it subsided into peace, — yea, He who 3000 years before his appearance beheld the victims of the Deluge, who made a sinful world for 120 years, until his little church were shut up within the ark; who made the Red Sea go back and offer its channel as a dry passage for his people; yea! made the sun and moon stand still at their bidding, and the very stars to fight against Sisera, their enemy. And this assured promise to his chosen ones in every age is that all things shall work together for good to them that love Him, to them who are the called according to his purpose; and that nothing shall separate us from his love.

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom. viii. 38, 39). “The wrath of man, the enemies of his people, He will make to praise Him, and the remainder of wrath He will restrain.”

His true followers He will not suffer to be tempted above what they are able to bear, but will always with the temptation make a way for their escape. “Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you

out for my name's sake, Let the Lord be glorified. But He shall yet appear to your joy and they will be ashamed. As one whom his mother comforteth, so will I comfort you" (Is. lxvi. 5-13).

"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee" (Job v. 19). "Now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel; fear not, for I have redeemed thee; I have called thee by my name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee" (Is. xliii. 1, 2). John (1, v. 18) expressly tells us that the wicked one toucheth not him that is born of God. Yea! though he desired to have us as he did Peter, that he may sift us as wheat, Jesus, our blessed Master, prays for us that our faith fail not, and Him the Father always heareth.

Hence He says, in this text, to Satan: The Lord rebuke thee, O Satan, silence thee, put thee to shame. And He tells us the reason why Satan should be rebuked, silenced, put to shame. "Is not this a brand plucked out of the fire?" Is not this my church, out of your power? Has she not been plucked by my own right hand out of the fire? Have I not taken away all her iniquities and answered fully every just accusation that can be brought against her?

Touch her not — accuse her not, O thou enemy,

for she is holy. I have redeemed her. I have plucked her out of the fire. You see the subject-matter of his pleading is the injustice of the thing — the unreasonableness of Satan having anything to do with those who have been delivered from his dominion. Is not this a brand plucked out of the fire? Here we have set forth what it is exactly that secures our acquittal. When Satan accuses us to God we are acquitted and set free, not because we are really of ourselves innocent; not because we have not sinned and hence might be accused, but because our advocate and surety has done for us that which we could not do for ourselves. By fire, here, as in many places in sacred Scripture, is meant wrath, punishment which follows wrath. God is everywhere in the Bible represented as angry with the wicked, as pouring out his fury upon his enemies and telling them that his anger shall burn against them like fire and consume them to the lowest hell. And what our Advocate means when He asks, Is not this, my people, a brand plucked out of the fire? is this: Has not my people been redeemed from God's wrath? From the punishment of sin? From that wrath that burns like fire? He puts it in the form of a question, as if He were surprised or indignant that the opposite should be thought of. The simple and plain teaching of the text is, when figurative language is laid aside, that Jesus, our great Advocate, pleads our release from guilt and condemnation, because He has redeemed us from them.

The Lord rebuke thee, O Satan, for all their sins

have been atoned for. All accusations against them have been met. You observe He says, Has not this been plucked (not plucked itself) out of the fire? — implying that there was no power in the brand to deliver itself, in the people of God to rescue themselves, from wrath, but that they were rescued by some one else: “What the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” “When we were without strength, in due time Christ died for the ungodly.”

And when He appears for us before the throne of God to answer the accusations of Satan, He does so, upon the ground that He has done for them and in their stead all that the law could justly demand of them. For, says Paul, “Christ hath redeemed us from the curse of the law, being made a curse for us.” He was made a sin offering for us, who knew no sin, that we might become the righteousness of God in Him. He bought us away from punishment with his blood (1 Pet. xviii. 25). For as ye know, ye were not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ, as of a lamb slain, without blemish and without spot.

#### SERMON

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. — EPH. ii. 8.

Faith is the belief on evidence, trust. We have faith in a man, a book, a firm, a bank. We trust

them for certain purposes and for certain reasons. We put faith in a book because we have evidence of its truth — we trust it, have faith in it as a source of information. We read and study it to learn that information. So we have faith in men. One as a doctor; another as a lawyer; another as a minister; another as a banker, a farmer, a merchant, a blacksmith. We have faith in them for certain purposes, and certain relations. We trust them in certain directions, not in all. We may have great confidence in a man as a lawyer, but none at all as a doctor; or we may have perfect faith in a man as a minister and none at all or but little as a banker or a blacksmith. So a woman may have perfect confidence in a man as a doctor or lawyer or merchant, but not trust him at all as a husband. And so in general — we have faith in men and women in certain directions and for certain purposes.

In Jesus Christ, our Lord, we have faith to be saved. We believe in Him as the Saviour of our souls, to be saved from sin and its awful consequences. And we believe in Him to this end and for this purpose; in the same sense, we believe in the doctor when we are sick, or the wife in the husband to whom she has given her hand and heart in marriage. And we are not to use faith, when we apply the term to our confidence in Christ, in any obscure, mystical, mysterious sense at all.

Grace — the favor of God, to the undeserving, which comes to men through Christ Jesus. In Him it is all treasured up. We behold his glory, the

glory of the only begotten of the Father, "full of grace and truth," and of his fullness have we received, and grace for grace.

Now our text affirms that we are saved by this grace through faith. Which means, that as we trust Jesus Christ and go to Him for salvation, we obtain it. As we look to Him, believing, He saves us. His invitation is, "Look unto me and be saved." If we have faith in Him we look and are saved. And all the grace, the sovereign power, that is in Him to save becomes ours. Our faith in Him leads us to look to Him, to pray unto Him for help, and as we look and cry unto Him, He saves us.

Our faith does not save us. Jesus saves us, and yet it is through or by means of our faith that we are saved. It brings us to Him who alone can save, and in so close relation that all that He has is ours.

You are seized by some terrible disease ; your faith in a certain physician leads you at once to send for him. He comes and his skill avails to your relief and recovery. It was not your faith that recovered you to health. It was the skill of your doctor and the blessing of God. And yet, if you had had no faith you would not have sent for him, nor taken his medicine after he came. So it was through your faith your life was saved. So it is in the business of our salvation. And hence it is, that faith forms so potent a factor in our salvation, — so potent that "without faith it is impossible to please God," so all-important that "he who believes not shall be damned." "Is already condemned."

By faith we receive and rest upon Jesus Christ alone for salvation, as He is freely offered to us in the Gospel. And all the favor of God offered to sinners becomes ours as we thus confide in Him. If God spared not his own son, but freely delivered Him up for us all, how shall He not with Him also freely give us all things?

But oh, how is this faith to become mine? If it so unites me to Christ that He and all the treasures of grace and truth in Him become mine, how can I rightly exercise it? How can I do this work which Jesus calls "the work of God?" "This is the work of God, that ye believe on Him whom He hath sent." The answer of our text is, "That not of yourselves: it is the gift of God;" *i. e.* it is the gift of God because of his grace. He enables and inclines us to believe, and He uses all proper means to bring this about in his own good time. He, by his word and spirit, enlightens our minds, affects our hearts, subdues our wills, and thus leads us to see Jesus Christ. And to know our need of Him and hence to trust Him — to believe on Him. "To you it is given," said Jesus Christ to his disciples, "to know the mysteries of the kingdom of God." "To you it is given, not only to believe on his name, but also to suffer for his sake."

Those who have faith believe, according to the working of the mighty power of God, the Holy Ghost. "For by his mercy He saves us by the washing of regeneration and the renewing of the Holy Ghost which He shed on us abundantly

through Jesus Christ our Lord.” This is why faith is called the gift of God ; because the means which we used to lead to faith, and the agent which makes effective these means, viz. the Holy Ghost, are ordained and appointed of God ; and we believe — we exercise faith in Jesus Christ — because we are thus enabled. It is given to believe on Him. So that every believer in Christ is a believer by the grace of God. “ We having the same spirit of faith,” the same spirit that works faith in all God’s children.

And now we begin to see the truth and wondrous beauty of the expression, “ By grace ye are saved.”

Saved? *A quo? Ad quod?*

Grace provided salvation. Grace applies it. Grace completes it. It is of grace that the Holy Ghost applies it to us by working faith in us and thus uniting us to Him in our effectual calling. It is of grace that we are kept by the power of God, through faith, unto salvation.

The song of the ransomed throng, as John heard it, was in these words, “ Thou art worthy to take the book and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests.”

#### SERMON

Then said I, Lo, I come ; in the volume of the book it is written of me.

Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and



offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ;

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

PSALM xl. 6 and HEB. x. 8, 9.

One of these passages explains the other. The words are the words of Christ, the Messiah, and tell us the object of his coming into the world. "I come to do thy will, O God." And certainly no more appropriate subject for such a time could be brought to you.

There are several matters of special interest for us.

First. Notice how he speaks of the sacrifices offered under the Old Testament dispensation. These were nothing within themselves considered merely. Numerous and costly as they were, they had no value in themselves. They were but unreasoning brute life. They had no power out of their own life. And when they were offered, their blood poured and their flesh burned, it was but the offering of an animal life, which had no kinship to an immortal spirit. And they were of worth only as they pointed the mind of the worshiper forward to the true Sacrifice, Jesus Christ, and was the expression of his faith in Him and of the obedience of the soul to God. You remember how Samuel rebuked the unfaithfulness and disobedience of Saul when he brought a rich booty of sheep and cattle to make a great sacrifice to the Lord in Gilgal. "Behold, to obey is better than sacrifice." This is the assertion made here by the son of God to his Father.

Not in sacrifices and burnt offerings as having value in themselves hadst thou any pleasure, or as having any power to take away sin from the worshiper, only serving a temporary use, as object-lessons. The margin reads: "Thou preparest a body for me; fittest a body to me."

Second. He was existing before, — had been from eternity. But now, when He is to come into the world, He says: "A body fitted to me, or for me." His incarnation. Our catechism asks: "How did Christ, the Son of God, become man?" Christ, the eternal Son of God, became man by taking to himself a true body and a reasonable soul.

A body, a human nature, suited to the task before Him, adapted to be a fit companion for his glorious God-nature, — a perfect, healthy body; a mind unimpaired by disease, either acquired or inherited. A perfect man without sin, original or actual. A body, a human soul, in which should dwell all the fullness of the Godhead.

We will not dwell on this now. But the fact here stated should never grow dim to our minds; namely, God the father fitted, suited, adapted a body, a human nature, to his own and only son. And this body, this human nature, appeared first a little babe, born just like all others, and grew to manhood, the ideal man.

Third. Notice how He expresses his absolute subjection to the work which He undertook to perform. "Mine ear hast thou opened." The margin reads, "digged or bored." When an Israelite bought a

fellow Israelite for his slave, he was compelled by the law of Moses to free him on the seventh year. But if the servant chose to remain with his master, then the order was as follows: "His master shall bring him unto the judges: he shall also bring him unto the door, or unto the door posts; and his master shall bore his ear through with an awl; and he shall serve him forever."

Now, says the Son here to the Father: "Mine ear hast thou bored. I have consecrated myself to be thy servant forever. And thou hast accepted me." Oh, wonderful words! No wonder we have the Son saying, after He came, "The son of man came not to be served but to serve, and to give his life a ransom for many." He was in the form of God, but took upon Him the form of a servant, and was made in the likeness of man. This was the act and vow of consecration, and now, —

Fourth. Observe what He says as to the object of his coming: "Lo, I come to do thy will, O God."

Of all else related in the sacred Scriptures of the coming of God to the earth this is the sum, — "To do thy will." If He appeared a helpless infant in his mother's arms, it was so because God so willed, and had said by Isaiah seven hundred and fifty years before, "Unto us a child is born, unto us a son is given, and his name shall be called wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of peace."

If a virgin of the house of David was the one honored among women to be his mother, and He

was born of her without sin, having been conceived by the power of the Holy Ghost, it was because such was the divine plan, and the purpose long before had been expressed thus: "Behold a virgin shall conceive and bring forth a son, and shall call his name Immanuel."

When He appeared among his countrymen, a carpenter, born in a low condition, without influence or power, having nothing of outward splendor or attraction, it was to fulfill the predicted will of his Father. Listen. "Who hath believed our report, and to whom is the arm of the Lord revealed? For He shall grow up before Him, as a tender plant, and as a root out of dry ground: has no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

And whenever we see Him, as we follow up his wonderful life here portrayed for us, whether he is teaching an humble woman at the well of Samaria, or feeding five thousand men, besides women and children, in a desert place after teaching them three days; whether calling out the faith of the poor woman in the coasts of Sidon, or rebuking the infidelity of the many in Jerusalem on his way to the house of Joses, or going with Mary and Martha to the grave of their brother, — wherever we see Him or in whatever company, his words and acts all utter the same fact: "My meat and my drink is to do the will of Him that sent me, and finish his work."

See Him mingle with the crowd in the temple area. Here is a man born blind. His whole career

is luminous with good deeds, benevolent, kind words, sympathetic expressions. "I must work the works of Him that sent me."

He fulfilled three offices: —

First. He did fully the will of God, his Father, in uttering his will as a prophet. In the humility of this world, his words were not the words of doubt and uncertainty, but of assured truth, absolute certainty: "I say unto you." "If I speak not the words of Him that sent me." "This is the will of Him that sent me."

Second. He did the will of God as his priest. "If the cup may not pass, thy will be done." "Think, I could pray, and the Father would send me ten legions of angels, but how then could the sacred Scriptures be fulfilled?" After his resurrection, "Ought not the Christ thus to have suffered?" "Thus it is written;" "So must the son of man."

Third. He did the will of God as his anointed king. In this world of humiliation, king of the people: "He came preaching, proclaiming the kingdom of God." To Pilate He said, "I am a king;" "My kingdom is not of this world." To his hearers, "Look not here nor there; behold the kingdom of God is within you, among you." God's king over the realm of nature: "The sea and the winds obey Him." Over the domain of death: "Lazarus, come forth;" "Young man, arise." "The good shepherd giveth his life for his sheep: I am the good shepherd. I have the power to lay down my life

and I have power to take it again." "All power of heaven and earth is committed unto me." "I, if I be lifted up, will draw all unto me." All! All!

Now all I have said and quoted of the Master had to do with this world. But in heaven He is to-day carrying on what of the will of God pertains to his offices there as prophet, priest, and king. We see from this, in part —

The will of God is the rule of all right conduct, the goal of every noble endeavor. Why do I wish to be like Christ? Simply because likeness to Him is the highest conception of human ambition? What a man is and what a man does are the questions now that determine a man's standing, even among men, not what a man has, not what a woman possesses. No! No! These are no longer the weights in the balance which decide the true worth of a man. *The crucial test is character.* That which comes out to be seen and read in the doings of the man. And he whose life is controlled by the will of God wholly is now the world's admiration. Stanley has received congratulations from Queen Victoria and the President of the United States. Aye, the eyes of the civilized world have been turned to him as if by one impulse to say with one voice, "Well done." Not because he is rich; not because he is specially learned; not because he is descended from a noble family. Nothing of the kind. Simply because he has been doing the will of God successfully under most difficult and trying circumstances. He went to rescue and bring home

one of God's humble, faithful servants, Dr. Livingstone.

## SERMON

Therefore does 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. I have power to lay it down, and I have power to take it again. This commandment have I received of my father. — JOHN x. 17, 18.

A great general expression of the sublime mysteries of our religion.

First. The death of Jesus — the son of God. "Because I lay down my life that I might take it again."

Second. The persons of the Godhead concerned in the death of Jesus — "This commandment," the Father.

Third. The dual nature of Jesus: "I have power to lay it down and power to take it again." Passing by all other divisions let us confine our thought to this declaration. "This commandment have I received of my Father."

First. To lay down my life.

Second. To take it again.

To die in the ordinary sense of the word, whatever it may seem in itself. And yet for a soul to die is the most tremendous fact which the mind can contemplate. And for an immortal spirit to be cut off from God and abandoned to its sins, to perish, than this there is no more dreadful thought. And though all are warned that live in a gospel land of the reality of this, as a personal danger im-

pending, but few of the multitudes living in sin believe it practically.

On the other hand, to die — to die a mortal, pure and sinless, with a full understanding of all that is implied in it, knowing what the wrath of God really means — is a fearful thought of which only the Divine mind is capable. The Bible does not say that Jesus perished. That is the exact distinction that is made here. He, God's son, was to die, but again to resume his life.

Such was the dread command of God. God the Father ordered Jesus, his son, to die. "I lay down my life for the sheep. I lay it down of myself. No man taketh it from me. I have a command to lay it down, and power from my Father which gives me authority so to do, and I do it. I have authority to take it again. Therefore does my Father love me, that I lay down my life that I might take it again." This is the key to the whole grand plan of redemption, — God's way of saving men.

The Father gave the Son a command, an order. The Son received it. The command was, "Go and lay down thy life for thy people, thy sheep which I gave thee. I gave thee full authority to lay it down, and full authority to take it again." Jesus says, in the seventeenth verse, "My father loves me, because I am carrying out my commission; I am about to lay down my life that I might take it again." He means us to understand fully, forever, that his death was no accident. It was not something that He was unable to prevent; not a necessity that came to



Him as an afterthought in a great, unexpected emergency. No! No! His death, the laying down of his life, was the means to a great end, — the “predestined from the beginning” means to the full attainment of the highest glory God has yet achieved for himself.

It was the event to which all the prophets of the ages had pointed, toward which all the events of earth’s history had been verging for four thousand years, — an event looking to which all the angels and hierarchies of heaven had been wondering and desiring to understand. It was, says Jesus in our text, “That I might take it again.” “I lay down my life that I might have power to take it again.”

Yes, that was the motive of Jesus in dying, — that He might rise again from the dead and thus reap all the rewards that had been promised to Him by the Father. He did not throw away his life in a vain conflict with an overmatching force of infuriate Jews, Idumeans, and proud Romans, led on by a world of lost spirits. He calmly laid down his life after all these had done their worst, and after his soul had passed into and through the shadows of the second death. After, on the cross, He had tasted death for every man, had experienced in Himself what it is for a soul to be left of God, abandoned as a sinner, and cried out, “My God! My God! Why hast thou forsaken me?” — I say, after all this He triumphantly exclaimed: “It is finished.” He gave up his life saying, “Father, into thy hands I commend my spirit.” And He did so with absolute

certainty of taking it again on the morning of the third day, and this He did. For —

First. His Father loved Him; intensely loved Him; delighted in Him. “Behold thy servant which I uphold; mine elect in whom my soul delighteth; I have put my spirit upon Him. He shall bring forth judgment unto the Gentiles” (Is. xlii. 1).

Second. His Father had said, away back in, and had caused it to be written down in, time (Is. liii. 10): “When my servant shall have made his soul an offering for sin,” etc. (read on to 12). Hence he must arise or life or God’s Father’s promise fail.

Third. His resurrection, resumption of life was the first part of all the glory that should follow his sufferings.

Fourth. Resurrection was the beginning of the joy of which the spirit speaks (Heb. xii. 1, 2) when He tells us: “It was for the joy that was set before Him, Jesus (the author and finisher of our faith) endured the cross, despising the shame, and is now set down at the right hand of the majesty in heaven, waiting until all his enemies are made his footstool.”

The joy of giving life by the Holy Ghost to dead souls in trespasses and sins, and that to an ever-increasing number; the joy of leading out of ignorance and depravity and wretchedness the fallen sons and daughters of Adam, from every people and nation and language under the whole heaven, and lightening up into knowledge and purity and

strength, true manhood here, and into glory and blessedness with Himself hereafter; the joy of triumphing over all the schemes and malignity of Satan and all the powers of hell, and of presenting to his Father every one of those given Him in the covenant of grace whose names are in his book of life, presenting them without spot or defilement or any taint of sin, fit to be his companions and sharers with Him in the employments and honors and glories of his kingdom forever!

O brethren! the resurrection of our Lord has in it for every one who hears his voice and follows Him, all the potency as well as the promise of the highest glory attainable, of which man is capable on earth, and far beyond the now inconceivable glory of heaven.

The noblest, grandest characters have their eternal development hereafter, amid scenes to call out all their activities Godward. Will any of us fail of such a destiny, — come short of sharing in his glory by the weakness and imbecility of unbelief? God forbid.

#### SERMON

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. — 1 PET. iii. 15.

1. Sanctify, that is, make holy, — “Hallowed be thy name.” “Sanctify the Lord God in your hearts.” Minds, hearts, wills.

2. “Be ready to give an answer to every man that asketh you a reason of the hope that is in you,

with meekness and fear.” Willing, prepared to give a reason to the one asking you for it, for the hope that is in you.

3. The spirit in which the reason is to be given, “with meekness and fear.” That every man, every Christian has the hope of eternal life is implied. And that he should have clear to his own mind the reason of that hope, the ground upon which it is based, is, I suppose, clear to you all.

Now, our text to-day both teaches the duty and explains how it may be performed, as well as the spirit in which it must be done. How? “Sanctify the Lord God,” etc., and then you will be ready, etc. Right views and right feelings and right purposes with respect to God are the bases of all true religion, — right reasoning, right thinking, and right acting both as regards our life here and throughout the eternal future.

Therefore, the exhortation, — “Sanctify,” etc. Give Him the place, the estimation in your hearts that belongs to Him. Enthroned Him in your soul. Let his name be high above every name; his honor, his worship, his service be the supreme aim and end of existence.

But we cannot do this by an act of the will, merely. It must be the abiding thought in our minds every day. The Lord God is an ever-present God with us, and to sanctify Him in our hearts we must know Him as he is, and understand his character, his will, his doings, as these are revealed in sacred Scriptures and illustrated in his works.

When He made himself known to Abraham, it was in the words, "Abraham, I am the Almighty God; walk before me." When He spoke to Moses, "I am that I am;" to Israel, "The lord our God is one Lord;" to Isaiah, "High exalted upon a throne, his royal robes filling the temple, and the Israelites crying each to his fellow, Holy! holy! holy! is the Lord God of hosts, the whole earth is full of his glory."

To us in all these characters He reveals himself. And then, in the New Testament, in the fullness and nearness of his relations to us as Father, Son, and Holy Ghost, — one God in three persons; these three, one God, the same in substance, equal in power and glory, — God the Father, God the Son of God, God the Holy Spirit.

"Ah! but I cannot understand that," you reply. No, nor do I; but I know the fact. He, himself, has told me that He understands himself. He fully comprehends all the depths and heights of his own profound being.

And in one passage, or series of passages, in his word, He tells me He is one, *e. g.* Deut. vi. 4. In another series, He tells me that He, God the Father, is God, *e. g.* "God so loved," etc. (John iii. 17), "Our Father," etc. In another series, He, God's Son, is God, — "In the beginning was the Word," and the Word was made flesh and dwelt among us (John i. 1). In another series, God the Holy Ghost is God, *e. g.* "Why has Satan filled thy heart to lie unto the Holy Ghost? Thou hast not lied unto men, but to God" (Acts v. 3, 4).

Then, in another series, he speaks of all three in connection, *e. g.* (Matt. xxviii. 19) "Go ye and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost;" (2 Cor. xii. 14) "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all."

Then I am, and you may be as certain as I am, that God fully understands himself; that He, the all-glorious God, is one, and yet three, in his personality, and in relation to his creatures. And O thou blessed, thrice holy Lord God, help us to sanctify thee in our hearts, to-day and always.

1. Sanctify Him as the supreme object of thought; ever present to our minds, never absent from our consciousness.

2. As the supreme object of adoration.

3. As the supreme object of obedience.

I. The object of supreme thought. A good man thinks about his friends, his wife, his children, his neighbors. A business man of his business, his stock, his bank, his farm; a man of science, of his books, his instruments, his experiments, his discoveries; but above all these — as worthy of thought as each in its place is — rises the Lord God, the supreme object of thought. In Him meet all those excellencies which we look for in friends, — the noblest, nearest, and best. All that is noble in conception, great in faith and goodness, disinterested in benevolence, exhaustless in resources, wonderful in capacity, in all the creatures, meets in the Creator in an infinite degree.

If we think of knowledge, He is the omniscient one. "All things seem to him as they are." If we think of power, He is the Almighty; if of space or time or existence, He is everywhere the all-pervading presence. He is before time and above all its changes. He is the self-existing God, the source of all being, the primal cause of all existence. And so, if we think of Him as good, as wise, as holy, as just, as true, every attribute that is fitted to fill the mind to its utmost limit of thought, to attract and call forth its activities, to enlarge its capacities, to raise and ennoble its conceptions, is found meeting in Him in an infinite degree. Oh, brethren, let us sanctify Him in our minds as the supreme object of thought.

II. Let us sanctify Him in our hearts as the supreme object of adoration. To be loved, trusted in, admired, blessed by us and all his creatures. O Lord, thou art my God and I will praise thee; my God, I will exalt thee in my heart.

III. Let us sanctify Him as the supreme object of obedience, rejoicing to yield to Him the whole homage of being, the unreserved surrender of our wills to his, now and at all times. Of right, ruling, controlling, governing us and all his creatures.

If we thus sanctify Him in our hearts we are ready prepared to give every one asking the reason of the hope that is within us. Hope, what? Why do we expect to realize all the good we do? The Lord has spoken and promised and He is fully able to make good his word, in every direction, in which

He bids me hope. "I the Lord have said it and will do it." The reason why I expect to conquer in my conflict with self, with the world, with Satan, is the fact that God is "on my side and is with me."

The hope of every true Christian is —

First. Personal.

Second. Common to Him with all his fellow Christians.

When God said to Saul, "Arise and go into the city," the expectation that arose in his mind and the desire that it excited was a hope personal to him. When on the Mediterranean God's son appeared to him and said, "So I have given thee all that sail with thee," it was a hope in common with all his fellow-voyagers. "I believe God that it shall be as he said, wherefore, sirs, I beseech you take some meat." So when the Psalmist said, "I have set the Lord always before me" (Psalm xvi. 8; Acts ii. 25-27); "Because he is at my right hand I shall not be moved; therefore my heart is glad, and my glory rejoiceth, my flesh shall also rest in hope," — he expressed a personal hope, but it was also the expression of the hope of Christ himself in his human nature and of all his people united with Him.

And in general, here, let me say, while every portion of the hope that a Christian man has in him is in one sense personal to himself, it is also in a larger sense a hope he indulges in common with every other Christian, and with Christ himself. He hopes to overcome the evil of his own nature and walk with Christ, advancing step by step toward the



stature of a man in Christ Jesus. He says, "The Lord is my shepherd, He leadeth me." They take up the joyful acclaim and repeat it in words, in songs, in whispers, aloud, hallelujahs, faintly uttered now in the sick chambers and now resounding in triumphant chorus from assembled throngs in the church and grand cathedral.

But still the question may come back from the questioner, Why do you indulge that hope? What right have you more than any other man to expect so great things, — either in this life or the future life? Give us your reason, — answer.

The answer is not found in yourself at all — I am no better by nature than other men — the reason is all found in the Lord God. I "sanctify Him in my heart." He offers himself to me as my Father. I accept Him. He offers himself to me as my Saviour, my shepherd. I accept Him. He offers himself to me as my comforter and guide. I accept Him. He makes me great and precious promises. I rely upon them. He tells me plain yet wonderful facts. I believe them. Therefore, because He is what He is, and what He promises He has promised of his own accord — freely — therefore I have this hope. And all the experiences of men and women, as here recorded as well as elsewhere, are grounded in the fact — God the Lord was their God. Their actually present Father, redeemer, guide, deliverer, judge.

Joseph knew that the Lord was with him in the dungeon none the less than in Potiphar's house, when

he overcame temptation with the thought, "How can I do this thing and sin against God?" Daniel, when he kneeled and prayed in the lions' den. Shadrach, Meshach, and Abednego when they said, "O king, we are not careful to answer thee about this matter."

This, then, is the reason for your hope, always ready, if you make holy God in your heart. God has spoken. He has made me to hope. What is the hope of a Christian? "The hope set before us." "We are saved by hope." "That blessed Hope." Why can a Christian ever sin? He loses the sense of God's presence with him.

Why do men go on in sin? God is not in all his thoughts. Why does a little boy feel bad when he has done a wrong thing? He is conscious that God knows it and disapproves it.

Of all the incentives to virtue, of all the safeguards against vice, the thought—the consciousness, of an ever-present, approving, helping God is the supreme one. "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake."

Conversation, conduct, acts; Phil. i. 27-29, the

citizen. Live in society, in a manner worthy of the gospel. The fact here recognized is that a Christian man or woman is both a citizen of the world and a citizen of the Kingdom of God — and his Christ.

The gospel of Jesus Christ fits him for both, or is intended to do it. These Philippians lived in a Greek city which at that time had the distinction of a Roman colony; was the governing city of Macedonia. As Romans, they had special privileges. Paul had here asserted citizenship. And writing now to those whom he loved so tenderly, he exhorts them to use all the privileges of Roman citizenship — of society, in a manner worthy of the gospel. “As becometh the gospel.”

That there is such a living in society, or as citizens, as is unworthy the character of a gospel Christian, he does not stop to prove. And we need say nothing about such a life — such “conversation” this morning. We see it all around us. Men and women who are esteemed reputable citizens, who live in a manner altogether unbecoming the gospel. In the company of these — living in the same society and having the same privileges as these — is it not a question of some importance, what is the life I should live in order that my life may, as a citizen, be worthy of the gospel? Could any question of more importance press us?

What is it, then, that as a citizen is worthy of the gospel and that I must do — constantly. Answer.

First. “Stand fast” in one spirit, one connection,

one purpose. When a man or woman becomes a Christian, a true subject of Christ's kingdom and a fellow-citizen of the saints, he is actuated by the conviction that all the great facts and principles of the gospel are true ; and he purposes — makes up his mind, as we say — that he will henceforth live in accordance with that conviction. The religion of the gospel is no mere matter of feeling, impulse, or sentiment. It is a conviction of the judgment and a firm determination of the will, as well as a movement of the heart. And hence, I say, when a man becomes a Christian, a citizen of Christ's kingdom, as well as of the society of the world, he does so from the conviction that he ought to do so, and with the purpose — God helping him — to live as a citizen of that Kingdom the remainder of his time on this earth.

Now the statement of the text is that he lives worthy of the gospel, who stands steadfast in this connection and this purpose. Remember, now, the idea is not intimated here or anywhere in the sacred Scriptures that the Christian is to cease to be a member of the society in which he has his home, a citizen of the town, city, or country where he lives. No ; that is the precise thing he is not to do, according to the text. But that while doing this, his earthly citizenship is to conform fully with his heavenly, and he is to act the citizen by standing fast by his religious connections and professions. His religion is to control his business — give direction to the manner of conducting it.

His amusements and recreations ; his associations and places for resort ; his place of abode and family relations ; his personal habits and general bearing toward his fellow-men. In a word, he who is a true citizen of this community, and also a true citizen of the church of Christ, aims to make the influence of the truth, as preached by his Master, the controlling reason for all that he does or avoids doing. What he does he does for the glory of his Master. What he does not, he avoids because he fears the Lord. "So did not I because of the fear of the Lord."

Second. The Christian only performs one half of his duty to society as a citizen, when he so maintains his steadfastness to principle as to keep himself unspotted from the world, while he lives in it. A second and greater in its relation to the other duty, is to transform and mould society into conformity to the law of Christ, correct and elevate public opinion, and win men, if possible, from being enemies, to become friends of God and his church. Paul expresses it thus: "With one mind striving," etc. The Christian is one of a great company to whom God, away back in the years past, committed his truth, here called his faith. 'T is his business, in common with all his brethren, to strive for this faith, — to contend for it as true, as real, the whole truth of God unto salvation, and to labor in union with all the good now on earth and with those who have gone before to extend it on in the world until it becomes universally triumphant.

Hence the expressions here, "with one mind"

striving together — for what? For the faith of the gospel. The system of truth taught in the gospel. With the one mind (soul) that has animated the church of God from the beginning. That was in the disciples on the day of Pentecost; that was in the Jews when they returned from captivity in Babylon; when they labored, as on the walls of Jerusalem and the temple, Nehemiah and Ezra tell us, with their swords girt about them. The same mind as the psalmist, when he says, “If I forget thee, O Jerusalem, let my right hand forget her cunning.” “Do not I hate them that hate thee?” The one mind that was in Paul when he said, “None of these things move me,” or afterward, “What mean ye to weep and to break my heart?” In Luther when he said, “I will enter Worms, though every tile upon the houses were a devil.” In Knox, when, praying to God for Scotland, he was heard to say, “Give me Scotland or I die.” In Wesley and Whitefield, when students in Oxford University, praying, they organized that movement which infused new zeal into all the churches of England and America and whose impulse will never cease to be felt while time lasts. That one spirit has troubled and burned to some extent in the soul of every redeemed man or woman since the fall — in that one spirit you and I, if we are Christians, are always to strive along with all our brethren, to defend pure, to extend here and over all the earth, the faith of the gospel, — defend and maintain it, whatever it may cost us, and extend and propagate it as the only

hope of the race — the only power of God on earth ordained to the salvation of lost men.

Observe how Paul elaborates this thought. Not only stand firm to your principles as a man, a citizen of the world and heaven; not only regard yourself as one of a mighty commonwealth to whom the master has committed his truth, to be conserved and extended over the earth, but “in nothing terrified by your adversaries.” In no one thing or regard “terrified.” The whole power of the Roman Empire was then arrayed against Christians. Paul was himself, when he wrote these words, a prisoner at Rome, and had before, at that very city of Philippi, been beaten with rods and thrown into prison and his feet made fast in the stocks. He was rescued by the arm of God shaking the prison in which he was confined.

Now, knowing that the same trials were upon his brethren there, he says, “In nothing terrified, which is to them an evident token of perdition.” The very fact that they are your enemies and opposing you in your endeavors to maintain and extend the truth is to them “a token of perdition” — of certain defeat and destruction — “but to you of salvation.”

The argument of the apostle amounts to this. So far from opposition or persecution terrifying a Christian from standing firm for the truth and against sin, the very fact of opposition is a certain index to the discomfiture of the opposer of the truth and of victory to him who is persecuted. Because God is on our side. Then stronger, “For unto you it

is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake."

It is of the appointment of God that a Christian should suffer for the sake of his Master, as well as believe on Him. "Having the same conflict which ye saw in me, and hear it to be in me." They had seen him bare his back to the Roman scourge in their own city of Philippi, and now they were hearing from time to time of his conflicts at Jerusalem and in Rome.

Now, says the veteran warrior, you are just having the same conflict that you have seen in my case and are still hearing of. Don't be surprised, or alarmed, no, not one time. You are citizens of a kingdom whose founder and king is God. His name, honor, and glory and his truth are all at stake in this contest. He is no idle spectator of the conflict. The men of civil government who are your enemies are his enemies, and the fact that they are fighting against Him, in persecuting you, is a sure token of their perdition and of your salvation. We learn from this :

First. The high dignity of a true Christian. Verses 3, 20. He is a citizen of heaven while also a citizen of earth. Read also Eph. ii. 19, and Heb. xii. 22, 24.

Second. While he remains here his great business is to live as a citizen of both worlds — here only for a little time ; yonder through all the eternal years of God.

Third. As a citizen of heaven he is never to be



unconscious of the fact that he is a representative of heaven, walking in the world, but not of the world. And now observe, that obedience is the effect, not the cause of salvation. We are saved through the obedience and death of God's Son, Jesus Christ. We obey and aim to do the whole will of God, because we are thus saved, because "what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

God has sent his Son to do for us "in order that the righteousness which the law demands might be fulfilled in us." In other words, the whole teaching of the Scripture as here summed up is this :

First. That it is impossible for any one of our race to be saved by personal obedience to the law of God. The weakness of human nature is such, since the fall, that no man can keep the law perfectly. Second. The ground, and only ground, of hope for us is that God's Son has come, sent of His Father, and fully obeyed the law for us. And, third, that having satisfied the law for us and thus put us into right relations with God, the Holy Ghost, the blessed Spirit, comes to dwell with us, and to fit us and incline us to do God's commandments. And, fourth, therefore whoever does not keep the commandments, is not under the influence of the Holy Spirit, does not belong to Christ. These are the four great thoughts the writer is here presenting and enforcing. They are all so closely connected, so grow out of and yet interpenetrate and

interlace each other, that it is impossible to speak intelligibly of one and entirely omit the others.

But having said this much on the general subject, we are now prepared to answer the question, How can a man who wishes, who is willing to do God's commandments, and who desires the blessedness connected with the keeping of them, hope to succeed? How may this blessedness be mine? And to what degree may it be mine?

First. We answer from this text, that all true obedience grows out of faith in the Lord Jesus Christ. Its root is in the thorough persuasion that God sent His own Son "that the righteousness of the law might be fulfilled in us."

God the Father did not send His well-beloved Son on an uncertain or indefinite mission. He sent Him to do a specific work, to accomplish a definite object. The believing soul, responding, then, to every declaration of sacred Scriptures, cries out, I know that He did not fail to accomplish what He came for. I know that what the prophet said concerning Him, "He shall not fail nor become discouraged until He hath set judgment in the earth," is an accomplished fact. For He said Himself to the Father the night of His arrest, "I have finished the work thou gavest me to do;" and on the cross, "It is finished."

If then He did for me just what God His Father willed to be done, if He suffered for me the penalty of sin which justice itself said was sufficient, I am fully persuaded that all the results which were

to follow such obedience and suffering (on His part) will flow to those who are His — those who trust Him. “If God spared not his own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?” Then I am sure His Holy Spirit will be given in the sufficiency of His grace and power to all them who ask for Him. For, “when He ascended He led captivity captive, and gave gifts to men.” “If I go away I will send the Comforter.”

Second. While thus all true obedience grows out of faith in the Lord Jesus Christ as our redeeming Saviour, it is the result of the work of the Holy Ghost, working in us, leading, quickening, strengthening us. It is performed by the help of the Holy Spirit.

“When the Spirit of Truth has come He will show you all things.”

“Strengthened with might by His Spirit in the inner man.” “We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” “I can do all things through Christ which strengtheneth me.” “When I am weak, then I am strong.”

The indwelling of the Spirit in us is the source of all power, rightly to do God’s will. He is the spirit of holiness, of power, of life, and of sight. And is given even more fully to them who in the name of Christ ask for Him than an earthly father gives good things to his children. Does the soul in its

kindness need wisdom? "If any man lack wisdom, let him ask of God." "He shall take the things of mine and shall show them unto you." "Ye have an unction from the Holy One, and ye know all things."

Does it need strength? "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." "As thy day so shall thy strength be." What is the need of the soul? "My God shall supply all your need," etc. Is there any need then left unprovided for? Then what higher motive, what greater stimulus, could be presented to us to seek every day even in a still higher degree the blessedness of those who keep His commandments? Every species of help is pledged to him who trusts in Christ; follows the suggestion of His blessed spirit. And

Third. Let it be remembered, too, that while the indwelling of the Holy Ghost is thus the constant source of help in every duty to every one who is led by Him, He may be so dealt with by men as that He abandons them altogether—gives them up. And may be even so grieved by Christian good men as to leave them for a time. Of the first class the Scriptures here affirm, they are in a state called death (6th verse). "They mind the flesh;" *e. g.* Saul and Simon Magus. Of the second class, Samson, Lot in Sodom. While in the way of God's commands Samson was strong to do and

strong to bear ; but when he went into the ways of sin, the Spirit of God left him and he was shorn of his strength. He was like any other man. And so he remained until in deep need and penitence he prayed for the return of the Spirit's presence and help.

Peter was a strong, bold, self-confident man, an honest true man. While he looked to the Master and depended upon His help he was safe, he was strong. On a certain occasion when he and his fellow disciples were on the Sea of Galilee driven by a pitiless storm, out through the darkness they see Jesus coming to them walking on the water. They cry out for fear. Raising His voice high above the roar of the elements, the Master cries to them, "It is I; be not afraid." Says Peter, "Lord, if it be thy command that I come out and meet thee." "Come."

As long as he looked only to the words of the Lord, he was safe. He could walk on the water as on a pavement of adamant ; but when he began to look around at the waves and regard the roar of the winds, he began to sink and cried out, "Save, Lord, or I perish." Sadder still was his fall. Only a little while after he had said to his Master, "Though all men should deny thee, yet will not I," we find this self-confident man weak as an infant, trembling in the presence of a servant maid and denying that he knew Jesus. Oh, what a different man from that Peter whom, not long afterward, we see standing in the presence of the Sanhedrim and saying when he

had been threatened, "We ought to obey God rather than men!" But why the difference? He was the same man. Why? At the one time he was trusting Peter; he was relying on his own courage and strength. At the other times he was depending on the power of God—and therefore was strengthened with might in the inner man. And so it always is, always has been, when men have looked to any other source for strength than the help of God, the Holy Ghost; have turned away from following his leading. They have found themselves to be in utter weakness—the sport of passion, the contempt of men, the laughing-stock of devils. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

Reflections:

I. It is not how strong or earnest our resolutions to obey God may be upon which our success depends. But upon the grace and power of the Holy Ghost. And upon this, and this only, must we rely.

II. How utterly helpless human nature is unaided by Divine grace. And consequently the hollowness of the endeavor of every man who attempts to live a right life without Christ's help.

III. The reason why all they are blessed who keep God's commandments. They are in accord with the Divine plan of working. God is working within them, strengthening, inclining, enabling them. They are working as though wrought upon. "Be steadfast, unmoveable, always abounding in the work of the Lord."

## SERMON

“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 v. 19, 20.

These words, observe, are addressed to Christians. “Brethren” do turn aside from the truth, as a man walking in the right road turns aside, errs, wanders from it. The Christian is spoken of under the figure of a journeyman, and the Apostle says, If any of you err from the way of truth or the true way along which this journey lies, and one convert him, *i. e.*, turn him back and put him again in the true way, “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.”

Those whom the Apostle speaks of as having erred from the way of truth, or true way, appear to be those who misunderstood the great doctrine of justification by faith, and were also in error concerning the character of Christ, denying his divinity. False teachers had already appeared, and had drawn off some who were weak and uninformed from the purity and simplicity of the gospel teaching, had induced them to believe that there was no necessity for holiness.

James had been combating the doctrines of these false teachers through a large part of the Epistle, and now at the close he turns to those who

had remained steadfast to the truth, who had persevered in the true way, and exhorts and encourages them to labor for the conversion, the bringing back, the reclamation of those who had erred, who had been misled and had wandered from the way of truth, enforcing here the duty which is enjoined upon Christians in so many other places in sacred Scriptures of endeavoring to reclaim and lead back to the way of duty an erring, misguided, sinning brother. This is the special duty, and a very important one it is — one which the members of this church as well as every other church should ever keep in mind and be diligent to perform. But the obligation imposed in the twentieth verse takes still wider range and extends not only to the reclamation of backsliders but also to the conversion of sinners, the unregenerate. “Let him know, that he which converteth a sinner,” etc. And thus we will consider it, examining the duty enjoined in its twofold aspect of reclaiming the wandering, and converting the unregenerate — the professed sinner. And in doing so we will ask your attention —

I. To what is meant by conversion.

II. To the means of conversion.

III. To the motives the text holds out to Christians to labor for the conversion of others.

I. Then, what is meant by conversion when the text says “one convert him”? Conversion literally, primarily, means a turning together, and when applied to men turning to God implies a change in their outward actions together with their whole in-



ward, moral state. When spoken of with reference to Christians who have gone astray, as Peter, it simply means the bringing them back to the way of duty — the meeting of them in their wanderings and, so to speak, turning them around, turning them around from the downward road toward death, and turning them into the upward path, which as the shining light shineth brighter and brighter unto the perfect day. When applied to the return of sinners to God, however, it has a much more comprehensive meaning and implies a total change in the whole inward state of man as well as a turning around of his outward life, his actions, and is synonymous with regeneration. This total change refers to the understanding, the affections, the will, our relations to God, and to our outward actions.

Conversion implies, first, a change in the understanding, in the errors of truth and duty. The truths of God's Word are now seen through a new medium and appear to the convert in a different aspect. He sees himself to be a very different person and regards his actions and deserts in a far different light from that in which he formerly saw them. He sees sin in its true nature. That which he formerly regarded as a very small thing, he now sees to be that dreadful thing which Jehovah hates and cannot look upon with the last degree of allowance. He sees God, too, in a new character and the Saviour to be possessed of beauties and excellences never before known to him, and he views religion and time and eternity all differently. What was once to him wis-

dom is now folly. That which now constitutes his joy, his treasure, his chief good — the Word of God — he once regarded as dark, obscure, and unworthy of his attention. And as conversion has to do with understanding, enlightening it in the knowledge of God; so, also,

Second, it has to do with the heart and all other feeling and affections, and implies in them a change both as to objects and exercise. He now loves what he formerly hated and his soul now loathes that in which he formerly took delight. The ever blessed God, whose favor now constitutes his happiness, and in whose communion he finds his highest pleasure and enjoyment, he once hated, and His people, the pious and the good, who are now his chosen associates, he feared and disliked. He feels differently, too, toward the Son of God, the Word of God, the house of God, the service of God. In a word, “old things are passed away and behold, all things have become new.” But

Third. He is changed also in his will — his will is subdued and is now subjected to God’s will. Before, God’s law was a grievous burden, His commands unreasonable, and His punishment harsh and cruel and unjust, and against His law and its sanctions his will rebelled. “It was not subject to the law of God, neither indeed could be.” Now his heart says, “Thy will, O God, be done.” He consents to the law of God, that it is holy, just, and good, and though it condemns to eternal death impenitent men his language is “Great and marvellous are thy works,

Lord God Almighty ; just and true are thy ways, thou King of saints."

And instead of repining at the judgment of God and finding fault with His providence, dark and mysterious though it sometimes be, in his darkest hours, his sorest trials, he is enabled to say, "It is the Lord, let Him do what seemeth Him good." And what a delightful state of mind this is!

"T is sweet in firm relying faith  
To trust His firm decrees,  
Sweet to lie passive in His hands  
And know no will but His."

And as conversion implies this total change in the inward man — a change in the understanding, the affections, and the will, so, in the

Fourth place, it implies a change in the outward life, the external action of a man. This must necessarily follow. If the intellect, the heart, and the will be changed, there will, there must be a correspondent in the outward actions. The body is but the instrument of the mind, our bodily members only act as prompted from within, and therefore when a man is truly converted and feels and sees and is disposed toward duty and truth in a different way from that in which he formerly saw and felt and regarded them, he will act differently in view of them.

Before, he neglected prayer in private and was ashamed or afraid to pray in his family or in public. Now private prayer is his most frequent mental act, so that whatever he undertakes he instinctively asks

God to bless, whatever sorrow or affliction he is called to endure he carries to the Throne of Grace. So far from neglecting or being ashamed to pray in his family, he will now permit no press of business nor any call of pleasure to deprive him of so pleasant and yet so necessary and indispensable a duty; and so with all his other duties, both to his Maker and his fellow men. He speaks the truth. He is scrupulously honest and honorable in all his dealings; eschews evil, loves righteousness; delights in doing good. In a word, acts up to the Golden Rule towards his fellows and loves his God, with all his heart, with all his mind, and with all his strength. And he who fancies himself a converted man and yet lives as a sinner is deceiving himself.

“Ye are my friends, if ye do whatsoever I command.” “Show me thy faith,” etc. “By their faith ye shall know them.” In answer, then, to the question, What is implied in conversion? we say it is a complete and entire change in the whole inward state and outward life and will of man.

We ask your attention —

II. To the means that Christians are to employ to effect this conversion. And we here remark, 'T is true, and we must never lose sight of the fact, that it is not in our power, it is not our prerogative to convert the souls of men. We cannot illumine their minds with spiritual light. We cannot change and subdue their stubborn wills. Nor can we purify and make clean their polluted feelings and groveling affections. This is the work of God's Spirit.

“Without me ye can do nothing,” said Jesus. “Not by might, nor by power, but by my spirit, saith the Lord” (speaking of man’s conversion). “For this is the covenant that I will make with the house of Israel. I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” “I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep my ordinances, and do them.”

While it is true, that to God alone belongs the power of converting a soul and He in most explicit language claims this as his prerogative, while it is true “that the laborers toil in vain unless the Lord build the house,”—and so importantly true that in all our efforts we must never lose sight of it,—it is also true that He has conferred on Christians the distinguishing privileges of being coworkers with Him in this glorious work and has put in their hands means which He directs them to employ and which He generally blesses to the conversion and consequent salvation of sinners, and He has made it the duty of Christians to be as active in the use of these means as if they had in their hands the power to accomplish the whole work.

And what are these means God has put in our hands and we are to employ to the conversion of men?

First. Teach men truth, give them spiritual knowledge. Hold up before them the word of God and explain to them its meaning. “My people [says God] perish for lack of knowledge, the ox

knoweth his owner," etc. Hence when Jesus commissioned his disciples, his charge was, "Go teach, disciples, instruct all nations." And that was the first thing they did wherever they went. The disciples, being scattered abroad by persecution, went everywhere preaching and teaching the sacred Scriptures, and in all the cities of Asia Minor through which Paul traveled and preached we find him entering into the Jewish Synagogue, reasoning with those there assembled out of the sacred Scriptures, opening them, explaining them, and proving from them that Jesus was the true Messiah. And so it has ever been and it must ever be. If men are to be converted, they must know the truth which is to influence them. You cannot urge a man to do his duty until he knows what his duty is. The will cannot determine in view of truth until the understanding comprehends that truth, and therefore it is as morally impossible to convert a man entirely ignorant of the Word of God as it is for a man without eyes to see the sun.

Now, my brethren, God has left this Word in our hands and commands us to study it, and preach it, explain it, make it known to others. Are we doing so? In the first place, do we study it? and endeavor to understand it ourselves in order that we may be able to explain it to others? How many of us are there here to-day who can take up the different books of the Bible and give an outline of their contents? Or give the books of the New Testament? Or give the single book of Romans, that Epistle that

contains in itself a complete demonstration and defense of the whole plan of salvation? It is wondrous with what vague and imperfect and inadequate views of gospel truth Christians often satisfy themselves, and how often do we hear the expression used in conversing of this or that ignorant though pious man or woman, "He is a very good Christian; she is a very pious woman, though she is very poorly informed in religion." Such expressions are self-contradictions. How can a man who is very ignorant of what the Bible teaches be a very good Christian? How is it possible for a woman but poorly informed in religion to be a very pious woman? It is possible and very frequently the case for those who are poorly informed about other matters to be very good Christians, because, while they know very little else, they know much about the Bible and its heavenly teachings; and how often do we hear poor slaves, who know not one letter of the alphabet from another, repeat passage after passage from the Word and state their faith in language so clear and definite as to surprise us — language generally furnished them from the Bible. The teachings of the Bible are suited to the capacities of all ranks and conditions of humanity, and in proportion as they are understood they have a tendency to make men happier and better. And one very ignorant cannot be very pious, because a very large number of the truths of God's Word are stated to excite the purest and holiest and loftiest emotions we know nothing of.

And the Christian — well instructed and well informed in Bible truth, his views of the divine character and of the divine government and the plan of providence and redemption which entirely escapes one not informed; the sources of the happiness of the one are as far greater and higher and more varied than that of the other as the sources of it are more numerous.

This, then, being true — true from the constitution of the human mind — that other things being equal we are made happier and better just in proportion as we advance in spiritual knowledge, you can see at once that our duty to ourselves compels us to use every means possible to extend and increase our knowledge of Bible truth. But when we recollect that this truth is to be the sword in the hands of God's Spirit for the conversion of our neighbors, our children, and our friends, how vastly is this obligation strengthened.

And this, my brethren, is the just means that we as co-workers of God are to employ in the conversion of men — explain to them the Word of God, teach them their duty, hold up before their minds truth, and this is to be done by every Christian to every one as he has opportunity and in that manner he can most successfully.

The two means we are to employ are persuasion and entreaty. These, combined with instruction or following instruction. Paul in 2 Cor. ch. v, after having instructed those to whom he wrote in various duties as well as Christian doctrine, in the 20th



verse, turns to them and addresses them in the language, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God," and then in vi. 1: "We beseech you that ye receive not the grace of God in vain." And the pious, looking upon the sinfulness and impenitence of Israel, cries out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And so, fellow Christians, we are to look upon impenitent men around us with true piety. Compassionate them and beseech them by all the high motives of the Gospel to forsake sin and turn to God, and if you cannot directly address them yourselves, persuade them to go to the house of God, to read His Word and to keep out of temptation. How many hundreds and thousands have been saved by kind and affectionate efforts in their behalf on the part of private Christians.

The third means we are to employ in connection with the two that we have already mentioned is a holy life. We must exhibit an example. We are to let our "light so shine before men that they may see," etc. Our lives must be such as to make them feel that our religion is not a mere name. Our piety must be of that cast described by a young lawyer of Philadelphia when speaking to his minister on his dying bed. "I would have been an infidel, sir, after I grew up, had not my mother's life been a standing argument before my mind for

the truth of religion.” Oh, if the piety of all professed Christians were of that type, what a different aspect would the church present to the world! How would men fall in love with religion and how soon would infidelity and all other forms of opposition hide their diminished heads!

The fourth and last means we mention that we may employ in the conversion of men is prayer — sincere, fervent prayer. “The effectual fervent prayer of a righteous man [says James in the third verse preceding the text] availeth much.” And with this we are to season and sanctify all the other means we employ.

Nothing is more pleasing to God than earnest honest intercession for those we love and in whose conversion we are interested, and innumerable are the instances in which such prayer has been answered. But we cannot enlarge further. The means we are to employ, then, in the conversion of sinners are four: By spiritual instruction. By admonition. By example. By prayer.

III. The last part of our subject is the motives the text holds out to Christians to labor for the conversion of sinners. He that converteth a sinner saveth a soul from death and covereth a multitude of sins. This is the motive held out to us to attempt the conversion of even one sinner.

We may succeed, and in succeeding we save a soul from death, and hide a multitude of sins. We may succeed. The thing is spoken of as possible, as something within our reach. It has been done.

Paul, Daniel, Jonah. "Then shall the righteous shine as the brightness of the firmament; and they that turn many to righteousness as the stars."

And in succeeding, what a splendid achievement! We save a soul from death and hide a multitude of sins. 'Tis true it is not looked upon by men as a deed of any great importance — 't is not a work dazzling and imposing to mortal eyes, covering its performer with glory and renown.

We lead not on a war-clad mast to victory, and conquest to renown. We lay not the foundation of a splendid empire, nor give liberty and wholesome laws to a nation of downtrodden serfs. But we accomplish a work which in the sight of God and in its own intrinsic value is of more importance than all these combined. We save a soul. A soul — an effluence of God Himself, as immortal as He from whom it emanated as God its Father, which will live when states and kingdoms and empires and worlds and systems have become ruined wrecks. A soul — for which the world with all it contains would be a poor exchange — is saved from the sentence, the doom, the misery of the worm which dieth not, from ever-increasing woe, and witnesseth this righteous eternity.

And is saved to happiness; the true end of its beginning. To heaven, ever increasing advantage in knowledge and holiness and capacity for happiness.

He that converts a soul opens a fountain of happiness which will deepen and widen and sweeten

while it pours forth its gushing streams forever and ever.

#### SERMON

The common people heard him gladly. — MARK xii. 37.

Among the Romans there were three classes: Patricians, Plebeians, Slaves. Among the Greeks the same class divisions, but under different names: Sophoi, Hoi Polloi, Helots. Among the Jews the same: Pharisees, Sadducees (the Herodians), the nobility, the common people. And so the other nations. The Patricians looked upon the Plebeians with utter contempt, and spoke of them as the ignoble. The slaves were, with few exceptions, regarded as beasts — the masters having over them the power of life and death.

The common people in Greece and Rome — the masses then in far greater numbers proportionately than now — were in utter ignorance, knew nothing of letters, and even in Palestine their case was but little better.

To be born a Patrician, or of a noble family, among the Greeks, Egyptians, or other nations, or a Pharisee or Sadducee among the Jews, was the greatest of earthly blessings. To be born a poor Plebeian or a Slave, one of the common people, a mechanic or a laborer, the sorest of evils.

When Jesus, the Christ, the Son of God, was born, it pleased Him to be born one of the poor. His Father and Mother, though nobly descended, were poor, belonged to the peasant class. And His

presentation in the temple by His parents as an infant was accompanied with the offering of a pair of turtle doves and two young pigeons, the sacrifice of the humble poor.

When at thirty years of age He appeared on a Sabbath in Nazareth, the city of His youth, childhood, and early manhood, preaching with the authority of the true Messiah, the crowd began to cry out, "Is this not Joseph's son?" (Luke iv. 22.) And though they all wondered at the gracious words that proceeded out of His mouth, they were so amazed at His seeming presumption as to seize Him and try to hurl Him from the brow of the hill upon which their city was built.

And so, when John the Baptist from the gloom of his dungeon sent unto Him two of his disciples with the inquiry, "Art thou he that should come, or look we for another?" the answer was, "Go, tell John what you see and hear." (Luke vii. 22.)

Now this is the first transformation in human society to which we call your attention as wrought by the man Christ Jesus. Second, the changed condition of the masses. The contrast in their condition then and now, in all that part of the earth to which His religion has extended and been received.

Bear in mind when we speak of His religion, Christianity, we speak of the three factors of that religion.

First. The life of Jesus Christ.

Second. His death and resurrection.

Third. His doctrines — his teachings.

Now what I affirm for Christianity is that the combined influences of these three factors—this trinity in unity—has wrought under God the wonderful transformation in the condition of the masses of men who live to-day in Christendom when looked at in contrast with the masses of men in the part of the earth called civilized at the time Jesus Christ was born.

Is it a calamity or a disgrace to-day to be born of poor parents, provided they are honest? So far from it, the judgment of mankind now is that it is the condition most favorable to virtue. And Abraham Lincoln, James A. Garfield, and Henry M. Stanley, and thousands more of earth's most honored sons of the nineteenth century, tell us the condition in which Jesus was born and reared is as illustrious, as honored, as that in which Queen Victoria or any of her royal family first saw the light. Wherever born, wherever reared, Christianity, voiced by an immortal poet, says, "A man's a man for a' that."

"To the poor the Gospel has been preached."

Is it a disgrace now for a man to be called a blacksmith, a carpenter, or an artisan of any kind?

Yet you have heard me already read the derisive howl of the mob at Nazareth when He who had wrought as a carpenter until thirty years old with his father appeared among them uttering his wonderful words. "Is not this the carpenter's son?" And Homer, the greatest of all the Greek poets, voiced the feelings of all the Greeks and Romans

when he represents his hero, Achilles, saying to his friend, who visited him in the Elysian Fields, after death: "I would rather be a blacksmith upon earth, where the sun shines, than reign supreme over all these shades below."

But what names more illustrious to-day than that of the blacksmith Elihu Burritt? Or Stephenson the bridge-builder? Or Edison the electrician? Or ten thousand others of earth's honored toilers or of the million more unknown to fame, each of whom

"Can look the whole world in the face,  
For he owes not any man."

First. The honor that Christianity has put upon honest industry — the true dignity with which the life of Jesus has invested the labor of the toiling millions. But

Second. Look at the condition of woman at the time Jesus appeared among men. Remember He appeared right in the centre of all the ancient civilizations. Palestine, the little country where He spent His life, lay with the light of the civilization of Babylon and Nineveh streaming upon her from the east, of Egypt from the south; Phœnicia and Greece from the north and west, while Rome afforded her all that resistless might and boundless wealth could add. Yet what had all these done for woman? Enslaved, degraded, brutalized her. It is almost incredible the depth of degradation to which woman had been reduced at the very period when the world's godless civilizations had reached their zenith

and had focalized their light to produce its highest and best results. We can read dimly on the monuments unearthed in the last few years from Nineveh and Babylon and Egypt their estimate and treatment of woman. But in the books of the Greeks and Romans we read the thoughts and conclusions of the best of them written by themselves.

Hesiod, one of the oldest of the Greek poets, calls woman "an accursed brood, chief scourge of the human race." Æschylus speaks of women as "the direst evil of state and home." Socrates, by far the best of them all, was accustomed daily to thank "the Gods that he had been born a human being and not an animal, free and not a slave, a man and not a woman." And the Romans, as a common self-evident proposition, said, "It is better for a thousand women to perish than that one man should cease to see the light." Cicero, the prince of all their orators and moralists, writing to his son on morals, says, "The ruin of a girl by a man is no dishonorable thing, though it is not a decent or becoming act."

Now that was the estimation in which woman was held by the best of the most civilized and cultured of the two ruling peoples of the earth, the Greeks ruling in the realm of thought and culture, the Romans in that of arms and law. It is needless to speak of her condition among the less cultured. A drudge, a beast of burden, a minister to man's lusts and whims, was woman, as she is to-day outside of Christendom. Now, contrast with that the



present condition of woman in all the lands over which Christianity holds sway. Christ in the home, next to His own whose name is above all others? Jesus, then that of mother, is the sweetest; that of wife the dearest; that of daughter the tenderest; that of sister the blending of all.

So entirely has the religion of Jesus Christ transformed human society, that woman, now, is the recognized equal and counterpart of man, and her voice, in the household, in the church, in the community, in the world at large, is as potent. Christ restored the equilibrium that God established in the beginning between man and woman and which sin had destroyed. He affirmed that in the beginning God created man male and female to be each the complement of the other, one man for one woman, and therefore, when the two become one, united in marriage, as God designed, they are no more two but one flesh, and so it has come about under the influence of his teachings in the succession of the ages, that the ferocity, brutality, coarseness, and self-assertion of man have been softened and rounded off, while the softness, sensibility, refinement, modesty, and self-sacrifice of woman have been toned up into greater strength and beauty and affection, as each sex has learned to know that a perfect character combines in itself all that is truly admirable in manhood and all that is truly lovable in woman.

Such a character Christianity presents to men in the person Christ Jesus. And so in studying, admiring, imitating, adoring Him, His true followers

have come to love and seek for those excellences in Him which they have not themselves, while they aim to free themselves from whatever is repulsive to their divine Master. These qualities they find wonderfully blended in Him. He had the strength, courage, endurance, self-possession, sweep and grasp of mind, and development and strength of body of a perfect man. He possessed, along with these, the tenderness, humility, purity, desire for sympathy, love and consecration to duty of a perfect woman. And the beautiful blending of these are seen in His all glorious life. The elimination from His manly nature of the coarse, the brutal, the vile, the domineering, the debased, and the diseased, and the elevation and ennobling to perfection of all the graces of His virgin mother, gave to mankind a model of what human nature ought to be — its Divine Ideal.

And thus man has come to see, to realize, that to true woman belong the very characteristics that are necessary to the perfection of true manhood. And hence that woman has her exalted place in Christian lands to-day is due to Jesus the Christ, and his blessed teachings.

Third. The haughty Roman trampled upon the weak and helpless, robbed and despoiled all the nations to enrich himself, deified, worshipped strength and brute force personified in Hercules. The proud Spartan taught his boy to steal and to die rather than disclose his theft, and to perish rather than turn his back upon an enemy. Every man, every human being not a Roman or a subject, was to a

Roman known as a *Hostis*, an enemy, to a Greek as a Barbarian, and thus they spoke of them.

In these wars all captives, men, women, and children, were subject either to death or slavery at the will of the captors. But Jesus, the Son of God, came to reconcile men to each other, as well as to His Father. His birth was heralded to earth and heaven with the words "Glory to God in the highest, and on earth peace, good will toward men." He preached "Blessed are the peacemakers: for they shall be called the children of God. Blessed are the merciful: for they shall obtain mercy. Blessed are the meek: for they shall inherit the earth." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And in one of the grandest pictures in human words, He made plain by the parable of the good Samaritan, Who is my neighbor? His answer to the question, Who is my neighbor? And from the day when He came into Galilee preaching the Gospel of the Kingdom of God to the hour of His supreme agony on the cross, when He cried, "Father, forgive them: for they know not what they do," His whole life was a constant sermon of unselfish benevolence. No human being, Jew or Gentile, was too low to be noticed and lifted up; too base to be pitied and helped; too bitter and hostile to be wept over and prayed for. And after He had yielded up His glorious life a sacrifice to satisfy Divine Justice and to reconcile lost men to God, and had conquered death

and the grave and was about to ascend to God, His Father, He commanded His Apostles to "go into all the world and preach the Gospel."

This command was obeyed and has been ever since—in the face of every species of opposition, every kind of persecution, every form of death. And what do we see to-day as the result? Does the Christian American, or Briton, or German, or Dutchman, or Frenchman, or Italian, call or consider every man not a fellow countryman or a subject, a *hostis*, enemy, or a barbarian? Is every man, woman, and child in Christendom who is now taken captive in war, either killed or sold into slavery? So far from these things being true, every nation in Christendom regards herself as a sister nation to every other, and from them all are going out bands of men and women to the nations beyond, to tell them of the religion of Jesus, and help them up out of barbarism, depravity, want, savagery, cannibalism, moral death, to purity, peace, plenty, light, civilization, Christianity. Yes, among the basest of mankind to-day, among peoples so fallen, so brutal, so disgusting as that we cannot describe them in this presence, we find cultivated men, refined women, who have gone from the best families and schools and colleges of Europe and America. What are they doing there? Showing these people how to live; telling them of Jesus and of Heaven; teaching their children to spell and read, how to be decent and become men and women. What do they get for their trouble? Just what their Master

got, — hatred, opposition, persecution, personal suffering, want, disease, death. That all? No, no, no. The Master received these; but He got far more. He obtained a few followers, a small number of obscure men and women. He drew to Himself the firstfruits of a mighty, a countless multitude that were sure to follow. So those men and women, at the expense of five, ten, twenty, and thirty years of earnest labor, patience and suffering, and lonely death, gathered a few souls out from heathen death to Jesus, and these few in time they know will grow to many, and those to many more. The six gathered in eighteen years by the Baptist mission in one government of India grew in six months afterward to thirty thousand.

Livingstone toiled in loneliness and obscurity for years in Southern Africa, cheered by his noble wife and aided by a few of kindred spirit. They prayed, they studied, they taught, they preached, they travelled, they hungered, they suffered, they died. The ashes of his wife repose beneath the trees which often shaded them while doing their first mission work, his in Westminster Abbey.

He labored and suffered and died, but not in vain. He drew to Jesus a few true souls out of Africa's ruined millions. He attracted to his school, and started in a new way of life, a few colored boys and girls, but these were the nucleus of a much larger drawing. His courage and wisdom won the confidence of the men and the chiefs of the surrounding tribes, and then of others, and then of

others, in a constantly widening area until, illumined by his genius, Africa became the object of constantly growing attention among the nations, and is to-night the very centre of interest to the whole civilized world. Henry M. Stanley, the man sent first to find Livingstone, and in finding him, found also his Saviour, for he led Stanley to faith in Jesus, — Stanley, I affirm, is the foremost man among all the Christian nations of earth. Queen Victoria sends him for the British Empire profound thanks. President Harrison through Secretary Blaine sends him the congratulations of the people of the United States. The German Emperor his; and so all the other great powers.

Now what I wish you to note is the contrast between the civilized world's estimate of the life and work of Livingstone to-day, and the estimate of the civilized world of the work of Paul the Apostle in his day. And note the transformation.

The life and work and death of the two men were directed to the same end, — the elevation of their fellow men, the glory of God in their salvation. Paul travelled and preached and taught and suffered in all the principal cities of the then civilized world, — Damascus, Jerusalem, Antioch, Thessalonica, Athens, Corinth, Ephesus, Rome, — and in many countries and to many peoples. He wrote much, he worked much. Listen, now, to his own account of how his labors were appreciated by the enlightened cultivated nations which then swayed the opinions and controlled the conduct of men. He is on his last

journey to Jerusalem. "And now, behold, I go bound in the spirit unto Jerusalem." (Acts xx. 22.) And now he is in Rome, a state prisoner, and writing from his prison to his son Timothy. To-morrow he is to die. (2 Timothy iv. 6, 7.) He was taken out as a felon. Now he is at Philippi, among brethren, where he and Silas had suffered (Acts xvii. 16), and is writing back to the church at Corinth :

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness." 2 Cor. xi. 23-27. This was his treatment, the reward the civilized world of his time paid.

Oh, brethren, contrast with this the sympathy, the interest, the love, the admiration of the world, the honor of to-day for Livingstone while living; contrast his burial in Westminster Abbey with all the pomp and pageantry that mark the respect and estimation of the British Empire and the Christian world; see his tomb alongside those of nineteen poets, orators, statesmen, princes, generals, kings,

and queens — the noblest of those who have shed lustre on the British name !

Contrast these, and you see the transformation Christianity has wrought on human society in the estimate it puts now upon worthy efforts to lift up poor, downtrodden, ruined humanity, in contrast with the estimate put upon similar endeavors made in the time when Christianity had just begun its beneficent work.



## CHAPTER VIII

### A DELEGATE TO THE PAN-PRESBYTERIAN COUNCIL AT BELFAST — LETTERS FROM EUROPE TO THE LOUISVILLE COURIER-JOURNAL, SIGNED "PAUL"

For how long shall thy journey be? and when wilt thou return?  
— NEH. ii. 6.

IN the spring of 1884, Dr. Hendrick was elected one of the delegates from the General Assembly of the Presbyterian Church in the United States of America to the Pan-Presbyterian Council, held that year in Belfast, Ireland. The following letters, published in the "Courier-Journal" of Louisville, Kentucky, from time to time during his stay abroad, will be interesting, not only as an account of his trip, but also as an illustration of his epistolary style as a correspondent.

#### AN OCEAN VOYAGE<sup>1</sup>

*A Passenger details the features of a trip on a large steamship from New York to Queenstown — Incidents on the deep*

QUEENSTOWN, IRELAND, June 21. — Rarely ever did the morning dawn more brightly or the sun give larger promise of a glorious day than on the 14th of June past at New York City. That day four great ocean steamers were to sail from

<sup>1</sup> From *Louisville Courier-Journal*, July 7, 1884.

that port for Europe, and those about to embark in them, together with their friends, were early seen hastening to the different piers where their steamers lay.

At Pier No. 41 the City of Rome, the largest passenger steamer of the ocean, was waiting for its passengers. Until 9 A. M. she waits, while hacks, carriages, street-cars, wagons, and other vehicles pour forth their contents upon her deck. Her decks, the gangways, the passages, every place on the ship and her dock swarms with a bustling multitude. And now the bell rings the moment for departure. The cry, "All not passengers will leave the vessel," is repeated on every deck. The rush for the shore, of friends and relatives, as they shake hands, speak cheering words, weep, kiss, cling to those dear departing ones to the last moment, formed a picture never to be forgotten. And then as the ponderous vessel backed out from her moorings and those friends with the great throng of lookers-on crowded the dock and streets leading to it, waving hands, hats, handkerchiefs, flags — with cheers, adieus, and benedictions repeated over and over, and answered back from the steamer as heartily, the scene arose to one of sublime enthusiasm.

Down the bay we were borne on the crest of the outgoing tide, while a thousand craft of every conceivable shape and size plough the waves or lie at anchor around us. In the distance, on the left, are seen the Tribune Building, Post-Office, City Hall, Brooklyn Bridge, and other prominent objects of

the great metropolis; behind us Governor's Island; on the right, the beautiful villages of Staten Island. And now the Narrows are reached, and as we pass Fort Hamilton on the left and Fort Lafayette on the right — silent, mighty guardians of the harbor — they remind us that we are passing out from beneath the protecting arms of our native land and from beneath the fostering shadow of our country's flag into the great "outside world."

The ship draws fifteen feet of water and carefully follows the channel until the long curve, whose outer terminus is off Sandy Hook, is passed over, and Coney Island, with its grand hotels on Manhattan and Rockaway Beaches and the headlands on the New Jersey shore, are the last land we see. Then from a little sailboat, No. 16, riding at anchor to the left of our course, we see a yawl, manned by two, push out and pull toward us. Our great steamer stops and permits the tiny thing to come up to her. The little boat has come to receive our pilot, and take back to New York the last letters and messages which those on board have written to be sent to home and friends ere the vast Atlantic shall have stretched his billowy plain entirely around them.

The yawl has received its precious burden. The mighty steamer starts again on its course, and a company of nearly four hundred first-cabin passengers realize the fact that "they are at sea."

Let us now look around and see who compose that party. A large portion are ministers, and on inquiry we find there are eight ministers and three elders of

the Cumberland Presbyterian Church, seven ministers and one elder of the United Presbyterian Church, seven ministers and one elder of the Southern Presbyterian Church, and seven ministers of the Northern Presbyterian Church.

Besides these several Methodist and one Congregational and one Episcopal minister are on board.

Of the ladies, quite a large delegation is from Louisville, and some others from New York, Boston, Baltimore, St. Louis and elsewhere. Some are young men and women going to Europe, some are merchants, some nondescripts. Taken as a whole, a larger proportion of cultivated men and women never, perhaps, crossed the Atlantic Ocean at one time on any one steamer.

On Sunday morning Rev. Dr. I. W. Pratt, of your city, preached, and in the evening Chaplain McCabe, each to large and interested audiences, and the whole day was appropriately observed. Monday passed without any event of special interest, but Tuesday, the fourth day of our voyage, though rainy and dark, was one full of joyous surprises. At 12 m., when out from New York about 1200 miles and off Newfoundland three hundred, we fell in with an iceberg, and two hours later with a shoal of whales.

The excitement produced by these two new sights was simply indescribable. Not one in twenty on board had ever seen either before. And to come up with two of those objects, associated from childhood with the wild adventures of Arctic explorers and whaling ships, thrilled every heart with a new ex-

perience. A merchant standing near me with his glass in hand, through which he had been surveying the iceberg for some minutes, exclaimed with enthusiasm :

“I have crossed the Atlantic twenty-seven times, but have never seen one before.”

It will be of interest to your readers to know something of the track of the ocean steamers from New York to Liverpool. The track averages about sixty miles in width, and corresponds to a wide and constantly frequented road connecting two places on land, similar to the Louisville and Lexington Turnpike Road in the olden time. It is in the Gulf Stream and over the plateau of elevated sea bottom which reaches from Newfoundland to Ireland. The average depth of the water is two thousand feet on this elevation. Your reader will doubtless remember that the first Atlantic cable was laid here.

The meeting of the cold waters from the Arctic Ocean and their fleets of icebergs with the warm waters of the Gulf Stream, along this plateau, cause almost constant fog and gloom. Our steamer encountered these on the fifth day of the passage, and cold, bleak, and dark passed the weary hours. But the sixth day dawned bright and with the sun came cheer and warmth, and good humor to the sad voyagers of yesterday.

Every one is out on the decks or in the saloons by 9 o'clock. Conversation, promenading, eating, drinking, with some writing and a little reading, are the employments. Here three or four big D.D.'s are dis-

cussing lofty themes, there as many more are telling funny stories, laughable, serious or otherwise, as the tide of thought veers. Yonder sit a hundred young ladies, old women, and middle-aged matrons basking in the sun like seabirds after a storm, here and there a lover or husband or an exquisite interspersed among them. Along the decks go couples, arm in arm, walking fast or slow, or at a medium pace, talking, laughing, shouting, as the mood inclines. In the smoking-room yonder and library are the sporting gentry, and to-day they advertise that "stocks are high."

Here in the music-room, the most elegant on the steamer, is an artist plying his art at the organ, with a company around listening and applauding. In a different direction a violinist is sawing out dulcet strains to other appreciative ears.

Nor must I forget "those unhappy partners of my kind" who are lying around languid and sick. Some pine alone in their berths, others stagger up to the deck and sit like the Trojan matrons, "looking down ruefully on the briny waves." Others recline sad on the elegant cushions and try to forget their sorrows in the sweet strains there to be heard. Oh, fellow sufferers, "a fellow feeling makes us wondrous kind" as we look upon you and hear your complaints. Cheer up.

The high Pinparet Ultra-marine Court will hold its next session in the dining-saloon Friday evening at 8 o'clock, over which presides Rev. Dr. Dickson of Pine Bluff, Ark., as Chief Justice, Rev. Prof. McCloskey, of Princeton College, as Beadle, with

Doctors of Divinity, lawyers, artists, attachés of foreign legations, young men, and elegant ladies as members. Beneath the gravity of whose rulings, the ponderosity of whose pleadings, and the inscrutability of whose legal lore your griefs will sink like lead to the bottom of the Atlantic, while their Attic salt, their excruciating humor, and more than Irish bulls will lift your spirits buoyant as a soap-bubble, and vest them in all its rainbow hues.

Cheer up. Yes, clap your hands. The Irish coast is already lifting itself above the waves to our delighted vision, and safely landed to-night in Queens-town you will forget all your sorrows. PAUL.

#### PRESBYTERIANS ABROAD<sup>1</sup>

*The Third Grand Council of the Presbyterian Church held in Belfast —  
An interesting session — The proceedings sketched*

BELFAST, IRELAND, Tuesday, June 28. — The Third General Council of the Presbyterian Alliance convened in Belfast, Ireland, and was opened with a sermon by Rev. Robert Watts, D.D., professor in the Belfast Presbyterian College. The occasion was one of special interest to the people of Belfast, who are so largely of Scotch blood and Presbyterian in their faith and order.

Long before 11 o'clock A. M., the hour appointed, a vast concourse filled St. Enoch's Church and the streets and sidewalks leading to it. At 10.45 A. M., the members of the Council, marshalled by the clerks,

<sup>1</sup> From *Louisville Courier-Journal*, July 13, 1884.

went in procession from Clinton Street Church to St. Enoch's, greeted on their way with loud cheers from the assembled multitude.

The edifice into which they filed is in every way suited to such a convocation. It has two galleries extending around three sides of the auditorium, which is almost square, and a lofty organ gallery above and behind the pulpit. Its acoustic properties are perfect. Its seating capacity is 2200. Ample seats had been reserved for members of the Council. Desks for reporters had been provided, and a spacious platform for officers and speakers. But with Scotch-Irish simplicity and veneration for sacred places, all floral and other decorations were omitted, and when the choir of fifty well-trained voices arose to sing the 122d Psalm (Rouse's quaint version) no organ or other instrument was there to add to the effect.

#### THE OPENING SERMON

(of which I have given you a faithful copy) was a fine specimen of old-fashioned Scotch-Irish preaching. Preceded by the reading, with a running commentary on the 53d chapter of Isaiah, it presented with force and clearness, and, at times, eloquence, the doctrines of the Reformed Churches upon the character and work of Jesus, and incidentally their other distinctive doctrines.

As your readers will remember, the Council is composed of delegates from almost every Presbyterian body in the world holding the Reformed or Cal-



vinistic system of doctrine — each body represented by a number of delegates somewhat proportioned to its relative strength. Of course the representative men of these various bodies are here, and as we surveyed them on the morning of their first meeting we were not a little surprised to find the American element so largely predominant. Indeed, the Council seemed to differ little from a General Assembly of the Presbyterian Church in the United States of America, only not so large and officered by men of foreign birth.

When the Council had been formally opened the American influence seemed no less preponderant. George Junkin, Esq., of Philadelphia, was chosen to preside over the session of the first day, and Rev. Dr. Hayes, moderator of the last General Assembly at Saratoga, to preside the second day. And of the important papers read on the second day, by far the ablest were those of Prof. A. A. Hodge, D.D., Princeton, on "The Authority of the Holy Scriptures as taught in the Confessions of the Reformed Churches," Rev. Talbott W. Chambers, D.D., on "Biblical Criticism, its Proper Functions," and Rev. William F. Junkin, D.D., Charleston, South Carolina, on "The Substantial Unity of the Whole Family of Presbyterian Churches."

#### ON TUESDAY EVENING

the Mayor of Belfast, Sir David Taylor, I. P., gave a public reception to the Council at the Exhibition Hall, Botanic Gardens, followed by a banquet, at

which the Mayor presided and delivered a most cordial and happily conceived address of welcome. The hall was splendidly illuminated, decorated with statues, floral devices, evergreens and exotics, and draped with the flags of Great Britain and the United States. Dr. William Magill, of Cork, and Thomas Sinclair, Esq., Belfast, also made addresses, and were responded to by Dr. Hayes and others.

The tone of all the papers read, and the discussion had on the second day, was strongly and distinctly Calvinistic, and when Rev. James Stalker, of Kirkaldy, after showing in an admirable address the "lessons Presbyterians are to learn from other churches," proceeded to show that the Presbyterian churches possess, already, all the forces and all the machinery of real worth in the others, if they were but utilized and properly worked, the enthusiasm of the Council and of the entire audience rose to the very highest pitch, and found expression in long and loud applause.

But it was not until the third day that the conservative character and pronounced adherence of the Council to the "old standards" of doctrine were brought fully out. Early this day the Rev. Dr. McVicker, chairman of the Committee on the Reception of Churches, read his report, which had been concurred in by all the members of the committee save one (and he had not met with it), 17 in all. The report recommended the admission of three churches of other lands and the Cumberland Presbyterian Church of the United States. The three churches

were at once admitted by a unanimous vote, but on the admission of the Cumberland

#### THERE AROSE A DEBATE

of nearly three hours' continuance. Your readers know that the Cumberland Presbyterian Church was originally constituted by a secession of a number of ministers and people from the Old School Presbyterian Church in Kentucky, in 1810, whose creed is not entirely Calvinistic, although its government is strictly Presbyterian. The Church has now grown to be strong and powerful, and one of the most aggressive, earnest, and useful bodies of Christians in the southwestern portion of our country.

But the Church is not Calvinistic in the historic sense, and in the late past has "reviewed and altered the Confession" — the Westminster — and hence a portion of the Council were for refusing them admission altogether; another portion for deferring action; another for admitting them with the expression of a non-approval of their confession, and still another for the report of the committee. Never, in an experience of thirty years in ecclesiastical bodies, have I listened to a debate more earnest, able, and intensely exciting than the one on this occasion. The galleries were crowded, and every available inch of standing-room on the floor occupied, and as one speaker after another voiced the sentiments of this portion of the assembly or that, he was cheered and applauded by his supporters in the most enthusiastic manner. Often a half-dozen men were on their feet

at once, seeking the recognition of the president; at other times nearly the whole audience would spring up to applaud.

In vain did the chairman of the committee urge that the Westminster Confession is not the confession of all the churches of the Alliance; in vain did the venerable Principal Cairns (one of the oldest and most influential members of the Council, and one of the members of the committee) urge toleration in this case, as in the interpretation of the creeds of other churches already admitted to the Council; in vain did Dr. Morris, of Lane Seminary, show that both the Northern and Southern Presbyterians of the United States have proposed, at different times, organic union with the Cumberland Presbyterian Church, and, therefore, it must be in some sense Calvinistic; in vain did Dr. John Hall, of New York (though not a member of the Council), go to the platform, and with all the fervor of his matchless eloquence and the exertion of his personal influence (he was formerly pastor here in Belfast) urge his brethren to be considerate of the feelings and tolerant of the views of a body of Christians so useful in the common work of the Master. In opposition to and in spite of all this, and much, very much, more said in the same general direction, the Council at last voted to admit the Cumberland Church into the Alliance on the condition expressed by "the amendment to the report of the committee offered by Dr. Chambers, of New York," viz., "Without approving of the Church's revision" of the Confession.

And yet in all the speeches made on the one side or other, there was no hint or suggestion of any lowering of the terms of admission to the Council, or of the least departure from the doctrine of the Reformed Churches in the historic sense. But, on the other hand, the most expressed and determined adherence to the old standards in their most orthodox interpretations.

PAUL.

#### PRESBYTERIANS IN COUNCIL<sup>1</sup>

*The great work done by this order as shown by the reports given from all parts of the world — At the Belfast Conference*

BELFAST, IRELAND, July 4. — This is the eighth day of the sitting of this great body. The daily sessions extend from 10 o'clock A. M. to 4 P. M., and from 7 to 10 o'clock in the evening. Such long sessions each day and the heavy draft on the mental and physical endurance of the members and audience are beginning to show their effect in a less crowded house and fatigue on the part of those attending. The time allotted to one who reads a paper is twenty minutes, and to each speaker in the discussion of the papers read five minutes, and the amount of matter presented in the papers, its variety and the multitude of subjects embraced, is simply enormous. Reports on foreign mission work in all its different phases of prosecution and success in nearly every portion of the habitable globe were made by men fresh from the field of conflict. One, Mr. Patton, from the

<sup>1</sup> From *Louisville Courier-Journal*, July 17, 1884.

New Hebrides Islands, where he has labored twenty-six years, thrilled all hearts as he told how every one of his predecessors in preaching the Gospel on those islands, five in number, had been slain and eaten; how for four years after he went there a like fate was constantly impending over him, and how he was graciously preserved as he escaped from one island to another, and now those same people to the number of eight hundred are professed Christians, and have assumed the dress and habits of civilization. Another from Amoy, China, Rev. Dr. Swanson,

#### ELECTRIFIED THE VAST AUDIENCE

as he related facts showing that the missions in China are now so largely self-sustaining that a native ministry has already been raised up to supply the churches founded, and to push forward the work into new regions of the land; that all the appliances of a strong, aggressive church are already in China and in vigorous operation.

But it is impossible to convey to your readers in any other than the most general manner an account of the work of the Council during these days so full of intense labor and high Christian enthusiasm. Whether the speaker or reader represented one nationality or another, whether his theme was home missions or foreign, the education of the ministry or of the masses, the inspiration of the Scriptures or the speculations of science, the elevating influences of the religious press and consecrated journalism or the withering breath of a prostituted press and an im-

moral literature, the same or like devotion to the cause of the common Master, the same thorough preparation of the papers read or facts stated, the same high enthusiasm of purpose to push forward the kingdom of God over earth, by the vigorous prosecution of every department of the great work looking to that end, were seen and felt. Suffice it to say the "programme of the proceedings of the Council" embraces every department of church work, as prosecuted by the people of God in all the world, and in exhibiting to each other and to the Church and to the world at large the nature of this work, its extent, its difficulties, its encouragements, and the best methods of accomplishing it. The members of the Council, as a whole, have deeply impressed me with the conviction of their intense devotion to the work they are doing, and through conviction of the truth of the doctrine they hold and preach.

If the speaker is a man from one of the small tribes of the one Presbyterian Israel, for example, from Bohemia, he tells us how the sons and daughters of the Reformed Church of Bohemia (which existed one hundred years before the days of Luther), long scattered by the sword of persecution and supposed to have been annihilated, are gathering again into strong congregations and have now a young reinvigorated church, equipped in a good degree for aggressive work. And then as he relates the struggles through which they have been called to pass, tells of more than two millions of people

## MASSACRED OR DRIVEN INTO EXILE

he melts us into tears as he points to a communion cup (exhibited in an adjoining room) four hundred years old and more, preserved by his people through all those weary years, and then to a sword, two-edged, upon which are engraved the names of twenty-four nobles who were executed with it in Prague, June 21, 1641.

On the other hand, if the speaker is from one of the larger bodies, as from the Presbyterian Church in the United States of America, then he tells us that last year his church spent \$700,000 in foreign missions, \$620,000 in home missions, besides carrying forward all the work in the various departments of the church's life at home. And then he adds that his church is only one of several branches of the same family in his great country, all of whom are doing a work similar to that of his own, and each pledged to go forward to greater and still higher endeavors. I repeat, whether he comes to speak for the weak tribe or the mighty, for Australia, Japan, Italy, Africa, or Canada, his voice blends with that of all the others in uttering words of cheer, of hope, of higher resolve, of unbroken purpose to preach the truth, received from the fathers, and make it triumphant in every land.

A second impression that has deepened from the beginning is the immense force of intellect and learning in the Council. Comparatively few of all the papers presented have been read through, only



the heads, the salient points being presented, the reasoning for the most part indicated and passed over. And yet every single paper shows the most thorough preparation and utmost condensation of thought and facts. And there has not been even one loose speech made in the varied discussions of all this enormous amount of matter, nor one for buncombe or to fill up time. The impression of a mighty reserved force is the one made by almost every speaker and reader, the truth and principles uttered being but as the grapes of Eschol, a sample of the much more unuttered.

A third fact, equally evident and impressive, is

#### THE CATHOLICITY OF FEELING

and expression that has breathed through the Council from the very beginning. While manifesting in every way the most loyal devotion to the symbols of their own faith, the members have been pre-eminently tolerant of the faith and practices of all others, and have rejoiced to recognize their work as vastly helpful in achieving the victories that have been won by common Christianity. On the second day of the sittings a large deputation appeared in the Council from the Conference of the Irish Methodist Church, then in session here. They were received with the greatest cordiality, conducted to the platform, and after delivering their words of fraternal greeting were answered by the President, who assured them of the earnest appreciation by the Council of their words, and of the high esteem of

their work and that of the whole great Methodist family of churches. And the same spirit of fraternity voiced itself still more emphatically in a resolution which passed unanimously, growing out of a report made by a missionary from Calcutta to the effect that "all mission work on heathen ground be prosecuted hereafter in union," so far as the rules of the different boards of the various churches will allow. This resolution was introduced by Dr. John Hall, who in a speech of wonderful power (which was loudly and frequently cheered) showed that as the work of the Church both at home and abroad is essentially one, this unity should be expressed to the heathen by a closer union of those who labor among them.

#### THE CHURCH AND HER COLLEGES

On yesterday the venerable President of Princeton College, Dr. James McCosh, appeared in the Council to read a paper on "The Duty of the Churches to supply Religious Instruction in Colleges." He was received with great applause. Having been a professor in the Queen's College of Belfast sixteen years previous to his removal to America, a great number of his former students, and many more of his former friends, had crowded the floor and the galleries to hear him. He said while he held that a church was not the best body to appoint professors in a secular college, it ought, he believed, to see that religion has a due place wherever young men are trained. What, then, ought the churches to do? Fifty years ago, when he entered Glasgow

University and spent five years in the undergraduate classes, no professor or minister ever looked after him or the members of his class. Means had been adopted lately in some quarters of inviting attractive preachers to address the students, but they gave no religious instructions to them. He desired to press upon the churches the necessity of doing something to give the young men a thorough knowledge of God, either by appointing chaplains or certain ministers in the cities to do this work. As to American colleges, they were founded in devotion. In his college every student attended devotional exercises every morning. Bible classes were held, and occasionally the Lord's Supper was dispensed. In 1877 Mr. Wishart, of Princeton, began to establish religious associations, of which there were 170 in America, including 11,000 students out of the total of 35,000 students attending the colleges of the country. Many of the colleges, however, were beginning to follow the example of the European colleges, and in these cases agnosticism prevailed. The Church ought to pray that young men of Christian character should rise up to take the principal places in their colleges as professors.

On the Sabbath the members met at St. Enoch's Church at 3.30 P. M., for the observance of the Lord's Supper. The whole floor and platform were filled with communicants, the galleries with others. Rev. Principal Cavins, of Edinburgh, presided, and was assisted by Dr. Brow, of Aberdeen, and Dr. Moore, of Sherman, Texas. It was

## A MEMORABLE SCENE

San Francisco and New York, Denver, Montreal, Charleston, S. C., Philadelphia, Louisville, Chicago, and St. Louis, by their delegates, sat alongside and communed with London, Paris, Edinburgh, Bordeaux, Rotterdam, Calcutta, Colombia, Madras, Amoy, and Victoria. Australia joined her voice in praise with the New Hebrides, New Zealand, Japan, and China, as Europe, Africa, and America swelled up the notes together, grand as the sound "of many waters," and sweet, to those present, as the anthem of the redeemed before the throne. And when the symbolic elements had been dispensed, accompanied by fitting words, and the venerable Dr. Brown, a minister of fifty years' service, arose and spoke in terms tender and eloquent, of sin, pardon, peace, assurance, the whole vast company, moved as by a common impulse, bowed the head and gave vent to their feelings in a flood of tears.

But now the close has come. I wrote the above two days since, but failed to mail. The work of the Council proceeded with varying interest until last night at 11 o'clock when it passed into history.

The closing exercises were every way appropriate. To-day the descendants of the Scotch-Irish who were members of the Council from America, together with their friends and brethren here, will have a grand reunion. They have invited all the other members to join them, and so we will celebrate "the

glorious Fourth" over here, on Irish soil, in a manner appropriate to its high associations.

PAUL.

#### THE FRANCHISE BILL<sup>1</sup>

*A review of the great question now agitating political England — The measure and its causes — A mammoth demonstration*

LONDON, July 22. — Three subjects have engaged the attention of the British people and of the civilized world for the past three weeks: the Chicago Convention and its results, the cholera epidemic in the south of France, and the Franchise Bill in the British Parliament. With the first and second of these matters your readers, I presume, are sufficiently acquainted. Of the last I propose to write.

The Franchise Bill, as it is usually termed, was brought forward in the House of Commons under the lead of Mr. Gladstone some weeks since, and passed that body by a large majority. It then went to the House of Lords and was rejected by a very decided majority after a prolonged and most excited contest.

During the days of its pendency in the House of Lords, the whole British people were excited to the highest point, every day's debate being published in all the leading papers of the Kingdom and largely commented upon. And when the final vote was taken and the Bill vetoed (as they term it here) the excitement knew no bounds. Now, that your readers

<sup>1</sup> From *Louisville Courier-Journal*, August 4, 1884.

may understand the matter, it is necessary here to state that the present laws of Great Britain give the franchise not to all citizens, but to those possessing a certain property qualification. And this qualification, too, differs in the cities and large towns from the requirement in the country. In the former £5 or thereabouts are required, while in the country £13 are required to enable a man to vote. To an ordinary American mind this distinction would seem utterly absurd. That the fact of a man's living in the country should deprive him of a privilege which would be his were his home in a city not two miles away, in the same county, and governed by the same power that governs the country place, is to the great majority of the readers of your paper, doubtless, incomprehensible. But such is the present law that obtains in this Kingdom. Now, the object of the present Franchise Bill is to obliterate this distinction and make the franchise common to the country with the cities.

#### THE CONTEST

is the old one between the people and the nobles, hereditary prince and popular rights. Of course the representatives of these two conflicting parties that have existed under varying names from the days of King John are the combatants in this contest; and if the statements of the leading journals of the Kingdom are the true exponents of the popular feeling, there has been no such a crisis since the memorable Liberal victories of 1832 as this

country is now passing through. After the rejection of the Bill by the House of Lords, Mr. Gladstone called together his followers of both houses and made what he considered a statement of the whole case, which was to the effect that there was no truth in the assertion made by the leaders of the House of Peers, that their reason for the rejection of the Bill was their fear that no satisfactory Redistribution Bill would be passed by the Commons, at an early date, as he had privately assured the leaders of the opposition that if the House of Lords would pass the Bill the Government would at an early day humbly petition the Queen to call Parliament to meet early in the fall, when Her Majesty's Ministers would have ready a Redistribution Bill for the consideration of Parliament.

When the statement of Mr. Gladstone was published next morning, it aroused the leaders of the opposition to the highest pitch of wrath, and the Marquis of Salisbury and Earl Cairns, in the House of Lords, and Sir Randolph Churchill, in the House of Commons, appeared that day and denounced the statement of the Prime Minister in unmeasured terms, affirming that the communication made to them (Salisbury and Cairns) was confidential, and that he had "traduced the noble Earls" (the words of Churchill) in the words he gave for their declining to accept his proposition. After a stormy debate and mutual explanations, it was developed that the "noble Lords" had not communicated Mr. Gladstone's proposition to the House of Lords at all, but

had silently put it into their pockets ; and on the other hand, Mr. Gladstone, in reporting the reason they assigned for rejecting his proposition, had mixed up his rhetoric, and said, "The Lords had declared they would not vote with a rope around their necks," when he ought to have said, "with a pistol pointed at their heads."

The result of this was that Lord Wemyss, one of the "moderate" members of the Conservative party, brought forward in the House of Lords, as a compromise measure, a motion embodying Mr. Gladstone's proposition, viz., that the House of Peers pass to its second reading the Franchise Bill, with the understanding that Her Majesty's Ministers will join in an honorable petition to Her Majesty to call a meeting of Parliament early in the fall, when they (the Ministers) will have ready a Redistribution Bill to present for the consideration of that body. This also was rejected by the House of Lords by a good majority.

In the meantime public meetings, processions, and demonstrations of every kind have been held in all parts of the Kingdom denouncing the action of the House of Lords and applauding the Ministry. Glasgow, Edinburgh, Leeds, Birmingham, and other principal cities of the Kingdom have witnessed their vast assemblies with their accompanying speeches and resolutions. But it was reserved for London to crown all these with a demonstration that came off yesterday, July 21.



## OF THIS DEMONSTRATION

I shall attempt no general account, but simply give your readers my personal impressions. The procession was to form and start from the Thames Embankment and pass over Westminster Bridge, up Parliament Street, St. James' Street into Piccadilly, thence along that street into Hyde Park. That he might have a good view of the procession and of the people in general, your correspondent at 2.45 o'clock P. M. went up through Green Park to the gate leading out into Piccadilly Street, immediately fronting Hamilton Place (on the corner of which stands the Duke of Wellington mansion), about two hundred yards from the gate of Hyde Park, through which the procession was to pass. Here I remained until 5.15 o'clock P. M. looking at the wondrous scenes. Through every one of the spacious walks of Green Park a stream of human beings was pouring, up Piccadilly a surging crowd was pressing, down Piccadilly to the gate of Hyde Park an equally numerous throng was making its way, while along each side of Piccadilly other crowds were seeking favorable positions from which they might view the pageant when it passed.

All along Green Park for half a mile were women and children, inside the iron railing and outside on the sidewalk, who jostled and crowded and in turn helped one another to better places "to see." Some held to the iron ropes that form the strong fence of the park, others mounted and seated them-

selves on the sharp points of the fence itself, while boys, more wise, climbed the trees and crowded their branches.

For one hour and a quarter this went on before the procession appeared, new crowds surged by, additions were made to the crowd within and without the park, while the splendid mansions on the opposite side of the street showed from every door, window, balcony, and every possible standing place, that the nobility no less than the commoners were interested in the wonderful spectacle.

And now do your readers ask who composed that mighty throng? In the main the great middle class and laboring class. Here, as I rest for a moment on the grass in the park, I see, standing near me, a group of elegantly dressed, cultivated men and women; pressing along toward the gate a larger group, whose common dress and weary walk tell they are from the country laboring class. Here stands a retired pensioned man from the British Navy in scarlet uniform; near him seated on the grass two or three women with their infants in their arms. Yonder stands holding to the iron railing a lady from whose costly bonnet float the finest feathers, which touch as they wave the simple flower on the hat of a servant girl that holds on to the next rail. All are there, rich and poor, employers and employés, masters, servants, students, professors, merchants, mechanics, men, women, and children.

But soon the procession is in sight. The martial strains of the many bands of music, rising in the

distance above the confused murmur of the throng, have been promising it for some minutes, and soon the head of the mighty column is passing. Six mounted police go in advance and force aside the crowd or push it forward. A band and six mounted farriers led the way. These were followed by the chairman and speakers of the Hyde Park meeting; these still by the laborers from Kent and Sussex, marching four abreast and carrying hop-poles with blue ribbons. After these came other laborers, other trades, associations, societies, unions, brotherhoods, seemingly without number. Each division had its band (many of them splendid ones), its banners, devices, mottoes, symbols, etc., and as they reached in the march companies of their special friends they were received with the liveliest enthusiasm, cheers, shouts, huzzas often drowning the music. All were in the greatest good humor, and as one division after another passed and the crowd surged after them and along the street into Hyde Park with them, the enthusiasm of those standing along the line of march seemed to rise with the constantly increasing tide, and your correspondent could not but feel something of the influence that breathed around him, for as one banner bearing as its inscription our own State motto, "United we stand; divided we fall," was borne by, and then another, and still a third followed, he found himself with his hat in hand waving it heartily.

## THE PROCESSION MOVED

by for one and a half hours, with seemingly growing enthusiasm on the part of those composing it, and undiminished interest on the part of the lookers-on. No end seemed to be near. I left my position at the gate and walked down Green Park parallel with Piccadilly, meeting the procession. The same scenes were repeated at every step. New companies, new banners, new crowds of people were encountered. Down Piccadilly to St. James' I threaded my way, meeting new companies still and jostled by the interested throng. Down St. James' into Pall Mall I pressed, on and along the latter street to Carlton Clubhouse, the meeting-place of the Conservative members of Parliament. Here the jam for a time stopped all further progress. The portion of the procession then passing had some specially expressive banners and devices, and these they displayed with wonderful cheers and shouts as they passed the Reform Clubhouse, which stands next to the Carlton, toward Westminster, but while passing the Carlton they displayed them with cruel groans, which, assisted by the assembled crowd, were loud indeed. Looking from the windows and balconies of these two club-rooms were a large number of the representative men of the respective parties.

After some time I succeeded in getting through Pall Mall to Trafalgar Square, where physical endurance could go no farther. It was now 6.30

o'clock, and still, as far as I could see in the direction of Westminster Bridge, the procession was coming on—new banners were waving, new crowds thronging the sidewalks.

Now, among all these people—these men and women of every class—I saw not one drunken person, I heard not an angry nor an indecent or profane word. All was duly decent, becoming, and in the highest degree enjoyable.

The lowest estimate I have seen of the number in the procession is 100,000, and of the crowds in the parks and on the streets I can give no trustworthy estimate. No such demonstration, even according to the Conservative journals here, has ever been witnessed in the United Kingdom. And that no element might be wanting to make full the crop of general rejoicing, a benign Providence sent the whole throng to their several homes without a single accident of a serious nature.

I was present, a youth, when Mr. Clay delivered his speech on the Mexican War in the old market-house in Lexington; I was present, a young man, when Kentucky and the Nation (by its representatives) assembled to bury him; I saw great armies during our late war; I have been present at great political gatherings and in ecclesiastical meetings, but I never had until yesterday the full conception of the influence of a mighty multitude moved by a common impulse.

PAUL.

THE BRITISH ISLES<sup>1</sup>

*Some of the habits, peculiarities, and customs of the land over which Victoria has sway — The great Temperance Movement*

LIVERPOOL, August 5. — My last was written from London the day following the “great demonstration.” Your readers may be interested to know more definitely about the people who composed that wonderful assembly and of the people of Great Britain and Ireland in general.

There are three quite distinct classes on both of the islands — distinct, and yet approximating each other in many points and passing the one into the other at times — the nobility or landed gentry, the great middle class, and the peasants or servants.

In England and Scotland the relation of the three classes to each other is in general quite satisfactory; in Ireland it is not. In the latter island (in all the southern and middle portions) the spirit of discontent still reigns, and animosities, most bitter and relentless, are cherished by the laboring class toward the landholders.

Indeed, ever since the days of Daniel O’Connell, there has existed in the Irish mind a restlessness at British control, a desire to be free, as they term it, and for twenty-five years or more “the greenest isle of the ocean” has made no progress, save in the northern counties, but has been decreasing in population and wealth—in everything that makes a people truly great and happy. Especially in the

<sup>1</sup> From *Louisville Courier-Journal*, August 10, 1884.

last three or four years has real estate depreciated in value to such an extent as to ruin many of the landowners. Estates are now offered for sale at one half, and in some instances one third, of their value five years since, and find no purchasers. In many instances the renters on these farms have paid no rent at all for years, and in many other cases the animals, cattle and horses of the landowners and more prosperous tenants have been mutilated. And yet it has been almost impossible to evict a renter from a farm or house on which he has refused to pay rent, and equally difficult to convict a mutilator of the poor brutes. The results have been

#### GREAT LOSSES TO THE LANDOWNERS

discouragement to the better class of farmers, and increased police oppression of the peasantry, as well as greater poverty and misery.

A fact stated to me by a member of the Belfast Assembly will set this matter clearly before your readers. He was lamenting the squalor and misery he had witnessed in South Ireland, and then in the way of apology added: "I hired a young man in Dublin to drive me out into the country twelve or fourteen miles. On the way we came upon many, very many, crows, and frequent scarecrows to keep them from the fields. I asked my driver, 'Why don't you shoot those birds?' 'Nothing to shoot them with, sir. They won't let us have a gun, sir; not even a pistol. And, sir, if we had a gun we

could get nothing to shoot it with. They won't let us have even a half-pound of powder.'”

Of course the remedy for this state of things has been the great question in the mind of the true friends of Ireland for these past years. And the measures that have been adopted by the present Government have in some degree already improved the condition of affairs there. I noticed last week a report of an address made by the presiding judge of a large district to the grand jury and other members of the court, in which the statement was made that there has not been a case of mutilation reported in the district since the preceding assizes. The assassination of Lord Cavendish and Secretary Burk, together with the other horrible atrocities immediately succeeding, seems to have awakened the Irish people to some proper sense of that awful gulf toward which their agitators were driving them, and a reaction has begun that promises much.

In North Ireland (the counties of Ulster, Antrim, and Derry) the condition of things is far different. There

#### THRIFT, PROGRESS, HIGH ACTIVITY

are seen among all classes. In Belfast especially, the commercial capital of Ireland, are seen all the evidences of a great and prosperous people. The great middle class (as everywhere on these islands) have the business, education, and government of the city on their hands. They are the manufacturers, merchants, bankers, professional men. Their wives



and daughters are the ones seen prominent in the churches, concerts, homes, and benevolent institutions.

The laboring class in North Ireland and all over Great Britain are as intelligent, moral, religious, and well-to-do (save in the portion referred to above) as any similar class in the world. In the factories of the great towns, in the small shops, hotels, restaurants, railroad stations, on the small farms and in the gardens, kitchens, houses and stables of the upper classes you find them of both sexes, and on the public highways, railroads, turnpikes, bridges, on the street-cars, omnibuses and cabs and private carriages of the gentry you find the men generally contented.

All find employment who desire it, and at rates which afford them a living. And though the ship-building interest is depressed greatly at this time, only a few comparatively of those hitherto engaged in that great department of business have been thrown out of employment.

Provision is made at the public expense for the education of all classes. Every parish has its parish school, in which every child may receive what in America we call a common-school education, and, in addition, what we do not have, some thorough religious training. In both Ireland and Scotland this training is of the Presbyterian type chiefly, in South Ireland it is chiefly Catholic, and in England Episcopalian. I say chiefly, because in all of these there obtain schools of almost every denomination

in which the particular faith of that denomination is taught. And one of the many interesting facts stated in the Council at Belfast, in connection with the subject of education, was that

#### THE PRESBYTERIAN POPULATION

of Belfast make, every year, ample provision to take care of and educate all of their own orphan children, so not one is ever thrown on the charity of the city or sent to the city orphan asylum.

One thing that has impressed me more than any other where I have gone is the universality of the religious sentiment in the children and youth of the United Kingdom.

In Belfast, Glasgow, Edinburgh, Leeds, York, London, I attended religious services conducted by Low-churchmen of the Church of England and High-churchmen, by Broad-churchmen of the Kirk of Scotland, and the Orthodox by Free-churchmen, Seceders, Baptists, Methodists, and Independents; in cathedrals, such as St. Andrew's in Glasgow, York Minster in York, and St. Paul and Westminster in London, and old parish churches in Leeds; I heard a quaint, old-fashioned sermon of five heads and many subdivisions in an old-fashioned Presbyterian Kirk, on a Sabbath in Scotland, and I heard at noon, on a week day, in a church on the busiest street in London, Rev. Joseph Parker, one of the Princes of the Metropolitan pulpit, and a like service was witnessed in all these different circumstances—the children and youth and young men and

women, all, together with the older persons present, with their books, Bibles, hymn-books, prayer-books, joining in the service with the heartiest and most reverential manner. In those churches where the services were intoned, equally with the others, the boys from twelve to sixteen years formed a part of the choir.

In some of these churches all the family sit together in the family pew; in others the boys sat in special seats where their Sabbath-School lessons had been recited. But whether in the one place or the other, the same reverent attention was given to the services and the same hearty part taken in it. The influence of this training of the young to the knowledge and services of religion on the after life cannot be estimated fully, and yet can be approximated when we take into account the fact which meets one everywhere, as a rule, not only in these islands, but wherever you meet a Scotsman or a Briton you find *a church member*, and one well versed in the catechism and hymns or psalms of his church. And this fact will not vary whether you meet a person from one or other of the different classes that make up this British nation.

I inquired of an intelligent English gentleman, as we travelled in a car together from Manchester, as to the

#### MORALS OF THE NOBLEMEN

generally. His reply was, "As a rule good, very good;" and added, "When a case to the contrary

occurs [of which he instanced two], the prominence of the individuals makes their vices the more to be noticed." Careful inquiry of others, and personal observation wherever I travelled, led me to the full conviction that the moral condition of all classes of the United Kingdom (save in the portion already referred to) is good, and the provisions made to maintain and improve it such as to encourage large hope for the future.

The great vice of the Scotch people — and to a less degree of the English — is drunkenness. Of this I saw much in Glasgow and Stirling and Edinburgh and London. Little elsewhere; and in these only on certain streets, in particular districts. In all these cities, too, I was surprised to see that young women are the bartenders, almost without exception, and that the women of the working class drink at the public bars as openly if not as frequently as the men. I found upon inquiry that the reason of these, to us, so strange facts are that women can be obtained for bartenders far more cheaply than men, and women prefer to do that kind of service to ordinary housework, and as persons of their own sex preside at the bars, even respectable women have no hesitation in going there to drink.

Another fact goes far to reconcile women to these courses, viz., the paucity of men relatively. In Edinburgh, in a population of 240,000, there are 24,000 more women than men, as I was assured by one of the leading bankers of the city. His statement was that, as there is no opening for many of

the most active and enterprising young men of the middle and laboring classes at home, they emigrate in large numbers to America and the British colonies of Australia and New Zealand. This leaves a large number of young women unprovided with husbands, and as they cannot so easily emigrate, they seek to support themselves in the ways that to them seem most inviting.

But your readers must not conclude from the above that drunkenness and the accompanying vices are on the increase in these islands. So far from it, the opposite is the fact. Many, very many, of all classes practise total abstinence. Temperance societies of various kinds exist in all the cities and principal towns to promote and extend

#### THE GREAT TEMPERANCE MOVEMENT

which, in this land not less than in our own, is reaching and drawing to itself so many of all classes and professions. And while there is much drunkenness, especially among the laboring class, it is not seen here in its revolting features in public and in great assemblies, as, alas! too often we meet with it in our own fair Kentucky. In ten days I saw but one drunken man on a prominent business street in London, and not one in all the mighty throng that crowded Hyde Park and the streets leading to it on the day of "the great demonstration."

As to the provision made for the higher education, of the vast treasures in the way of libraries,

museums, schools of art, etc., gathered in the island ; of the charitable institutions and historic buildings, statues, and monuments, I may speak in a future letter.

PAUL.

## CHAPTER IX

### HIS LAST YEARS AND DEATH

At evening time it shall be light. ZECHARIAH xiv. 7.

IN the autumn of 1896, Dr. Hendrick received, in a failure of strength, nature's notice that he must cease from the incessant labors he had laid upon himself. From 1849, indeed from his boyhood, forward, he had suffered no cessation of the hard labor to which he dedicated his life. He called it work, and had a way of saying that labor killed but work developed a man and made him strong. But his friends knew that he taxed his strength beyond the bounds of prudence. Like Paul he could say, "But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me."

For months he was confined to his room and a portion of the time to his bed. During all this time his interest in the works of religion never flagged. The sick and afflicted of the county, and especially those of his own congregation, were special objects of his solicitude. In the spring and summer of 1897 he so far recovered his health as to give his friends ground for hope that many years of less intense labor than he had known still remained to him.

But three or four efforts in the pulpit were enough to show him that his strength was not equal to the task. Yet he attended the meeting of the Board of Trustees of Centre College in June of that year and spent some time in visits to his relatives in different parts of the state. On his return to his home, where he seemed most contented and comfortable, he remained for a short period, and then, upon the advice of his physicians, went to a summer resort in Lewis County, expecting to receive benefit from the mineral waters. His stay there for several weeks in the summer of 1897 did not result as beneficially as was hoped and he again returned to "Kalamont."

Here his second and youngest son and namesake, James Paul Hendrick, Jr., came to nurse him and care for his business interests. This was a great comfort to him, and this son remained at his home with him to the end.

From the autumn of 1897 Dr. Hendrick was unable to perform any work requiring much exertion. The fires of life were burning low. On pleasant days he would drive short distances with an attendant, or walk leisurely around the garden and lawn at "Kalamont." When the weather was in the least unfavorable he was confined entirely to the house, and for a larger part of the time to his own room. He spent much time in prayer and meditation. Often when some of the family would enter his room to bear a message or ask as to his wants, he would be found upon his knees. His Bible was always at his elbow, and notwithstanding his wonderful familiarity



with it, he constantly read it more and more as the time for his departure drew near.

During these last months of his life, although prevented by bodily infirmity from active participation in the affairs of life, he kept constantly in touch with current events, and manifested his interest by frequent conferences with his friends and daily inquiry as to matters of personal interest. At such interviews it was quite characteristic of him, when the matter in hand was finished, to say to his friends, "You must excuse me now. I can't talk any longer to-day. Come again." This would end the visit for that day and he would lie down on his couch or sink back in his easy-chair for rest.

In the spring and early summer of 1898 there were intermittent losses and gains of strength with a gradual but sure tendency to exhaustion. During one of these days of feeble revival he baptized, at Kalamont, Ben Harbeson, the infant son of Judge James P. Harbeson, and grandson of Mary Harbeson, one of the saintly mothers in Israel who formed the membership of his church in the early days of his pastorate. This was the last child upon whose head he laid his hand in baptism.

He himself was conscious of approaching dissolution. To his wife he gave directions as to the manner of his funeral, which he wished to be as simple and plain as possible. He had some years previously executed his will and left it, with other valuable papers, in the vault of his bankers. His mind was serene and calm. There was no gloom, no anxious

fears. His temporal affairs occasioned no anxiety. He had set his house in order. With undimmed vision and steady gaze he looked into the mists that shroud the river across which he was so soon to pass.

The writer spent two or three days with him only four days before the end came. He was cheerful and free from pain. At times he would sit in his chair in familiar and pleasant talk, at others recline upon his couch talking the while in the same calm, deliberate, cheerful fashion.

While alone with him at his request, I recollect that the talk turned on death, and I expressed the opinion that to a Christian it would be a welcome visitor, freeing him from prison, ushering him into broader, higher, happier fields of action. And that in this view death was a thing to be desired and not dreaded. While I thus talked he was reclining on a sofa in a dressing-gown, gazing intently and with fixed vision out of a window looking east towards the knobs of the Cumberland Mountains. He shook his head in dissent from the views expressed, and said, "We should have no wish about it except to do the Master's will and be ready for that as for any other command from Him." During this time his manner was as serene, as free from excitement or apprehension or anxiety, as if he had been discussing a question of ethics or philosophy or literature. The only change I observed, and that was striking and exceedingly impressive, was the frequent fixed way in which he would gaze into the horizon. It was not a stare, but a steady fixed look of inquiry as

that of an impatient steed gazing at a distance for the expected coming of a tardy master. I had never seen the look or the expression on his face before the time of that visit. I had noticed it once or twice before in the two or three days I was with him, but at this time and during this conversation it impressed me with the conviction that the fields of the eternal world were coming rapidly, if they had not already come within the limits of his vision. In less than three hours after that I left him to return to my own home. On the night of the fourth day after, I received the message announcing his death.

The manner of it left nothing to be desired by affectionate solicitude for him or the triumph of the Christian's hope.

On the morning of the 15th he arose as usual, and after breakfast received visitors sitting on the piazza of his home. His daughter, Penelope, after his friends had left, gave him some gentle exercises in physical culture. His strength was not sufficient for much of this, and he talked to his daughter of the success of the same method with his brother, William H. Hendrick, saying, as he grew tired, that he would try some of the other movements later in the day. While still sitting there with his daughter the latter received a message from a kinsman inviting her to take dinner and spend the day with her cousin, Miss How, of Cincinnati, visiting her relatives in Fleming. She declined the invitation at first, feeling that her duty called her to remain with her father that day. But he promptly insisted that

she accept the invitation, saying that it was her duty to do so, and that he and her mother would spend a quiet day together. Thus urged, Penelope did go to the home of her uncle, John P. Darnall, for the day, feeling, however, that she ought to remain with her father.

After his daughter left the house two of his old pupils called, and he walked a short distance out on the lawn with them as they left, in cheerful, pleasant chat. He ate at midday as usual, and after his nap strolled out into the garden among the flowers. He returned exhausted, and his wife supported him to his bed. Painful nausea succeeded, the physician was quickly summoned, and after a time he was apparently relieved. To his wife, who, with the physician, sat beside him, he said, as he grew easier, "I should love to live for you and the children and the church, but it is better to depart and be with Christ." Shortly after this his daughter Penelope returned, and to her anxious inquiry of how he felt, he replied wearily, "Oh, my daughter, it is all right, but I have suffered more than any time since I have been sick." He then related all that had occurred in her absence.

The physician, Dr. Garr, arose to go, when he said positively, "Doctor, you must not go." Dr. Garr explained that he had a very sick patient on the hill near by, and that he would return as soon as he could make a short call there. When the physician left he directed Penelope to sit by him and place her hand on his forehead, and then ordering

complete silence closed his eyes. His wife and youngest son, thinking he was easier, stole away to take tea in the dining-room across the hall. After a few moments he complained to his daughter that his arm was cold. She immediately put a hot-water bag to the arm, and gently rubbed his shoulder. Looking up into her face he said quietly and with perfect composure, "Nell, there is a cold perspiration on my forehead." She replied, "Yes." He continued, "I presume that is from my suffering. Put your hand over my left eye, the pain there is terrible." His composure was such that his daughter did not suspect the truth, though there is no doubt but that he knew perfectly the fatal message conveyed in the death-damp on his brow to which he had called attention.

With his daughter's hands upon his forehead he lay thus for probably five minutes, when he opened his eyes and looked into his daughter's. His lips moved but uttered no sound. Suddenly his eyes rolled back, he closed the lids and lay motionless. Penelope called his wife and son and others, but the end had come. All efforts to revive him failed, and the anxious watchers at last knew of a certainty that his faithful heart had ceased to beat.

## CHAPTER X

### FUNERAL CEREMONIES AND ADDRESSES

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. — REV. xiv. 13.

WHILE it was not wholly unlooked for, the death of Dr. Hendrick cast a deep gloom over the community. One could hardly realize that the familiar figure was stiff and cold in death, that there was an end to his ministrations, that the work was finished, the book closed.

The end came at 6.30 on the evening of Friday, July 15, two days after he had completed his three-score years and ten. Members of his family and friends from distant points were at once informed, but found it impossible to reach Flemingsburg before Saturday evening. Others came as late as Monday morning. His known and oft-expressed disapproval of funerals on the Lord's Day prevented the funeral ceremonies and burial on that day, which was accordingly arranged for Monday, the 18th. At nine o'clock the body was taken by a guard of honor from "Kalamont" to his church and there lay in state until the hour for the funeral ceremonies arrived. Hundreds passed by the open casket to take a last look at the loved and familiar face.

At the hour appointed a large concourse of people from all the surrounding country and from a distance filled the church. In the pulpit were all the local ministers of every denomination and the pastors of the Presbyterian churches at Paris and Mt. Sterling. Doctors McKee, Condit, and Goodloe, whose addresses follow, entered with the family cortége. The choir rendered his favorite hymns, "Jesus, lover of my soul," "How firm a foundation, ye saints of the Lord," and "Just as I am, without one plea."

At the conclusion of the services at the church a great concourse of people followed the remains to his lot in the beautiful cemetery overlooking the town, where his body was laid to rest.

The secular and religious press of the country generously paid most touching tributes to his memory. These, with numerous resolutions of condolence and respect from public bodies, the Synod of Kentucky, his church session, Masonic and other fraternities, Grand Army posts and the Tenth Kentucky Cavalry Veterans are here omitted, because of their number and volume. His family preserve and cherish these tokens with generous and loving pride. But in view of the very full discussion of his life and character from different minds and standpoints contained in the three addresses which follow, all others are here omitted.

ADDRESS OF REV. W. C. CONDIT, D.D., OF ASHLAND,  
KENTUCKY.

A good minister of Jesus Christ. — 1 Tim. iv. 6.

I cannot speak of the sudden darkness and inner pain that smote my heart on the morning when the messenger came to my door with the tidings, briefly told, "Dr. Hendrick has passed away." I felt as though one of the central foundations of the earth had been removed. I knew that a pillar in the temple had fallen; that a life on whom hundreds of lives leaned was shattered.

As stood the sons of the Prophets that morn at Bethel and Jericho watching through misty eyes the slowly but surely departing form of him who had been their teacher, leader, and head for many years, so have the eyes of the sons of Presbyterianism in Kentucky been turned toward this home watching the slowly but surely departing presence of him who for more than forty years has been leader and head of the hosts of this Israel.

After a lingering illness, on July 15, just before the Angel of Night drew the curtains of darkness, the Angel of God overstooped his pillow and whispered the summons of departure—"The Master has come and calleth for thee." A life throb rifted the veil, and on the chariot which the King of the Upper Country holds in readiness for each one of His Elijahs, he took his departure to the sinless, nightless, sorrowless country that lies beyond the river we call death.



Of that departure he had his apprehension. But grace was triumphant. The faith which he had humbly adorned so long was his victory. The Saviour whom he had loved so well was "Christ in him, the hope of glory." "The valley of the shadow of death" was made light about him. His end was peace, perfect peace, which was the effect of the assurance of hope unto the end.

Thus in a few words we are able to state an event that embraces the fact that a man who in Christian sympathy was unsurpassed, who for God and the Christian Church was mighty in word and deed, has passed away from his country and from his church. And from this time on a home, family, country, and church shall see his face and hear his voice no more. This is an event on which the Presbyterian Israel with eyes darkened by tears looks this day, and while, Elisha-like, with upturned faces we watch the ascending chariot that bears our Elijah home, we too may give vent to our feelings in an outburst of grief and eulogy, saying, "My father, my father, the chariot of Israel, and the horsemen thereof."

He was what Paul exhorts Timothy to be, "a good minister of Jesus Christ." A man of the largest sympathies, he was careful to consider the wants of the church; careful to consider also the interest and feelings of the brethren with whom he labored in the Lord. Young men in the ministry found him a helper and a friend. He was full of the gospel of cheerfulness, the gospel of practical help and brotherly upbuilding. And men would take appoint-

ments and pass out into the roughest and most unpromising fields of ministerial toil, feeling that the man who urged them to go there was one who had worked in those fields and who followed them into the darkest hour of their toil and sorrow with his sympathies and his prayers.

Like Paul he had one aim and one desire. He would truly say, "This one thing I do." He made his ministry tell, not by any special gift he possessed, but by that concentration of his varied powers towards one specific end. His sermons were always instructive to his hearers. But perhaps he owed his success in his ministry more to his pastoral gift than to his pulpit work. In fruitfulness this is perhaps the greater gift of the two, and no doubt the rarer. Most of the solid abiding work in the church is done in the house to house visitation. Here it was Dr. Hendrick's gracious nature came into loving contact with his people and all felt the touch of his loving presence.

He was an indefatigable worker. At one time you find him seeking to steady some wavering soul on the streets of Flemingsburg or comforting some bereaved heart in a lonely home. Again you meet him journeying among the mountains of Kentucky, visiting some destitute church, encouraging some disheartened brother, till the surface of the state seemed more familiar to him than the retreats of home, and the faces and events of the army of workers in the Presbytery were more definitely fixed in his memory than anything else. He worked right

on, year in and year out, knowing no vacations except the quiet of the lightning express or the repose of the saddle as he threaded the lonely paths of the Kentucky hills. He asked no rest but hard work.

But back of all and above all, what most of all entered into his power as a minister, was his exalted character. He adorned the doctrine he preached by his life.

In no work in life does success depend so much on character as in the ministry. A man can be a skilful surgeon and administer medicine that will heal the sick body and yet not be a man of integrity and uprightness. He may even be a successful lawyer and sway a jury and not be a pure man. But when he comes to proclaim God's truth his life *must show the influence* of that truth. As one has expressed it, "The truth is as a shot fired from the cannon," but the force that sends it forth with effect lies hidden in the heart life.

Dr. Hendrick possessed a grace of proportion that was beautiful. His was a full, rounded character. His life was orderly, systematic, harmonious, and well-balanced. Strength blended with gentleness, strictness was softened by charity, self-assurance, so necessary for success, was allied with humility; fervor controlled by sobriety. He was not severed from his fellow men by any extraordinary gift, so that like a high mountain peak he stood apart from the lesser hills; but he touched men at many points and walked with them in familiar fellowship, for he had so much in common with other men.

He was a man of convictions—he was invariably clear in opinion and firm in attitude. When he came to apprehend the realities of life, illuminated by the realities of divine truth, it was in no negative mood, but with a vivid experience and seizure of soul that made them his own. Open to conviction, he was ready to be shown the right path, for right with him was ever supreme; but once settled he was firm, not a rover, nor a shifter, playing fast and loose with duty, but an earnest man, who having found the truth planted himself on it with unflinching firmness.

Dr. H. was a theologian of ample acquirement, of rigid evangelical views, and of thorough orthodoxy according to the Calvinistic standards. His constitutional tendencies, his education, his conscientious convictions united to make him a living type of the good old ways of the Reformation. He was neither a bigot nor a latitudinarian. He stood upon the highest ground of unsectarian Christianity. And yet, like a good soldier of Jesus Christ, he obeyed the Apostolic injunction, “Watch ye, stand fast in the faith. Quit you like men. Let all your things be done in charity.”

He was a devoted lover of his country. He deemed it his imperative duty, as well as his inestimable privilege, to speak, pray, vote and fight for his country's good. He entered heartily into every effort of moral reform. He lived and worked, not for party, but principles, for the good of the nation.

But not merely for eulogy, however merited, would

we stop to consider the life and character of this good man, but with the hope that such considerations may stimulate us to emulate the virtues and seek for the spirit and the power of Jesus that in such a marked degree belonged to him.

When I state to you that for three years I was an inmate of his family that he received me into the church, and that for more than thirty years we have worked side by side,—when I state these things to you, you will not wonder that this day I sorrow as one who has lost a friend of inestimable value.

But I am not alone in this feeling of loss. There are members of this church and of this congregation who this day feel a poverty they never experienced before and who in their hearts are weeping because he who has had so warm a place in their homes and hearts will be seen of them no more.

Every class in this community has been stricken by his death.

The laborer who fights want from his door-sill to-day, but knows not from whence the bread for to-morrow will come, has lost a kind helper.

The weak woman wasting under disease is conscious this day that a form has passed from her bedside that cannot possibly return, and no other will take its place—whose arm was the strongest on the longest day, and whose mind was filled with soothing thoughts as his spirit with sympathies.

The stanch, brave soul standing full-breasted against the storm tides of the world shakes with sobs because the unfailing feet of a brave brother soul

may walk with him never again, through dark waters and under tempestuous skies.

In concluding this imperfect tribute to my venerated and beloved teacher, let me urge the members of his congregation, in whose welfare I am briefly interested, to follow him as he followed Christ.

Your friend will speak to you no more. His last counsel has been given ; his last visit has been made. Yet he speaks. There are echoes of his words still in life. Many of you are what you are through his life and teaching. Some of you were brought to Christ by him. Keep his memory sacred by renewing your covenant with his Lord to-day.

Some of you walked in very near and tender fellowship with him. Keep the remembrance of him by cherishing his spirit and emulating his example.

But especially do I look on some of you to whom he preached the Gospel of Christ and preached it in vain. By personal entreaty and public address he sought to lead you to the Saviour and he sought in vain. Years have flown and you are still without the kingdom of God, with accumulated guilt of a wasted life and of perpetually rejecting the Son of God upon your head. You cherish his memory with tender sorrow. Do not slight his Master. Do not refuse his testimony, for he sought after you as a "good minister of Jesus Christ."

When Benjamin Parsons of England died a friend carried the news to John Pulsford, who bowed his head for a moment in deep sorrow, then suddenly answered with a smile, "He is gone, yes, but he has

gone to make the heavens stronger." So our brother, having endured to the end and triumphant in Christ, is henceforth a pillar in the higher temple of God. The great frame of life is made firmer; because of his entrance the heavens are stronger; for us a fresh magnetism streams past the stars and takes captive our thoughts and desires. A voice from the "house not made with hands" calls us to be true to the laying-up of treasures incorruptible and to the elements of character that make for it an enduring good. What can take precedence, or be of greater import to you or me, above the powers that matured our translated friend for his reward? Humboldt has said, "The finest fruit earth holds up to its Maker is a finished man." Such fruit Christ seeks and hungers for in your lives, and shall he find at last "nothing but leaves"?

May His consolation to this stricken household be greater than their anguish. May this darkness bring to them the closer presence of His bosom. May they be sheltered there through all years, until one after another they shall be lifted higher to find broader light, sweeter peace, and the abiding fellowship of him who has been taken from their arms.

ADDRESS OF REV. W. O. GOODLOE, D.D., OF  
HARRODSBURG, KENTUCKY.

Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.—ISAIAH xxvi. 3.

Dr. James P. Hendrick was my dear and devoted friend for twenty-five years. He was my wise coun-

sellor and sympathizing adviser, as well as companion. We visited together very largely the Presbyterian people of Ebenezer Presbytery. We preached often together, and I knew him and loved him as I did scarcely any other minister of God. When the news came of his death I experienced a feeling of desolation and loss I never felt before save in the loss of my own dear mother.

Of course I found his character based upon the Word of God, and if there was any one truth of Christianity that had entered more deeply than another into the formation of his Christian character, it seemed to me to be this one: his deep conviction of peace with God.

This grace he enjoyed in a most unusual degree. A sense of the forgiveness of God; of His sons' acceptance with God and access to and communion with Him through the merits of His Son the Lord Jesus Christ.

I never in all my long and intimate association with him — and we have talked very much of Christian experience, knew him to have one moment of Christian despondency — or knew him to lament the interruption of communion with God. If he was ever despondent, or ever doubted his eternal welfare, I never heard of it from him, never suspected it from any prayer or any sermon. His life seemed to be grounded upon a text which was a favorite one with him: Isaiah xxvi, 3. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."



This sense of peace with God uninterrupted made him a very courageous man. He had the great, constant courage that never blustered or bragged, but went right along to duty, it mattered not what the danger and difficulties were. It made him a faithful man in every relation of life, a man who shirked no duty. He was very exacting for himself, always had something on hand to do and always busy in doing it. He was a worker, a busy, constant worker, doing his Lord's will.

He kept a good conscience and was a conscientious man, one who laid away things upon his conscience and then did them to the best of his ability. Thus he kept himself in the peace of God.

He was a man of large and wide influence. No minister of northeastern Kentucky ever had the influence he had. The people believed in him sincerely; in his fidelity, his piety; and they loved him and listened to him and received the truth from him when they would not from others. He visited more families than any preacher I ever saw. He was always welcome, and his work and words seemed blessed in a great degree.

He was a man of prayer, always in the spirit of prayer, and believed with his whole heart that God was the hearer of prayer. I will venture the assertion that he prayed with more people, in a larger number of families, than any minister who ever lived and labored in Ebenezer Presbytery. Everybody knew him and every one honored and trusted him, and it was because of his pure and faithful

ministrations to them in exhortation, instruction, and prayer.

He had great success in the ministry. One year, the first year of his work as Presbyterian Evangelist, he reported very nearly two hundred additions to the church by his labors in the outlying churches that did not have regular service, for it was to them he went.

His conception of the teachings of the Bible was very clear, and he had the faculty of making it clear to other people. He was faithful in calling men to repentance and in warning them of the consequences of evil doing, and eagerly faithful in showing to them the way of escape by faith in the Lord Jesus Christ.

I felt when he was taken away that it was a great and sore loss to me personally, and to the church, as well as to those nearer and dear ones that he loved so devotedly. But as for him, so for each one of those who are among the true children of God, it matters not when the summons comes, — in youth, in sturdy manhood, or in old age. It is far better to depart and be with Christ. No matter how pleasant and sweet domestic ties, no matter how many lovely friends we may have, no matter how well qualified for work in the vineyard, and how successful we are in that work; no matter how perfect the peace with God here, how uninterrupted or how blessed the intercourse with the Saviour, still it is far better to depart and be with Christ.

He believed that at death he would be made perfect, that he would enter into the immediate vision

of the excellent glory of God and that he would be transformed into that glory. And so he was. The labor is ended, the tears and pain and suffering and sorrowing is done. He is gone where there is no night and no need of the light of the sun or the moon or the stars. He has gone into the perfect rest and perfect joy of his Lord, to look out for and await the coming of the loved ones he leaves for a little while behind.

Gently rest, dear brother, sweetly sleep in Jesus till the Resurrection morn. There is now for you the large and excellent reward of duty well done, of service faithfully accomplished. Many of the good and faithful, who loved you here, are greeting and enjoying you to-day. Many more of those you exhorted and worshipped with have been inspired by your words and life to follow you in your journey to the better country. We hope to meet you there, and we will all worship together there before the throne of glory, singing the song of Moses and the Lamb.

“They who go  
 Feel not the pain of parting, it is they  
 Who stay behind that suffer.”

“Gone, gone to his rest,  
 The loved, how they grieved !  
 The good feel oppressed,  
 The church is bereaved ;  
 For the teacher, the pastor, the brother, the son,  
 Was an angel to these and his work was well done.”

ADDRESS OF REV. J. L. MCKEE, D.D., OF DANVILLE,  
KENTUCKY.

Three years ago, when it seemed to my physician and friends that my last sickness had come, I conferred with my wife about the friend who should speak the words of comfort to her in her sorrow. She said: "Dr. James P. Hendrick was your classmate and your roommate in college, your attendant when you were married, your lifelong friend: not a ripple of discord has ever disturbed that friendship, and I would rather have him with me than any one else." How strange that he should be taken first, and that I should be here now on this sad mission.

God speaks to us by His Word and by His Providences. Sometimes he unites the lessons of His Word and His Providences, as on this occasion. May the Holy Spirit illuminate our minds, that we may understand His message, and open our hearts, that we may receive it in love while we spend a short season in worship, gathered around his sacred dust.

Searching for a passage of Scripture which most satisfactorily expressed my views of Dr. Hendrick's character, I lingered a while upon these verses in the third chapter of Second Samuel: "And the king [David] said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" Dr. Hendrick was a princely man, a great man, because truly and eminently a good man. But the man of whom David spoke was a prince and a

great man after the type of worldly greatness, and not after the spiritual type: therefore this passage does not express my thought.

Another passage caused me to linger. It was the thirty-sixth verse of the thirteenth chapter of Acts. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." This is a brief and graphic summary of a busy life, full of momentous events. To serve one's generation by or according to the will of God, and then to sleep with one's fathers, is a beautiful gathering-up of the events of a lifetime. Dr. Hendrick served his generation in many capacities. He was a fine business man. He seldom made mistakes. One who knew him intimately, and was himself an eminent man of business, told me that he knew no man of better judgment about matters in general than Dr. Hendrick. He combined the qualities of citizenship with the nobler qualities of the man of God. The distinguishing characteristic of Dr. Hendrick's greatness was his wisdom, tact, and skill in preaching the Gospel with a holy unction. David's service was that of a patriot, and not the worship of a man full of the Holy Ghost, serving God with a pure heart fervently. So we turn from this passage also because it does not express the thoughts we love to associate with Dr. Hendrick.

In the twenty-third and twenty-fourth verses of the eleventh chapter of Acts we read: "Who [Barnabas], when he came, and had seen the grace of God, was glad, and exhorted them all, that with

purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord.”

Every word of this passage is applicable to Dr. Hendrick. Barnabas was sent upon a most important mission to Antioch. His peculiar fitness was doubtless a reason for his being sent. When he found a great work of grace in progress, it filled his heart with unutterable gladness. At once “he exhorted them all.” Nothing delighted Brother Hendrick’s heart so much as bringing souls to Christ for personal salvation. The Apostle tells us why he exhorted so earnestly : “For he was a good man, and full of the Holy Ghost and faith.” Every word weighs like a talent of gold. The Apostle may mean to say he had naturally a good disposition, that he was an amiable, well-balanced man. Then the richest grace of God was grafted on the original stock. What a type of manhood ! And what abundant fruit : “Much people was added unto the Lord.” All this is descriptive of our brother and the results of his work. One of the most characteristic features of his preaching was the perfect balance between the clear intellectual analysis of his subject and the deep flow of his religious affections in making the practical application of the truth. While he fed the intellect he kindled the affections and drove the truth home with all the rich powers of mind and heart. He was the wisest man I ever knew ; he was as good a man as I ever knew.

It could be said of Dr. Hendrick, "The joy of the Lord is your strength."

Can you not see him—his bosom heaving with unutterable tenderness, his countenance beaming with a heavenly glow, while he persuaded men to be reconciled to God?

But alas! those dumb lips will speak no more. If they could speak they might say: "Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Death is generally the cause of our deepest sorrow; the death of the saved, because of our loss; the death of the unsaved, chiefly because of their loss; the death of active Christians, because of the church's loss; the death of public-spirited, benevolent Christian citizens, because of the loss to the public; the death of a true, lifelong friend, because the heart is robbed of a precious earthly treasure; the death of the head of a large and beloved family, because of a grief too great for words, and too sacred to be uncovered. How pungent the sorrow of this church, of these fatherless children, of this widowed mother! "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

We cannot continue to gaze into the tomb without having sorrow upon sorrow. But Jesus passed through the dark vale on his way to glory, and he has left a light behind which can never be extinguished. "Thou wilt show me the path of life," says the Psalmist; "in thy presence is fulness of

joy; at thy right hand there are pleasures forevermore." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." How firm, unclouded, and immovable was our brother's faith in the blessed immortality! Hear him speak to you: "If you love the Saviour in sincerity, *'you shall see me again:*' yes, in glory, and your heart shall rejoice, and your joy no man taketh from you." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "Father, I will that they also whom thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me; for thou lovedst Me before the foundation of the world." "That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." "That they may be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."



## CHAPTER XI

### AUTHOR'S ESTIMATE OF THE MAN

They that be wise [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. — DANIEL xii. 3.

IF I were called upon to summarize the character of this man in one word, I think that word would be — *faithful*. Faithful to God — faithful to his family, faithful to his friends, faithful to his church, to his people, his country, and to every obligation assumed or implied from his position and every principle he professed. This was the resultant of many controlling forces in his life. These forces gave him many striking characteristics, noted by all who knew him, each observing specially that which the occasion or the line of duty in which he acted with him brought into prominence.

*He was an earnest man.* While by no means lacking in a keen sense of humor, the depth and profundity of his convictions made him an exceedingly earnest man. He had no patience with an idler or trifler in any calling in life. To him life was an allotment of time for a given purpose with just enough and no more than would allow the thorough accomplishment of the intended purpose. It was this conviction that made him orderly and

industrious. He retired at ten and rose at six. In early life family prayers preceded, breakfast an hour later, but in later years prayers followed immediately after breakfast. A hymn was always sung at morning prayers and rarely at evening, which were invariably held just before the family retired for the night. During the years he taught he was promptly on time for the opening of school at eight-thirty, and conducted the devotional exercises with which the morning session was opened. Every moment of the day had its allotted task, and even his recreations and vacations, if he can in any proper sense of the word be said to have had any, had their "appointed seasons." The only rest he took between rising in the morning and retiring at night was a nap of perhaps five, never more than ten minutes after the midday meal, sitting in his chair with his head reclining against the back. This seemed to refresh him greatly. I have heard him say that if he slept longer it would make him heavy, and for this reason, he never, until late in life, would take a recumbent position for this little siesta.

His eyes were hazel, set well back but not deep in the head, and very expressive. He looked straight at you, and the entire aspect of his face was one of thoughtful earnestness. When his indignation or anger was aroused, he was the stern impersonation of determination. His eyes in excitement or anger would literally flash fire. In common with many of his pupils I can bear testimony to the terror in which we held him when consciousness of

discovered guilt brought us to the bar of justice. In repose or in ordinary conversation or in customary pulpit delivery the passing thought was mirrored on his face always dominated by the unmistakable earnestness of his soul. Man's personal obligation to God was to him the profoundest theme in life. Man's salvation from sin, man's redemption from darkness, his restoration to sonship with God, God sovereign and man free, these were the subjects that possessed his soul, and in his estimation were of such transcendent importance that all else was trivial and small in comparison. The depth and sincerity of this conviction made him a very earnest man, even subjecting him to the charge of forbidding sternness by some who did not know his soul, or who assumed an attitude of hostility to his convictions.

*He was a brave man.* He was always ready to face a situation without flinching. There was much of the Spartan sternness in his makeup. He never feared the face of any man or encountered a glance that awed or disturbed him. His presence inspired respect. I recollect when a boy at school to have seen him walk into a crowd of men fighting most viciously on the street near the Court House. To an onlooker it seemed as if he would necessarily be seriously injured. However, without a moment's hesitation, he pushed in and rescued one of his old comrades of the Tenth Kentucky Cavalry from a terrible drubbing. Seizing him by the collar he lifted him to his feet, pushed him from the crowd and into the door of a tavern near by, where, after

washing the blood from the bruised face of his belligerent friend, he proceeded to remonstrate with him on the folly of his conduct, and ended up by taking him to the depository of the American Bible Society, where the discomfited warrior was made the recipient of a Bible, and made promise to read it.

In the army he was known as "the fighting chaplain." At the outbreak of the war he accompanied General Nelson on his expedition into eastern Kentucky, being attached to Colonel Metcalfe's battalion. This was an unfilled or incomplete regiment not fully equipped, and Dr. Hendrick contributed his own horse and carriage for use as an ambulance. He drove it himself, and alternately preached and prayed with the soldiers, and nursed and cared for them when sick or wounded. During this expedition he was attached to General Nelson's headquarters and became very devoted to him. A number of prominent Unionists from Mason, Fleming, and adjoining counties accompanied the expedition and were nightly visitors at General Nelson's headquarters. Nelson was himself a capital talker, and the circle he drew around him was more than ordinarily cultured and brilliant. After his return from this expedition Dr. Hendrick enlisted at Maysville, in September, 1862, in the service of the United States, as chaplain in the Tenth Kentucky Cavalry, with the rank of captain. His career there has been elsewhere described. He was not only at his post in rain and sunshine, but often at the front encouraging the troops by his coolness and courage under

fire, and more than once led the head of a column into action.

This quality of unfaltering courage, as is usual with brave men, made him a very tender man. He was constant in his attendance upon the sick, the afflicted, and the distressed. His ministrations were much sought after and highly prized. He was a fine nurse, and his tender offices to the body were always supplemented by spiritual consolation or exhortation. He held firmly to the conviction that a man out of Christ was sin-sick and needed to be healed. Hence he was instant in season and out of season, in sowing the seed of Gospel truth.

This quality was not only physical, but permeated his whole moral and spiritual nature. The only question he ever put to himself was: what is right, what is my duty in this matter? These questions once settled,—and they were invariably settled on his knees before God,—there was no further doubting or quavering. Whether he stood alone or was followed by thousands, whether the duty was pleasant or disagreeable, whether danger threatened or applause awaited, weighed not a feather with him. This was one of his secrets of power. No man who ever knew him had the slightest doubt of his courage or the perfect sincerity of his convictions. And notwithstanding his cloth, if his people had been called upon to select a man to lead them in a fight to the death he surely would have been chosen.

*He was a man of prayer.* If there was one thing above another that impressed the intimate

friends and associates of Dr. Hendrick, it was his habit of prayer. To this, perhaps more than any other gift, he owed his power with his people. No one could hear him pour out his heart to God without feeling that he dwelt in the presence of the Almighty. His was a living faith. He prayed for what he wanted, and expected an answer. His dependence on God was absolute, and to God he went with childlike faith for his daily bread, bodily and spiritual. To this same boundless source of grace and truth, of life and blessing, of comfort and power, he carried with him those who leaned upon him for support. His presence in a sick-room was a benediction. The unfortunate and distressed found new courage and hope in his dauntless spirit, his humble, hopeful faith. His people, in hours of darkness or stress or trial, leaned heavily upon his strong arm, and under his guidance found light and peace.

This dwelling with God made him a very humble man. He had absolutely no faith in man's power unaided by God. But it was genuine humility, not servility. He was the last man in the world with whom one would be tempted to take an undue familiarity. One flash of his eye, one quiver of his firm lip, as it closed, would serve effective notice that the intruder was on dangerous ground. And this humility made him liberal and broad. While holding firmly to the Calvinistic standards of his own church and teaching them with all earnestness, he was ever ready to cooperate with all Christian

efforts and recognize all Christian bodies. All Christians were his brethren. His was only one part of the army of the Lord, but it was his place and his choice to be there and to work there. His brethren of other denominations found in him a sympathetic and helpful friend. I have seen at his hospitable board ministers of every denomination, and at every ecclesiastical convention held in his town he made it a rule to entertain at dinner as many as possible of the delegates. During meetings of his own Presbytery or Synod he kept open house.

His unfaltering faith in the efficacy of prayer, and his patient persistence, are well illustrated in the fact that there are men now members of his old church in Flemingsburg for whose conversion he prayed for over twenty years. He was finally rewarded by the unspeakable felicity of receiving them into the church upon their profession of faith. Of those he made a special subject of prayer, it is believed he had the joy of seeing every one brought to Christ before he closed his eyes in death. Such faith bore its rarest fruit in his own church where he labored so long and faithfully. There are hundreds, dead and living, who received the vital spark of faith from his own flaming torch. All these find fitting expression of their thought of Dr. Hendrick in the exclamation of Jacob's wrestling antagonist at Jabbok, — "As a prince hast thou power with God."

*He was a man of strict integrity of character.* No man laid greater stress upon personal integrity or had a more profound reverence for purity and

loftiness of character than he. And he lived up to his teaching. No one ever thought of saying or doing anything unbecoming in his presence. He was dignified without stiffness or constraint, and yet affable and easily approached. Above all other vices he detested lying, and heartily hated a liar. No one who has ever seen it can forget the scornful curve of his lip when he detected one in a falsehood or some one repeated in his presence a statement he recognized in whole or part as false. During the War of the Rebellion, especially, reports of all sorts gained circulation, in Kentucky communities, where the people were divided, and one can never forget his comment on many of these malicious stories intended to engender strife, — “ What an illustrious lie ! ”

He was scrupulously clean in his personal habits and absolutely free from small vices. He loved a plunge, and bathed in cold water every morning. He did not use tobacco in any form, and I have heard him say, before his last illness, that in all his life he had never drunk as much as a quart of spirituous liquor. He was an unflinching advocate of prohibition of the liquor traffic and an avowed foe of the saloon. He was prominent in the fight for securing the adoption of the Fleming County liquor law, practically prohibiting its sale in the county, and during the second fight in the town itself, although confined to his bed, he took a deep interest in the matter, and by his advice prayers were offered in all the churches during the progress of the elec-



tion, which resulted in a victory for the prohibitionists. But in this, as in all other matters of opinion, sentiment, or belief, he was not intolerant, and the writer, who differed from him on this particular question, has warmly discussed the matter with him for hours without incurring his displeasure.

He was scrupulously careful of his business obligations, and a first-class business man. If he had devoted his energies to business pursuits he would unquestionably have amassed a fortune. While never having a large income, he lived well, entertained many guests, educated a family of six children, gave systematically more than any man in his church to benevolence and charity, and left a comfortable living to his family. In addition to this, he took care of the finances and personally superintended the placing upon a sound basis of many of the churches he established, and the foundation of Pikeville Collegiate Institute.

The following extract from a letter written to Mrs. Hendrick by Rev. J. T. Lapsley, D.D., from Danville, Kentucky, July 20, 1898, seems a fitting close to this chapter, as well as a just estimate of the character and services of Dr. Hendrick, by an eminent man of God, who was himself one of his predecessors in the pastorate of the church at Flemingsburg.

“We were filled,” says Dr. Lapsley, “with great sorrow at the news of the death of our dear brother, your long tried and faithful husband. It is needless to say that you have our deep and sincere sym-

pathy with you in your great sorrow and loss. He was a thoroughly good and noble man of God. A most zealous and faithful minister of the Word, with broad and liberal views, and yet ever true and loyal to the cause of truth and righteousness and always ready for every good word and work. No man of our Synod was ever more laborious and self-denying in the work of the Lord than he. Nor was it ever halfway service, but genuine, earnest, and thorough.

“As was said of the patriarch of old, ‘He was a perfect man and one that feared God and eschewed evil.’ As meek as Moses ; as patient as Job ; as fearless as Elijah ; as guileless as Nathaniel ; as courageous as Peter ; and as zealous and laborious as Paul.

“A true husband, a true father, a true citizen, a true Christian, and a true minister and ambassador of his Divine Lord. Having filled up the measure of his mission in life and accomplished the work appointed him by his adorable Sovereign, ‘he was not, for the Lord took him.’”

LIST OF STUDENTS — 1855-87



## ALPHABETICAL LIST OF STUDENTS, 1855-1887

William Allen  
Eliza Alexander  
Rose Alexander  
Harry Andrews  
Alice Andrews  
Thos. B. Andrews  
Mary Andrews  
Phœbe Andrews  
Jas. Andrews  
William Andrews  
Ed Andrews  
Jennie Armstrong  
I. Pendleton Armstrong  
Iolene Ashton  
Robt. Babbitt  
W. H. Barksdale  
Annie Barnes  
Dennis Belt  
Harry Bell  
Miller A. Bell  
Bettie Botts  
Seth Botts  
Seth Botts  
Amy Botts  
Kate Branch  
Enoch M. Burns  
Thos. Burns  
Kossuth Burns  
Kate Burns  
Lizzie Burns

Frank Cady  
J. N. Cadwell  
R. Allphin  
Alban Alexander  
Thos. S. Andrews  
Watson Andrews  
Robt. Andrews  
Mary Andrews  
Fanny Andrews  
Geo. Andrews  
Bettie Andrews  
Samuel Armstrong  
Ed Armstrong  
Jack Babbitt  
A. Baird  
Mary Barnes  
Huston Barnes  
Mary Belt  
Hattie Belt  
Thos. Botts  
Arthur Botts  
John Botts  
Mary Botts  
Amelia Botts  
Alex. Branch  
Dennis Burns  
Chas. Burns  
Taylor Burns  
Robt. Burns  
Mary Cady

J. Cadwell	Mary Cord
Agnes Cassidy	Thos. S. Cox
J. Cassidy	Mary Cox
Bettie Carruthers	John Cox
Eliza Cooper	Jas. Crane
Ida Chapman	Fannie Cornwell
Mary Clinkenbeard	Thos. Cushman
Wm. H. Cord, Jr.	C. W. Darnall
Andrew T. Cox	Jno. P. Darnall
Samuel Cox	Andrew P. Darnall
Emma Cox	Belle Darnall
Edward Cole	Mary T. Darnall
J. J. Coons	Harvey Darnall
J. Cruickshanks	Thos. Darnall
C. H. Darnall	J. Debard
Jas. C. Darnall	Wm. G. Deering
Judith K. Darnall	Ben Deering
Amy Darnall	Clarence DeBelle
Jennie Darnall	S. Deering
Lizzie Darnall	H. Dixon
Jesse Darnall	Jas. D. Dudley
A. Debard	Wm. B. Dudley
Belle Debard	Wm. P. Dudley
Ed Deering	Jas. D. Dudley
Ella Dent	Dr. Will Dudley
Katherine DeBelle	Gaines Dudley
Bettie Deering	Thos. Dorsey
Eliza Dudley	Robt. Dorsey
Bettie Dudley	Joseph I. Dorsey
Will Dudley, Jr.	Abner H. Evans
Mary F. Dudley	Josie Evans
Sam P. Dudley	Lula Fant
E. Cassidy	Mattie Faulkner
William Collins	Wm. F. Fields
W. C. Condit	Jas. Fitzgerald
Ella Chapman	Silas Fischer
Clarence Cord	Dan Fischer

Thos M. Fleming	Robt. Fountain
Wm. P. Fleming	Thos. Fountain
Fannie Fleming	Ella Fountain
Chas. Fleming	Andrew Fountain
John Fleming	Chas. Foxworthy
Julia Fleming	Harry Foxworthy
John Fleming	H. B. Franklin
Mary Fountain	Wm. Gaines
Emma Fountain	L. Galligher
Wm. Fountain	Mary Gault
Hester Fountain	Squire Glascock
Joseph Fountain	Joseph Glascock
Louisa Foxworthy	Bruce Grannis
Wm. Fogg	Jas. K. Grannis
Flora Frickardt	Jerry Hall
M. Gaines	Wm. P. Harbeson
Robt. Gault	Jas. P. Harbeson, Jr.
Geo. Gill	B. Henderson
Stockwell Dudley	Wm. J. Hendrick
Wm. Dorsey	Lizzie Hendrick
Chas. Dorsey	J. Paul Hendrick
Joseph Evans	Patsy Hendrick
Wallace Evans	Wm. H. Hendrick, Jr.
Chas. Easton	Joseph Hendrick
Ed Fant	Eliza Herriott
Amy Faulkner	Mary Herriott
David I. Fields	Jno. J. Hogsett
Victor Fischer	Wm. Hogsett
Mary Fischer	Joseph Hopkins
Wm. Fischer	T. Hord
Addison D. Fleming	Lee Howe
Duke Fleming	Fannie Howe
Eliza Fleming	Robt. Hudson
Mary Fleming	Thos. Hudson
Wat Fleming	Lizzie Hudson
Emily Fleming	Bettie Ingram
John Fitch	Will Jacobs

Horace January  
Sallie Johnson  
W. Johnson  
John Kane  
Wm. Goggin  
Jack Grannis  
Ollie Hall  
Mary Harbeson  
Jas. P. Harbeson  
Claude Henderson  
Huston Hart  
Mary Hendrick  
Penelope Hendrick  
S. Francis Hendrick  
Fannie Hendrick  
Bettie Hendrick  
John F. Hendy  
C. Herriott  
J. Hinton  
Jas. Hogsett  
Thos. H. Hood  
Chas. Hopper  
Anna Hord  
Will Howe  
Birdie Hudson  
Will Hudson  
George Hudson  
Nannie Hudson  
Lutie Ireland  
John Jacobs  
Margaret Johnson  
Joe Johnson  
Wm. Kane  
Harvey Kendall  
E. Kendall  
E. Kennard  
Phœbe Kennar

Rosa Lander  
Elizabeth Lander  
Edith Lander  
Frank Lander  
Annie Lander  
Lutie Lee  
H. Lee  
Nute Lee  
Rida Lee  
Jas. Lenaghan  
Mary Lightfoot  
Pearce Lightfoot  
L. Lindsay  
Maria Mullay  
M. Markwell  
Chas. Markwell  
Lide Markwell  
Jas. Masters  
Wm. Melton  
John Moore  
Lucy Morris  
Elisha Mullay  
Arthur McAlister  
Kate McCartney  
John P. McCartney  
Andrew McCartney  
Nannie McCartney  
N. O. Kendall  
Maria Kennar  
Jas. Kidwell  
Fannie Lander  
David Lander  
Kate Lander  
Anna Lander  
Jesse Lee  
Thos. Lee  
Sallie Lee



Jennie Lee	Wm. Peck
Henry Lenaghan	Nellie Purvis
Alice Lenaghan	Grace Quaintance
Gross Lightfoot	Robert Regan
Kate Lindsay	Lizzie Regan
Wm. Malay	David Regan, Jr.
Jas. Maloney	Wm. Regan
Eva Markwell	Eliza Ringo
E. Markwell	Chas. Robertson
Jesse Markwell	Emma Ross
W. H. Means	John Ross
Edgar Moore	Alex. Rogers
Luther Moore	Thos. F. Rogers
Jas. Mullay	Jas. Ryan
Clara McAlister	Mary McConnell
Clarence McAlister	T. McDonald
Henrietta McCartney	Margaret McDowell
Jas. H. McCartney	John McHugh
Chas. D. McCartney	Lizzie McIlvain
Mary McGrath	Thos. McIntyre
Wm. McGrath	W. McIntyre
Wm. McDonald	Anna McMullin
Carrie McDowell	Rebecca McMullin
Winn McDowell	John McMullin
John McIlvain	Morgan McMullin
Wm. McIntyre	Chas. Nute
Bennett McIntyre	Mahala Overton
Susie McIntyre	Nellie Purvis
Lilo McMullin	Edward Pearce
Beauregard McMullin	Annie Pearce
Susan McMullin	Jennie Peck
George Nash	Frank Peed
Obed Nute	Wm. Pogne
John Pitts	Annie Regan
Thos. Patrick	Wm. Robb
Chas. B. Pearce	Mary Ross
Ella Pearce	Maggie Ross

George Rogers	Sallie Shanklin
Wm. Rogers	Richard Sparks
Henry Rhodes	Ben Spencer
Mary Ryan	Margaret Stevens
Chas. Saddler	Chas. Sweet
Zelinda Saddler	Thornton Smith
J. Sanford	Frank Smith
A. Sharp	Wm. Smith
Robt. Sparks	Thos. Smith
Wm. M. Staggs	P. Gordon Smoot
Jas. Spencer	Belle Stockwell
Maggie Stephenson	Sam Stockwell
J. P. Singleton	Addie Stockwell
Sallie Smith	Arthusia Stone
Reeson Smith	W. A. Sudduth
Jas. Smith	Emily Sudduth
Halliday Stitt	Chas. Summers
Elgin Smoot	John Summers
Jane Stockwell	John Sutton
Early Stockwell	Geo. Sutton
Lottie Stockwell	L. Taylor
B. B. Stone	R. A. Taylor
Maggie Sudduth	Nora Thompson
Bessie Sudduth	L. Thomson
Belle Summers	John Tompkins
Sarah Sutton	M. Tully
A. W. Sutton	John H. Vansant
Hattie Turner	Samuel Vansant
Chas. Taylor	Nannie Vansant
E. Taylor	A. Hendrick Vansant
Alfred Thompson	Emma Vansant
Jas. Thomson	Amanda Wall
W. H. Tomlinson	Mattie Walker
John T. Vansant	Celia Warder
Elizabeth Saddler	Taylor Warnock
L. Saddler	Jaffa Wier
Fenley Sayers	Ida Wilson

Mary Wilson  
Maggie Yantis  
Jennie Vansant  
Jas. H. Vansant  
Jas. A. Vansant  
Priscilla Wall  
Mamie Wall

E. Wallingford  
Nannie Warrick  
Jas. Wells  
Heber Wightman  
Louie Wilson  
Jas. Yantis



MEMBERS OF CHURCH, APRIL, 1879



MEMBERS OF CHURCH, APRIL, 1879, AS  
REPORTED TO PRESBYTERY

Mrs. Elizabeth Andrews	Miss Hester Fountain
Mrs. Amie Andrews	Andrew Fountain
Mrs. Bettie E. Andrews	Chas. Carpenter
Miss Mary Andrews	Mrs. Sophia Carpenter
Thos. S. Andrews	Miss Anna Callahan
Harry Andrews	Mrs. Felenda Ashton
Miss Dora Beckett	Mrs. Sophia Hendrick
Mrs. Mary T. Botts	Miss M. Hendrick
Mrs. Anna Cox	Miss Elizabeth Hendrick
Miss Ida Chapman	Miss Penelope Hendrick
Mrs. Jane Dudley	Mrs. Susan Hendrick
Mrs. Glendora Dudley	W. H. Hendrick
Mrs. Belle Dudley	W. J. Hendrick
H. J. Darnall	Wm. H. Hendrick, Jr.
Jas. C. Darnall	Mrs. Meranda Hudson
Mrs. Penelope H. Darnall	Mrs. Mary Hudson
Miss Martha B. Darnall	Robt. S. Hudson, Elder
Miss Mary T. Darnall	F. H. Hudson
Jno. P. Darnall	Mrs. Nancy Dent
C. Henry Darnall	Mrs. Eliza Gorman
Andrew P. Darnall	Mrs. Sarah Gorman
Joshua De Bell	Miss Kate Gorman
Baldwin F. De Bell	Archie Gorman
Mrs. Eliza F. De Bell	Jas. C. Darnall
Mrs. Fanny De Bell	Mrs. Alice Harbeson
Mrs. Hanett Evans	Mrs. Pattie Fleming
Miss Hannah Evans	Jas. W. Hartley
Mrs. Louisa Fountain	Geo. Faulkner
Miss Mary Fountain	Mrs. Ann Faulkner
Miss Emma Fountain	Miss Annie Faulkner

Jas. H. Jones	Miss Nancy Vansant
R. P. Samuel	Miss Clara M'Alister
Mrs. Emma Samuel	Wm. C. Poague
Mrs. Mary Johnson	Morgan Ashby
Miss Sallie Johnson	Mrs. Sallie Ashby
Mrs. Dorcas M'Cartney	Mrs. Bettie Turner
Miss Kate M'Cartney	Miss Martha Powers
John C. M'Cartney	Mrs. Dora Vansant
Jas. A. McCann	Obannore Kendall
Mrs. M. M'Cann	Mattie Faulkner
Mrs. May M'Donald	J. Paul Hendrick
Miss Betsy M'Cleary	Thos. R. Botts
Miss Nancy M'Cleary	John Ashby, colored
Miss Ruth M'Cleary	Mildred Ashby, "
Sam'l M'Cleary	Susan White, "
Mrs. Nancy Lander	Louisa Wheatley, "
Miss Ollie Prather	Maria Ashby, "
Mrs. Ruth Paxton	Frances Chim, "
Miss Mary Palmer	Anne Wheatley, "
Mrs. Ellen Patrick	Mrs. Lucinda Coonrad
Mrs. Elizabeth Sadler	Miss Lewellely Coonrad
Mrs. Sarah Reed	Mrs. Lucinda Reeves
Chas. Reed	Alice Hartley
Thos. Shanklin	Squire Lucas
Mrs. Margaret Shanklin	Jas. C. Day
Miss Sarah A. Shanklin	Wm. M. G. Helphistine
Mrs. Eugenie Singleton	Joseph Helphistine
Jas. W. Singleton	Jno. B. Hickerson
Miss Lucy Sadduth	Hesan F. Luman
Miss Emily Sadduth	Sam'l R. Hartley
Jno. K. Vansant	Geo. Glass
Hendrick Vansant	Wm. Hurst
Jno. H. Vansant	Marshall M. Arnold
Jas. A. Vansant	Woodson S. Arnold
Sam'l Vansant	Wm. T. Shanklin
Mrs. Nancy Vansant	Jno. H. Humphries
Miss Virginia Vansant	Geo. F. Hickerson



Geo. Saunders  
 Chas. Hartley  
 Ed. C. Hendrick  
 Harriet Jordan  
 Fannie Hendrick  
 Hattie Walker  
 Alberta Hudson  
 Nancy D. M'Cartney  
 Lousen F. Harrison  
 Sarah T. Doyle  
 Nelson Carpenter  
 Geo. W. Carpenter  
 Miss Lizzie Power  
 John Armstrong  
 Mrs. Carrie M'Dowell  
 Jas. P. Hickerson  
 Jno. P. M'Cartney  
 Mrs. Jane A. Andrews  
 Jas. W. Berry  
 Mrs. Margaret Berry  
 Mrs. Sarah B. Knight  
 Mrs. Addie Nash  
 David Gorman  
 Mrs. Anne E. Gorman  
 Mrs. Mary Y. Dickson  
 Mrs. Kate Stockwell  
 Jas. H. M'Cartney  
 Jas. B. Faulkner, dea.  
 Wm. Gorman  
 Mrs. Martha Hendrick  
 Miss Bettie Dudley  
 Stockwell Dudley  
 Miss Carrie Effinger  
 Mrs. Sophia Pollock  
 Geo. T. Spurgeon  
 Mrs. Maggie R. Andrews  
 Miss Mosie B. Saunders

Miss Artisia Saunders  
 Wm. Clark  
 Miss Lizzie Tudor  
 Mrs. Betsy A. Sudduth  
 Mrs. Phœbe F. Andrews  
 Mrs. Mary H. Hudson  
 Mrs. Elizabeth Walker  
 Mrs. Eliza Ripley  
 A. C. Williams  
 Jas. Bowman  
 Chas. Dugan  
 Mrs. C. Dugan  
 Joseph Dugan  
 Jerry Wheatley, colored  
 Robt. D. Andrews  
 F. D. Singleton  
 Robt. H. Dudley  
 Mrs. Bertie Kendall  
 Miss Mary Nash  
 Miss Henrietta M'Cartney  
 Miss Mary S. Andrews  
 Miss Elizabeth Singleton  
 Miss Nannie Hudson  
 Henry Bowman  
 Chas. W. Faulkner  
 Arthur B. Faulkner  
 Omar W. Faulkner  
 David Wilken Faulkner  
 Miss Susan Palmer  
 Miss Mary T. Andrews  
 Miss Ida Dudley  
 Miss Belle Gorman  
 Jas. Nash  
 Frank Andrews  
 W. J. Vansant  
 Robt. Edward  
 Mrs. Celia Colburn

Miss Mary Shanklin	Mrs. Fox
Mrs. Alice Lucas	Miss Mary Fox
Miss Annie D. Andrews	Miss Sabina Fox
Mrs. Alice D. Orr	Miss Fannie H. Fleming
Mrs. Ingram	Robt. Hoffman
Mrs. Mary Miller	Chas. D. M'Cartney
Mrs. Samantha Saunders	Mrs. Alice E. Cassiday
Mrs. Anne L. Hickerson	Mrs. Anne B. Andrews
Mrs. Mosie Hickerson	Miss Amie Harbeson
Miss Mamie Dugan	Miss Mary D. Harbeson
Jesse Ingram	Miss Fannie Andrews
Mrs. Sarah Ingram	Seth B. Andrews
Mrs. Florence Kendall	Healey Feagur
Elias Collins	John Berry
Mrs. Sallie Collins	Chas. Lander
Miss Rachel Collins	Wm. B. Dudley
Miss Ida Collins	Miss E. Martin Stockwell
Bennett M'Intyre	Miss Amanda Johnson
Jno. F. M'Intyre	Wm. Washburn
Miss Lizzie A. Andrews	Thos. G. Faulkner
Miss Hattie E. Ripley	Mrs. Nancy D. Faulkner
Miss Maud Collins	Geo. O. Willett
Henry Patrick	Jas. A. Patton, Elder
Robt. Laken Dudley	Miss Estella Patton
Mrs. Anne G. Cummins	Mrs. Anne M. Hoffman
Dr. C. R. Gaw	David L. Ringo
Gilbert A. Cassiday	Geo. S. Fleming
Mrs. Mamie Cassiday	Mrs. Jennie Washburn
Mrs. Mary Hickerson	Irvin Overley
Jno. A. Wallingford	Mrs. Agnes Overley
Mrs. Sarah A. Wallingford	Chas. H. Daugherty
Wm. F. Collins	Mrs. Emma D. Daugherty
Andrew Glass	Miss Nora Daugherty
Sam'l Collins	Robt. Ingram
Catherine W. Debell	Mrs. Nellie B. Johnson
W. M. Andrews	Eliza B. Gorman
Mrs. Mary Andrews	Mrs. May C. Triplett

Mrs. Mary Ware	Roscoe Lawson
Mrs. Carrie Anderson	Lizzie M. Kendall
Edwin Singleton	Hortense Cassiday
Wm. D. M'Cartney	Lizzie Goodman
Andrew J. M'Cartney	Rosie Goodman
Mrs. Mary W. Newdigate	Lena Gordon Tillett.
Miss Octavia V. Cassiday	Leela Todd
Curtis S. Cassiday.	Nettie L. Todd
Mrs. Ellen Fleming	Jesse J. Goodman
Mrs. Martha Fleming	Jno. A. Gorman
Mrs. Bessie Glascock	John M. Harbeson
Thos. P. Dorsey	Frank Evans
Harry C. Dudley	Ayette R. Amos
Wm. H. Fleming	Felix L. Richardson
Alban Overley	Geo. Richardson
Milward Overley	Leonard Cox
Robt. T. Fitch	Clarence De Bell
Jennie Daugherty	Cook Newdigate.
Lizzie Daugherty	Miss Mary P. Harbeson
Sophia Amos	Miss Virginia Hudson
Addie Fleming	Clifton Hudson
Belle Mitchell Dudley	Harry Hudson
Mrs. Emma Tillett	Mrs. Edith B. Andrews
Jas. H. Dudley	Mrs. Freddy Harbeson
N. S. Dudley	Mrs. Josephine Brent
J. W. Dudley	Mrs. Julia A. Luman
Sam'l W. Cox	Mrs. M. Luman
McMullen Cox	Mrs. A. E. Ham
Morgan Cox	Mrs. Hattie Walker Pearce.



HISTORY OF EBENEZER PRESBYTERY

APRIL 16, 1799, TO MARCH 1, 1888



## HISTORY OF EBENEZER PRESBYTERY

At a session of Ebenezer Presbytery held in Lexington October 12, 1886, a committee was appointed, consisting of Rev. Stephen Yerkes, D.D., Rev. James P. Hendrick, D.D., James Barbour, Esq., and William H. Averill, to prepare a history of Ebenezer Presbytery for its Centennial year. The "History" reported to Presbytery at its meeting in Ludlow, April 21, 1888, follows :

THE Presbytery of Ebenezer is the legal successor of the two old Presbyteries of West Lexington and Ebenezer, which were consolidated into one by the Synod of Kentucky in October, 1870. Of course, then, the two streams of the divided life of the parts must be traced up from their union to their beginning in giving a history of the whole.

### WEST LEXINGTON PRESBYTERY

West Lexington, the elder of the two, held its first meeting in Lexington, Kentucky, April 16, 1799, and was opened with a sermon by Rev. James Crawford from Revelation xiii. 1.

It was named *West* Lexington to distinguish it from Lexington Presbytery in Virginia, and was one of three Presbyteries into which the Synod of Virginia had, in 1798, divided the Presbytery of Transylvania. This latter Presbytery had up to that period embraced the whole State of Kentucky and portions of Ohio and Indiana within its bounds. There were present at its first meeting : Ministers James Blythe, Robert Marshall, James Welsh, William Robinson, Barton W. Stone ; Elders Bryant Ferguson, Thomas Ramsey, Robert Patterson, James Dougherty, James Smith. The names of James Shannon, Isaac Tule, Samuel Rannells, and Joseph Howe are recorded as ministers absent.

Two candidates, Messrs. John Thompson and William Wylie,

before under the care of Transylvania, were now transferred to West Lexington, and Mr. Samuel Robertson was, on examination, added to the number. The Presbytery began its history with ten ministers, three candidates, and a large number of but partially organized churches, or congregations.

Rev. James Welsh was elected the first Stated Clerk.

An Overture was adopted and sent to the General Assembly requesting that the three Presbyteries, Transylvania, West Lexington, and Washington, be constituted into a Synod — the Synod of Kentucky (which was done in 1802).

Among the orders made was one for each minister to spend at least two Sabbaths in evangelistic work, and another in these words: "Resolved, that the congregations under the care of this Presbytery be ordered, and are hereby ordered, to render a statement annually, at least, to Presbytery of the manner in which they discharge their obligations to their Pastors; and also in what manner their Pastors perform those duties lying on them."

At its second meeting held at Ash Ridge, October 1, 1799, a committee was appointed consisting of Rev. Messrs. Marshall, Welsh, and Blythe and Colonel Patterson to draft a circular letter to all the churches under its care on the subjects of "Family Religion," "Observance of the Lord's Day," "Dancing," and "Slavery;" and the same committee ordered to write a letter to "the Moderator of the Synod of Virginia stating the difficulties of Presbytery, and of many of the conscientious Brethren in this quarter of the Church respecting slavery; and make report to the next stated meeting."

At this meeting Rev. John Lyle was received as a Probationer from the Presbytery of Lexington. A concert of prayer for a general Revival of Religion was ordered to be observed on first Tuesday of November and first Tuesday of each quarter of the year following: as had been recommended by the General Assembly of the Church in Scotland and the Synod of Virginia.

And the remarkable fact must here be noted that the "Memorable Revival of 1800" began before the time embraced in that order for prayer expired.



The third meeting of the Presbytery was held in Bethel Church, beginning May 23, 1800, during which a Memorial from the Concord and Cane Ridge congregations on the subject of slavery was received, and after discussion was referred to the Synod of Virginia, and also to the General Assembly, accompanied with a letter from the Presbytery stating the difficulties of Presbytery, and also of a number of members of the churches under its care on that subject. The preparation of the letter which accompanied the memorial was committed to a committee which reported to an adjourned meeting held in Transylvania University August 6th following. The letter states that slavery is "a moral evil, very heinous, sufficient to exclude such as will continue in its practice from the communion of the Church;" and that such "we believe is the sentiment of the sister Presbyteries in this country, as well as the greater part of the Christians in our communion." — Vol. 1, p. 43.

At the meeting in October of the same year in Lexington a letter was received from the "People in the Natchez Settlements" (in the State of Mississippi) "asking for supplies," and Rev. B. W. Stone was sent to them to minister for a season, and his pulpits were supplied during his absence.

These facts, all of which occurred within the first two years of its history, show that from the very beginning the principles and practices of the Presbytery on ministerial support on the one hand, and of qualification and fidelity on the other, were well-nigh what they are to-day. At this meeting also Commissioners to the General Assembly were chosen for first time, viz: Revs. James Crawford and John Lyle, commissioners; Revs. Barton W. Stone and James Welsh, alternates; Colonel Robert Patterson and Andrew McCalla, Elders.

At the meeting at Pisgah, October 11, 1803, Rev. James Welsh resigned as Stated Clerk, and Rev. Robert Stuart was elected. An order was made to take up collections for Missions, in all the Congregations, and each Church Session was ordered to supply itself with a Book of Record. Up to this period there seems to have been but little "review and control," but now those books of record were ordered to be presented, annually,

for examination. During this meeting James Purviance declared himself independent of the Presbytery. The Presbytery had refused at its previous meeting to license him because of doubts as to the orthodoxy of his trial sermon.

Messrs. Welsh and Lyle were again elected Commissioners to the General Assembly, and the names of Revs. Robert Marshall and Barton W. Stone, who had been suspended by the Synod, at its previous meeting, from the functions of the ministry for schism, were dropped from the roll. A committee was appointed to confer with each of them.

Messrs. Blythe, Lyle, Welsh and Stuart were appointed a committee to write a letter to the General Assembly stating the "unhappy rent" which had been made in the churches of the Synod of Kentucky, and the cause of that "rent," and praying the interference of that body to prevent, as far as possible, the mischief growing out of said rent. That session of the Presbytery occupied a *whole week*.

The records of the Presbytery were examined and reviewed by the Synod, for the first time, at the fall meeting of 1805.

During the session in Paris, April 8, 1806, Rev. John Lyle was appointed to instruct in Theology all such young men as desired to be taken under the care of Presbytery as candidates for the ministry; and it was ordered that they remain under his instruction until "it was thought by the Presbytery they had acquired a competent knowledge of Theology."

It was ordered also that inquiry be made "whether there be any pious young men who are in too indigent circumstances to obtain an education, but are calculated, if educated, to become candidates for the Gospel Ministry." At their next meeting in October Presbytery took steps to raise "a fund to educate pious young men."

Thus early in its history were the germs of a Theological Seminary and a Board of Education existing in this Presbytery.

At the meeting in October, 1807, in Paris, *three* Sessions of Churches, *only*, presented their Records for examination. Very few had been presented previous to this for that purpose. Steps were taken also, then, to form *Pastoral Relations*. Up to that

time most of the work was "supply work" for which "supplications were made by most of the churches at every session."

The Forms of Statistical Reports of the churches prescribed by the General Assembly, were reported "as generally used" to the session held in Lexington, October, 1808.

A Treasurer in the person of Dr. Blythe was elected at the same meeting, for the first time.

At the meeting with Pisgah Church, October 9, 1809, Presbytery voted on the three modes submitted by the General Assembly as to the establishment of a Theological Seminary for the whole Church in the United States of America; in favor of the first, viz.: "That there be one Theological School near the centre of the bounds of the Church."

Up to this point your committee have traced and recorded every important step they find in the minutes in the history of West Lexington, but the material from this point forward is so great that we can cull but a small portion of it.

From 1810 to 1829, when the Presbytery was divided into two, there was a gradual development and growth. Rev. Robert M. Cunningham was elected Stated Clerk April 10, 1810; and in July of the same year the Presbytery met in Paris in a called session and appointed Rev. John P. Campbell missionary to labor within its bounds for "one half of three months" and Rev. Robert Stuart the other half of the time.

Rev. Robert Marshall was restored to the ministry November 13, 1811, in accordance with an order of the Synod of that year. The minute adopted in restoring him is very interesting as showing the wide range of doctrine concerning which the men ran into fatal errors who went off in the New Light schism. It is as follows, viz:

"WHEREAS, the Synod of Kentucky at their last meeting entered into a large and full conversation on the doctrine of the Trinity and the doctrine of the Divine Decrees of Original Sin, of human agency, of Faith, of the Atonement of Jesus Christ, and of the agency of the Holy Spirit in Regeneration and Sanctification; and having considered the answers given by Mr. Marshall to their inquiries orthodox; and they moreover

having inquired of Mr. Marshall whether he approved the Confession of Faith and Book of Discipline of the Presbyterian Church in America, and having received a satisfactory answer to that inquiry also; together with a strong unequivocal expression of penitence for his past conduct; and

“WHEREAS, Mr. Marshall being now present and the Presbytery having proposed a number of questions to him on certain points of doctrine as well as to his steadfastness in continuing to approve and receive the Confession of Faith and Book of Discipline, and having received satisfactory answers from Mr. Marshall as to the matters of inquiry proposed by them;

“*Therefore resolved*, That the Presbytery remove, and do hereby remove from Mr. Robert Marshall the sentence of deposition and do by this solemn act restore him to the office of the Holy Ministry.” — Vol. 2, pp. 29–30.

In August, 1812, Mr. Marshall was appointed missionary for the Presbytery for three months. Friday, first day of May of the same year, was appointed as a “Day of Fasting, Humiliation and Prayer, on account of the impending horrors of war.”

At the same meeting it was

“*Resolved*, That Presbytery require their members to recommend it to the owners of slaves under their care to have them taught to read the Scriptures, to have them baptized if practicable, and brought up in the nurture and admonition of the Lord.” And at the following meeting inquiry was made of the members as to whether they had complied with this order. — Vol. 2, p. 44.

On September 13, 1813, in Lexington, the Presbytery entered upon the investigation of charges against Rev. James Blythe, D.D., preferred by Mr. William McCalla, a candidate then under its care, and set the trial of the same for December 27th following. The record of this trial extends from page 92 to 163 of volume 2, and ended by the whole matter being referred to Synod.

The leading ministers of those years were Blythe, Campbell, Kemper, Cunningham, Lyle and Howe, and there is no record of their proceedings from May 27, 1814, to April 10, 1821, volume 3 of Records having been lost we know not when nor how.

In the mean time, as we learn from other sources, the Presbytery had been divided and Ebenezer (proper) had been constituted in 1820 and held its first meeting in Carlisle, commencing November 29th of the same year.

From this period forward until October, 1870, the stream of the history runs along two different channels.

#### WEST LEXINGTON PRESBYTERY (*Proper*).

The records of the meeting of April 21, 1821, introduced to us the names of Revs. R. H. Bishop and Eli Smith, the latter as Stated Clerk. The number of ministers on the roll, as reported that year, was eight; number of churches, fifteen; number of communicants, six hundred and seven.

Rev. Nathan H. Hall is introduced to us as called to First Presbyterian Church of Lexington, and installed its pastor May 22, 1823, and Rev. John Breckenridge, as a licentiate of New Brunswick, called to the Market Street Church, Lexington, and ordained and installed its pastor September 10, 1823. He was elected Stated Clerk to succeed Mr. Smith, October 8th of the same year, and was dismissed to Baltimore August 1, 1826.

September 19, 1826, the Presbytery requested the Synod at its approaching meeting to solicit the General Assembly to locate a Theological Seminary at Danville, Kentucky.

March 29, 1829, Mr. John C. Young was ordained and installed pastor of McChord Church.

The records of this year and the following ones until 1837 are full of interesting facts, but they are too many and varied to introduce into a paper like this.

Rev. Samuel Steele succeeded Mr. Breckenridge as Stated Clerk, and remained in office until April, 1832, when he was succeeded by Rev. John T. Edgar, and he in turn next year (July 27, 1833) was succeeded by Rev. Robert Davidson—the author of the History of the Presbyterian Church in Kentucky.

In April, 1832, Messrs. Robert J. Breckenridge and John F. Coons were licensed.

September 25, 1834, the celebrated paper known as the "Act and Testimony" was subscribed to by the Presbytery; and the

rule adopted to examine all ministers coming into the Presbytery "on their assent to the standards of our Church in doctrine and government." — Vol. 5, pp. 252–254.

At the meeting in Salem Church, April, 1835, it was enjoined upon "every minister to preach at least once in each month to the colored people in the bounds of his congregation," "and it was ordered that the members be called on at the Fall Meeting to answer for the faithful endeavor to discharge this injunction."

At a meeting held in Frankfort, July 10th following, a communication was received informing the Presbytery of a convention to be held in Lexington on the fifteenth of the same month for the purpose of digesting plans for improving the moral condition of our colored population. Presbytery approved the object of said convention, and urged its members to attend and take part in its proceedings.

These and other similar acts of the Presbytery, taken at many different sessions through the various years of her history, show the true mind of our fathers on the subject of slavery, and how they regarded and how they discharged their obligations to the colored people under their care. They also explain why they so loudly resented the imputation made, that in adhering to the Old School Branch of the Church they were adhering to "a party as the firm supporters of *perpetual negro slavery* as it now exists in these United States as a system forever." They said:

"*Resolved*, That all such representations are absolutely false and slanderous." — Vol. 6, p. 137.

In a series of eight (8) resolutions adopted September 29, 1836, the Presbytery very fully stated its judgment on the whole subject of slavery, and how the Church ought to deal with it. The first and eighth of those resolutions are —

"I. That this Presbytery views slavery, as it exists among us, as a great political and social evil."

"VIII. That all those Synods, Presbyteries, Churches and other sections of the Church, which have made non-slaveholding, total abstinence, or membership in a temperance society, or any other thing, a *term of communion* in any part of the Presbyterian Church, not made a general term by the General As-

sembly itself, or shall in any other way curtail the privileges of ministers or members of the Church by sectional laws, shall be held guilty alike of usurping and exercising powers which do not belong to it, of injuring the rights of Church members, and of unlawfully disturbing the peace, and destroying the harmony and union of the Church."

Many are the papers, numerous the resolutions, various are the protests of the stormy period of 1836-37-38. The actors were earnest men; some of them were intellectual, ecclesiastical and spiritual giants. Davidson was the able leader on the Old School side, and Joseph C. Styles on the New School.

The Old School were greatly in the majority, and always triumphed when the time for voting came: but grand were the combats through which their triumphs were reached. The whole controversy terminated in the sad proceeding by which Styles was formally deposed from the ministry, April 6, 1841.

But while the storm raged the real work of the Church went on with undiminished vigor.

Better plans for Sabbath School work were formed and put in operation. The American Home Missionary Society, and the American Educational Society, and other voluntary societies gave place to the Board of Domestic Missions, the Board of Education, the Board of Publication, and the Board of Foreign Missions of the Presbyterian Church in the United States of America. And the work of all these Boards was inaugurated within the bounds of the Presbytery, and pushed by earnest committees with a zeal and success scarcely even now surpassed.

At the same time the Presbytery, which before had requested that a Theological Seminary be established by the General Assembly at Danville, united with other Presbyteries of the Synod in maintaining a Seminary at New Albany, Indiana, and voted \$375 as their share of the annual salary of a Professor in said Seminary. — Vol. 2, p. 181.

Rev. Charles A. Campbell succeeded Dr. Davidson as Stated Clerk, September 28, 1837, and almost the whole of vols. 6 and 7 are in his beautiful handwriting.

James M. Priest, a colored man and member of the Church of Nicholasville, was licensed April 9, 1842, — the first of his race who was called to this work within its bounds. He subsequently went as a missionary to Liberia, where he successfully labored many years.

In the years extending from 1835 to 1850 many eminent names appear in the records of the Presbytery besides those already incidentally referred to.

Rev. Daniel Baker was for a time pastor of Frankfort Church. Rev. N. H. Hall was for many years pastor of First Church, Lexington, and was succeeded by Rev. R. J. Breckenridge, D.D., in June, 1847, who continued until September, 1853. Rev. J. J. Bullock was pastor at Walnut Hill, and maintained there a Female School of high rank, for many years.

Rev. Stuart Robinson, D.D., was installed pastor of Frankfort Church, June 18, 1847, and continued its pastor until September, 1852.

Rev. John H. Brown, D.D., became minister of Second Church, Lexington, in 1846, and continued as Stated Supply and Pastor until December, 1853.

Rev. Drs. W. C. Matthews and John D. Matthews, Jacob Price, and many others fully worthy to be counted their equals and fellow-laborers, wrought for the Master with the churches of the Presbytery during these years.

In 1842 the debate between Rev. Dr. N. L. Rice and Rev. Alexander Campbell was held in Lexington, which attracted great attention all over Kentucky and adjoining States. The result of this debate was effectually to check the tendency to radicalism in religious teaching, which had been gathering force since the days of Barton W. Stone, and to give an impulse to his followers and those of Mr. Campbell back toward orthodoxy, which has brought most of them, gradually, in the course of the years, into line with the Evangelical denominations.

Rev. C. A. Campbell was succeeded as Stated Clerk, September 1849, by Rev. James H. Logan; and he by Rev. F. G. Strahan, September, 1850; and he by Rev. J. K. Lyle in September, 1853; and he by Rev. J. W. Wallace in September, 1854; and he by Rev.



J. P. Safford, September, 1856, who served until January, 1858, when Rev. J. K. Lyle was again elected, and served until —

In these years, viz: from 1850 to 1866, other names illustrious in Presbyterian annals appear on the records of this Presbytery — Thomas R. Welch, D.D., R. G. Brank, D.D., Stephen Yerkes, D.D., and others — far too many to mention now.

September 11, 1866, the Presbytery met in the Presbyterian Church of Cynthiana, Kentucky; and the majority, disregarding the order of the General Assembly of that year respecting those members who had signed the paper known as the "Declaration and Testimony," was by said act *ipso facto dissolved*.

On the following day such of the members of the Presbytery as opposed the action of the preceding day, and recognized the authority of the General Assembly, met and constituted as the Presbytery of West Lexington and proceeded to take such action as the circumstances seemed to demand. Their number was reduced to *four* (4) ministers, viz: Rev. R. J. Breckenridge, D.D., Rev. Stephen Yerkes, D.D., Rev. John S. Hays, D.D., Rev. Joel K. Lyle; *three* (3) Ruling Elders, viz: W. T. Allen, from North Middletown Church, Hugh Allen, from Frankfort Church, and Frederick Bush, from First Church, Lexington; *two* (2) Licentiates, viz: J. C. Randolph and W. O. Goodloe.

Dr. Breckenridge was elected Moderator, and Dr. Hays continued as Stated Clerk.

At an adjourned meeting held in Lexington, October 5th following, R. P. Kenney, Ruling Elder from Hopewell Church, appeared, and was enrolled.

At a subsequent meeting, held November 20, in Lexington, Rev. J. S. Hays resigned as Stated Clerk, and Rev. J. K. Lyle was elected to the office for the third time.

From this period to its union with Ebenezer Presbytery in October, 1870, the records of West Lexington abound with evidence of the fidelity and earnestness of purpose, of the four ministers with which it began its separate existence, and of the men and women who with them adhered to the Presbyterian Church in the United States of America. In all their bounds

there were but two self-supporting churches — Second Church, Lexington, and First Church, Frankfort; and while there were a few in almost every congregation who adhered to the Church of the fathers, the great majority went into the Southern Church.

And yet they maintained and extended their work; called other brethren, viz: Rev. E. H. Camp and Rev. R. Valentine, to their assistance, and ordained and sent into the foreign field one of their Licentiates, Mr. A. Marcellus.

But now the stream of its history flows into and is perpetuated in that of Ebenezer, with which it was consolidated by order of Synod in October, 1870.

#### HISTORY OF EBENEZER (*Proper*).

By order of the Synod of Kentucky, made October, 1820, West Lexington Presbytery was divided; and Ebenezer Presbytery was formed, to embrace the counties of Bourbon, Harrison, Boone, Pendleton, Campbell, Bracken, Mason, Lewis, Fleming, Nicholas, Bath, Floyd, and Greenup, as its territory, and the ministers and churches therein its constituency.

The first meeting was held in Carlisle, commencing November 29, 1820, and was opened with a sermon by Rev. John Lyle, from Acts xx. 28, which sermon, by order of the Presbytery, was published. There were present: Ministers — John Lyle, Robert Wilson, John McFarland, John R. Moreland, John T. Edgar, John Rankin, and William L. McCalla; Elders — Joseph Yeats, John Nesbit, and Samuel Waugh.

Mr. Lyle was the first Moderator, and Mr. Edgar the first Stated Clerk.

At this meeting Presbytery resolved itself into “a Missionary Society auxiliary to the General Assembly,” and also into “an Educational Society auxiliary to the General Assembly.” Presbytery also recommended to all the members to raise a collection, annually, for the benefit of the Theological Seminary at Princeton, New Jersey.

Two young men were taken under the care of Presbytery as candidates for the ministry; and all the churches were ordered to elect Deacons and fully equip themselves for Church work,

and prepare and report at next meeting a statement of their statistics.

The second meeting was held in Flemingsburg, beginning April 10, 1821; during which, besides much other important work, it was ordered "that at each stated meeting of Presbytery a Presbyterial Sacrament shall be held, and *three* brethren in the ministry shall then preach on such subjects in the Holy Scriptures as shall have been assigned them by a preceding Presbytery." Rev. William L. McCalla, and Elder John Boude were chosen Commissioners to the General Assembly—the first from the Presbytery.

At a meeting held in Maysville, April, 1822, the whole territory within the bounds of the Presbytery was divided into *four* (4) "Preaching Districts," and ministers were allotted to each of them "who were recommended to perform as much ministerial labor in their respective districts as they can consistently with their other duties, and make report thereof at each meeting of the Presbytery."

At the same meeting (in accordance with a standing rule made at a previous meeting), "Presbytery proceeded to examine the pastor, officers, and people of Maysville Church, with respect to their mutual duties toward each other; and it appeared that they all had been faithful, with the exception that some had failed in the instruction of their children and servants; and some of the officers and heads of families had neglected their duty in not attending to family worship. Whereupon, on motion, resolved that the Moderator deliver an admonition to the delinquents, which duty he performed."—See vol. 1, p. 72.

During that session the question as to what action is proper to be taken in the case of a man marrying a deceased wife's sister was brought before Presbytery, from the Flemingsburg Church, and answered by ordering the Session of said Church to "suspend the parties so offending until they give evidence of repentance by *ceasing to live together as man and wife.*"

And to give general effect to their judgment, the following was added to the questions propounded to the members and officers at the Presbyterial visitation, viz: "Do you know of any

persons within your bounds who are members of the Church by baptism or communion who are living together in marriage within the degrees of consanguinity or affinity forbidden by the Bible and Confession of Faith?"

These extracts will indicate the type of Presbyterian order and efficiency that obtained in those first days of Ebenezer's history.

In the first decade of her history there was a large proportion of princely men in her ministry. Dr. John T. Edgar, Rev. James K. Burch, and Rev. Andrew Todd — each of whom was, in succession, pastor at Flemingsburg — were all men eminent in a high degree. Edgar was "Facile Princeps" orator of the ministers of the State, and was called from Flemingsburg, first to Maysville; then to Frankfort; then to the First Church, Nashville, Tennessee; and during the term of the last pastorate was Moderator of the General Assembly. Burch was the "Ecclesiastical Lawyer" of the Synod, and was called to preside as Moderator over that body *three times*, an honor never conferred *but once* on the same person, save in his case and that of Dr. James Blythe, upon whom it was conferred twice. Todd was a *round* man, equally great as Preacher, Theologian, Pastor, Citizen.

Along with these three of "the first degree" wrought Revs. John Lyle, Robert Wilson, John McFarland, John Rankin and many others, scarcely, if at all, their inferiors.

And God abundantly blessed their work. Great revivals of religion were given to the churches in 1828-1830, and many converts were added to their membership.

So earnest a spirit of prayer pervaded the Presbytery in the year preceding these revivals that in October, 1827, "the members of the Paris Church Session were cited to appear before Presbytery to show cause why they do not attend prayer meeting."

Rev. Lorrin Andrews was ordained, September 14, 1827, a missionary to the Sandwich Islands, and went out under the care of the American Board of Commissioners for Foreign Missions. For some years following the churches took annual collections for his support.

October 3, 1828, every minister and each Church Session were ordered "to take under serious consideration the resolutions of the last General Assembly, relative to the suppression of Intemperance." — Minutes of Assembly, page 241.

Rev. Andrew Todd succeeded Dr. Edgar as Stated Clerk, March 7, 1826.

In the next decade, viz: 1830–1840, a new and younger company of ministers appear upon the records. Robert C. Grundy, John T. Hendrick, John H. Condit, P. L. McAboy, S. Y. Garrison, Eli Smith, Charles Phillips, David Tod, W. L. Breckenridge, and John J. Rice were the prominent workers.

During this period, too, occurred the stormy scenes of the New School controversy, in which Rev. Andrew Todd on the Old School side, and Rev. S. Y. Garrison on the New School side, led the ecclesiastical combatants to doubtful victories. The Old School were overwhelmingly in the majority.

October 4, 1838, Rev. Andrew Todd resigned his office as Stated Clerk, and was succeeded by Robert C. Grundy, D.D., who continued in office until March, 1857. Three volumes of the records are in his handwriting.

In the period from 1840 to 1850 the ministerial force embraced, in addition, Revs. N. L. Rice, D.D., Joshua F. Green, J. C. Bayless, D.D., Robert F. Caldwell, Samuel Lynn, George B. Armstrong, A. A. Case, J. Spring, Kemper and others; and the names of distinguished Ruling Elders, long known to the Church Courts, occur in the minutes of almost every meeting: Lewis Collins, J. W. Rand, W. P. Boyd, Robert Means, William Hodge, James Naylor, Nathan Powell, John Todd, Lewis Arnold, H. J. Darnall, John Fee, J. M. Preston, William Ernst, Charles B. Coons, and others equally worthy, were those who wrought for the Master as Elders in the Presbytery and Sessions during those years.

In the next decade, 1850 to 1860, another company of young men reinforced those already in the work of the Presbytery, and succeeded such as had removed. Revs. James T. Lapsley, D.D., J. M. Worrall, D.D., James P. Hendrick, D.D., H. M. Scudder, D.D., E. W. Bedinger, D.D., T. D. Wardlaw, D.D.,

L. B. W. Spryock, D.D., James Matthews, D.D., and some older ones, also were added. Some of these latter were: Revs. G. W. Coons, D.D., John A. McClung, D.D., J. E. Spilman, D.D., J. F. Coons, and H. P. Thompson.

This was a period of healthy growth and development in every department of the Presbyterian work.

Rev. Robert C. Grundy, D.D., resigned his office of Stated Clerk, March, 1857, and was succeeded by Rev. L. Shotwell, and he in November following by Rev. J. M. Worrall, D.D.

At Augusta Session, September, 1856, the Presbytery, by a *unanimous* vote, reaffirmed the doctrine that "it is inconsistent with membership in the Presbyterian Church to vend ardent spirits as a beverage;" and sustained a judicial sentence of the Session of Flemingsburg Church which had suspended from Church privileges one of its members for retailing ardent spirits, and from which sentence an appeal had been taken to the Presbytery.

Rev. J. M. Worrall, D.D., resigned the office of Stated Clerk, April, 1861, and Rev. J. E. Spilman succeeded him, and he was succeeded in turn by Rev. R. F. Caldwell in September following.

From this period until September, 1867, when the Presbytery divided, there came to its ministry another reinforcement of young men, chiefly candidates from its own bounds. Messrs. John A. Leggett, J. F. Hendy, William George, Arthur Folsom (ordained to go as missionary to China), John D. McClin-tock, Faris M. Brown, William C. Condit, Levi M. Schofield, Maurice Waller, J. M. Evans, W. C. Young, and some older ones, Revs. B. M. Hobson and D. O. Davies, were the goodly company.

The work of the Master, as performed by the Presbytery during these years, notwithstanding the distracted condition of the country, went on with unabated vigor and success, and up to the very period when the Synod of Kentucky separated, October, 1866, into two bodies, there was almost perfect unity and fraternity among both ministers and churches; although the most pronounced differences in sentiment and action with reference to the war and its results obtained among them.

In September, 1866, at a meeting in Maysville, when fifteen Ministers and fifteen Ruling Elders were present, a paper was unanimously adopted, of which the following utterances are a part: "We give devout thanks to God for the evident proofs of His favor to us in the past, both in the successes which have attended our ministry and the brotherly love and unity of spirit which have been maintained among us, notwithstanding some decided differences of opinion." And there was much more of similar import. And yet in one short month some of those brethren were members of one Synod and others of another, and *rival* one, and although the Presbytery itself did not formally divide until a year afterward, viz: at Falmouth, September, 1867, the real power of its previous unity was gone, destroyed by the division of the Synod. The last of the six Presbyteries then in the State of Kentucky to divide, it was the only one, which, when the evil day came, had a majority of its members adhering to the General Assembly. And yet when the minority withdrew and set up a rival Presbytery, of the same name, September 10, 1867, those who adhered to the General Assembly found themselves greatly embarrassed in many ways.

Some of the strongest churches were not represented in Presbytery, either by their Pastors or Ruling Elders for several years; some not until 1870; two of their ministerial brethren, within a few months, left the State; two others had left no long time before, so that in a little while the whole effective ministerial force was reduced to *three* — George W. Coons, William C. Condit, and James P. Hendrick. Four other names only were on the roll at the close of 1867 — John H. Condit, John F. Coons, James White, and Henry P. Thompson, all infirm in health. Rev. J. H. Condit died, August, 1869.

But through those dark years the Elders in the different churches of the Presbytery attended its meetings, and with warm hearts and earnest words, and liberal gifts, helped forward the work greatly. So that although four strong men had removed from the bounds of the Presbytery to more peaceful climes, and not a single one came from across the Ohio into its

bounds, the small ministerial force above named, assisted by such men as James Moffett, James Barbour, J. T. McKibben, Manly Trussell, John L. Walker, T. J. Walker, L. A. Brown, H. C. Rainey, Archer Waugh, K. C. Poage, Robert Stevenson, William Patton, Moses McClure, A. M. January, W. W. Riche-son, F. B. Trussell, Z. T. Moffett, Joseph Pollock, Joseph B. Woods, A. F. Hogsett, and others equally worthy of mention like them, carried forward the work of the Master in all of the churches that retained their connection with the General Assembly; encouraged those that had been rent by schism; and succeeded so far in checking the course of secession and hushing the clamor of strife as to report to the General Assembly of 1870, three years after the division, twelve (12) ministers, nineteen (19) churches, and seventeen hundred and eleven (1711) members; two hundred and thirty-two (232) members and four (4) ministers having been added during the year. Four (4) more ministers, after the meeting of the General Assembly, were added to the roll in 1870.

Rev. R. F. Caldwell resigned the office of Stated Clerk, September 11, 1867, and was succeeded by Rev. J. F. Hendy, who resigned April 10, 1868, and was succeeded by Rev. James P. Hendrick.

#### THE REUNION OF 1870.

And now again the *two* streams become *one*; after flowing apart for fifty years the stream of the history of Ebenezer and West Lexington Presbyteries flowed again together into the same channels October 15, 1870.

By order of the Synod of Kentucky, made October 14, 1870, the ministers and churches of the two Presbyteries were united into one, and Ebenezer was declared the "legal successor" of both; its territory to embrace the whole of Kentucky lying north and east of the Kentucky River.

The first meeting was held in Frankfort, October 15, 1870. Rev. George W. Coons, the oldest minister present, was the Moderator, and Rev. Joel K. Lyle was elected Stated Clerk.



There were present :

<i>Ministers.</i>	<i>Ruling Elders.</i>	<i>Churches.</i>
George W. Coons,	William Ernst,	First Covington.
Stephen Yerkes,	A. F. Hogsett,	Crittenden.
George W. Nicholls,	Z. T. Moffett,	Sharpsburg.
Richard Valentine,	B. F. Harris,	Paris.
Joel K. Lyle,	S. C. Bull.	Frankfort.
E. C. Trimble,		
James P. Hendrick,		
John M. Worrall,		
J. H. Nesbitt.		

At the second meeting, which was held in Lexington, November 10th following, Rev. G. W. F. Birch was received from the Presbytery of Springfield and Rev. Robert S. Hitchcock from the Presbytery of Baltimore: and thus the year closed with *nineteen* (19) ministers upon the roll, two (2) licentiates, two (2) candidates, twenty-one (21) *living* churches, and forty-five (45) fragments of churches.

During the ten years that followed, viz: from 1870 to 1880, steady, healthful progress was made in all departments of Church work.

The fragments of churches were advised to connect with the Southern organizations in all such cases as promised most for the Master. *Thirty-nine* (39) of the whole number were, in the course of these years, led into the Southern churches; three (3) became extinct; the remainder were received and developed into working congregations.

In these years the names of Revs. Nathaniel West, D.D., Robert Christie, D.D., R. H. Leonard, C. F. Beach, John W. Pugh, Robert W. Clelland, Moses D. A. Steen, Francis D. Moore, and R. J. L. Mathews were added to the roll; and the ministerial force was still further increased by the ordination of W. O. Goodlow, S. B. Alderson, B. B. Warfield, John Barbour, George P. Wilson, J. Frank Hamilton, and John N. Ervin; and the licensure of John B. Worrall, M. A. Mathes, and W. A. Barr.

The names of J. A. Simpson, W. H. Averill, S. C. Bull, John W. Scott, W. B. Kinkead, Benjamin F. Harris, Theodore Fagan, J. T. Dwelly, Amos Means, J. Scott McKibben and others, appear on the records in the place of, and along with, the goodly company of Ruling Elders who in the years before wrought so well in the work of the Master committed to this Presbytery.

During this decade was inaugurated the evangelistic work which has become so prominent a part of the labors of the Presbytery since. In April, 1874, Rev. James P. Hendrick, at the earnest and unanimous request of the Presbytery, accepted the office of "Evangelist within its bounds," and was released from the pastoral care of Flemingsburg Church. He entered upon the work in June following, and continued for a year and six months. The results were very cheering. The vacant churches were greatly stimulated in their Church life. Elders were elected and ordained, the word and sealing ordinances were administered, several of them supplied with a permanent minister, and all of them temporarily supplied. The mountain district was then for the first time explored, and work was inaugurated by the Evangelist and two students.

But the Board of Home Missions was unable to continue the aid by which the Presbytery had been encouraged to begin and prosecute this work, and so it was suspended after eighteen months, and Mr. Hendrick was recalled to his former pastoral charge.

At its meeting in Augusta, April, 1881, the Presbytery "suspended Rev. Francis D. Moore from the office and functions of the Gospel Ministry," after a careful trial for errors in doctrine on the Sabbath and other subjects.

During the year 1881 Rev. H. M. Rogers was ordained and installed pastor of the First Church, Mt. Sterling, Rev. E. McMillen of First Church, Paris, and Rev. Harley J. Steward of Columbia Street Church, Newport.

In the year 1882 Rev. Montgomery May was ordained and installed pastor of Greenup Church, Rev. J. M. Walden was received from Dayton Presbytery and installed pastor of First Church, Covington, and Mr. James W. Skinner was licensed.

During this year the Presbytery took steps to resume, vigorously, its evangelistic work; and in the early portion of 1883 appointed a special committee of three to visit the Sandy Valley region and report on its needs and general outlook. Revs. S. B. Alderson and W. C. Condit, two of the committee, made a tour through that country in June and made an interesting report.

Early in the fall Rev. James P. Hendrick, D.D., was appointed Presbyterial Missionary, for one half his time commissioned by the Board of Home Missions; and by the same Board Rev. S. E. Wishard, D.D., was commissioned as Synodical Missionary, and came into the State in October.

In the same month the Synod of Kentucky inaugurated a general system of missionary work for the State, and raised a sum sufficient to put one Evangelist in each Presbytery.

Rev. George D. Archibald, D.D., was under this arrangement appointed Presbyterial Missionary for Ebenezer Presbytery, and commenced his labors with the year 1884 and continued until July 1, 1885.

From that period, viz: 1881, to the present, the work of Evangelization and all the other departments of the Presbytery's work have gone forward with a constantly accelerating pace.

Each year has marked decided advance in efficient methods of doing Church and benevolent work. Every Board of the General Assembly and Committee has its appropriate committee. The Sabbath School interests have been greatly developed *in every way*; the contributions of the churches to aid the objects of benevolence have constantly enlarged.

Three new churches in this last period have been organized—two of them in the mountain district, viz: Pikeville and Salyersville. In almost every congregation a vigorous Woman's Missionary Society is doing noble work for the Master, and Mission Bands and other juvenile organizations exist and labor in many of them. Through these different channels the churches of the Presbytery, for the year ending March 31, 1887, contributed to the Board of Home Missions \$592 more than they received from the Board. In addition seven hundred and thirty-

one (\$731) dollars were contributed to the mission work prosecuted by the Synod.

During these last years there came also an additional company of good men, ministers to assist in effecting the above results.

Rev. Isaac Delamater was received April 21, 1883, and labored two years as an Evangelist under the Board of Publication.

Rev. Wilson Tait was ordained April 22, 1883, to labor as an Evangelist in Lewis County.

Rev. Robert F. Caldwell returned to his old field of labor — Sharpsburg and Moorefield churches — and was received again into the Presbytery, October 10, 1883.

Rev. William S. Fulton was received from Presbytery of Erie April 25, 1884, and installed pastor of Second Church, Lexington, May following.

Rev. J. McClusky Blayney, D.D., was received from the Presbytery of Albany, June 21, 1884, and installed pastor of First Church, Frankfort, the following day. Rev. George C. Overstreet was received from the Methodist Episcopal Church, South. Mr. Overstreet was for several years Principal of a High School in Williamstown.

Rev. Frank M. Baldwin was installed pastor of First Church, Mount Sterling, April 11, 1884, and he was succeeded by Rev. Henry L. Nave, the present pastor, who was installed June 10, 1886.

Revs. Alexander Stuart and W. G. McDannold were received October 12, 1884 — Mr. Stuart to labor at Pikeville, and Mr. McDannold at Augusta.

Rev. Peter Robertson was ordained and installed pastor of First Church, Paris, October 22, 1885. Rev. James G. Orr was ordained the following day *sine titulo*.

Rev. John S. Hays, D.D., was received October 23, 1885, and was installed pastor of First Church, Maysville, May 2, 1886.

Rev. Calvin C. Gould was received October 23, 1886, to labor in the Ebenezer field.

Rev. A. W. McConnell was ordained and installed pastor

of Falmouth Church, November 3, 1886. He was subsequently installed pastor of New Concord Church, which is united with Falmouth in one pastoral charge.

Rev. Worden P. Nicholas was ordained and installed pastor of Williamstown Church, April 23, 1887.

Rev. W. Portus Miller was ordained and installed pastor of Ludlow Church, May 11, 1887.

Rev. Henry G. Pollock was received from Portsmouth, April 25, 1887.

This in brief is what our Blessed Master has done for the Presbytery and enabled its ministers and people to do through a period reaching from April 16, 1799, to March 1, 1888.



## INDEX





## INDEX

- Amos, A. R., 23.
- Barker, William C., 10.
- Bohemia, the Presbyterian "Israel," 233.
- Bonner, Samuel Alexander, 10.
- Botts, Benjamin F., 30.
- Brigham, William Alexander, 10.
- Centre College, founding of, 10; progress of, under presidency of Dr. Young, 10; Dr. Hendrick enters, in 1846, 10; list of members of graduating class of, in 1849, 10, 11.
- Chambers, Talbott W., 227.
- Clarke, Matthew St. Clair, clerk of National House of Representatives, 1823, 12.
- Clay, Elias Davidson, 10.
- Condit, W. C., address by, at funeral services of Dr. Hendrick, 266-273.
- Conover, Robert, 10.
- Cook, Edward, 10.
- Cotton, Charles Buck, 10.
- Cowan, John, 10.
- Creath, Jacob, 4.
- Crittenden, John Jordan, Jr., 10.
- Cumberland Presbyterian Church of the United States, origin of, 229; applies for admission to the Pan-Presbyterian Council at Belfast, Ireland, in 1884, 229; debate on, and final admission of, 230.
- Darnall, John P., 262.
- Darnall, Henry Jackson, 9.
- Darnall, Sophia N., 9; marriage of, to Dr. Hendrick, 19.
- Dickerson, Newton, 3.
- Dudley, Keene, 23.
- Ebenezer Presbytery, work by Dr. Hendrick as missionary for, 48, 49; history of, 311.
- England, visit to, by Dr. Hendrick, in summer of 1884, 249-256; interesting description of demonstration in favor of the Franchise Bill in Hyde Park, London, 243.
- Forman, Aaron Parker, 10.
- Franchise Bill in England, 239; defeat of, in House of Lords, 242; enthusiastic demonstration in favor of, in Hyde Park, London, 243.
- Goodloe, W. O., address by, at funeral services of Dr. Hendrick, 273-277.
- Great Britain, general condition of people of, in 1884, 249-256; religious habits of the people of, 252, 253; preponderance of women in cities of, 254; progress of temperance movement in, 255, 256.
- Hall, John, 230.
- Hendrick, significance of family name, 3; coat of arms, 3.
- Hendrick, Elizabeth, 3, 23.
- Hendrick, James Paul, birth, and early life, in Kentucky, 1; his ancestry, 2, 3; left an orphan at early

age, 5; education directed by elder brother, 5; enters Centre College, 10; graduates with class of 1849, 10, 11; enters Presbyterian Theological Seminary, New Albany, Ind., 14; licensed to preach in 1852, 17; begins work of ministry in San Antonio, Texas, 17; opens school in addition to ministerial work, 18; returns to Kentucky in 1854, 18; is married to Sophia N. Darnall, near Flemingsburg, Ky., 19; opens school in Carlisle, Ky., 19; his children, 23; removes to Flemingsburg, Ky., in 1857, 24; establishes a seminary in Flemingsburg, Ky., on co-educational lines, 25; enthusiast for classical learning, 26; a strict disciplinarian, 26; a believer in corporal punishment, 26; incident illustrating way of dealing with breaches of discipline, 27; his methods of teaching, illustrated, 28; his abhorrence of untruthfulness, 29; his convictions as to duties of the citizen, 31; voted as a Democrat until 1868, afterwards as a Republican, 31; a slaveholder, but loyal to the Union, 32; entered the Union Army at outbreak of Civil War, 33; his career as an army chaplain, 33-35; his relations with his church and people as pastor and spiritual adviser, 37; manual prepared by, for family worship, and forms of prayer, 38, 39, 40-47; his evangelistic work, 48; his work as missionary for Ebenezer Presbytery, 48, 49; establishes collegiate institute in connection with Pikeville (Ky.) Presbyterian Church, 49; his methods of travel and of interesting people in religion by personal visitation, 50; his character as a

preacher, 52; St. Paul and Calvin his guides, 52; not an attractive preacher to those only wishing for agreeable and palatable preaching, 52; selections from sermons by, 54-218; delegate to Pan-Presbyterian Council, Belfast, Ireland, in 1884, 219; letters to the Louisville "Courier-Journal," from Europe, 219-256; incidents of ocean voyage, New York to Queenstown, 219-225; description of sessions of the Third Grand Council of the Presbyterian Church, in Belfast, Ireland, in 1884, 225-239; description of excitement in England, in 1884, over the Franchise Bill, 239-247; some of the customs and peculiarities of the British people, described, 248-255; the Great Temperance Movement in Great Britain, 256; his failing health begins, in 1896, 257; confined to his home, "Kalamont," 258; last days, 258-263; his serenity as end approaches, 263; his death, 263; funeral ceremonies and addresses, 265-292; estimate of his character, by William Jackson Hendrick, 283-292; list of his students, 1855-1887, 295-301; members of his church, April, 1879, 305-309.

Hendrick, James Paul, Jr., 23.

Hendrick, Jane, 3.

Hendrick, John Read, 10.

Hendrick, John Thilman, 2; account of his conversion, 6; decides to enter the ministry, 8; pastor of Presbyterian Church in Flemingsburg, Ky., 24.

Hendrick, Joseph Wyatt, 1; removes from Virginia to Kentucky, 2; steamboat captain on the Mississippi River, 3; death of, in 1858, 3.

- Hendrick, Martha, 3.  
 Hendrick, Mary, 23.  
 Hendrick, Penelope, 23.  
 Hendrick, Sophia Frances, 23.  
 Hendrick, Thilman, 23.  
 Hendrick, William H., 3.  
 Hendrick, William Jackson, 23.  
 Hodge, A. A., 227.  
 Hudson, John P., 8.
- Ireland, condition of the people of.  
 in 1884, 249, 250; prosperity of  
 the North of Ireland folk, 250.  
 251; schools in, 251; condition of  
 the laboring classes in, described.  
 251; Presbyterian population of,  
 252.
- Jackson, Andrew, 31.  
 Junkin, George, 227.  
 Junkin, William F., 227.
- "Kalamont," home of Dr. Hen-  
 drick, in Flemingsburg, Ky., 30.  
 Kenney, John Henry, 11.  
 Kentucky, "blue grass" and  
 "knob" sections of, 19; education  
 in, prior to the Civil War, almost  
 wholly through private schools,  
 21; character and customs of peo-  
 ple of, 21; religious training of  
 the negro slaves in, 22; sentiments  
 of people of, at the beginning of  
 the Civil War, 32.
- Lapsley, James T., 24.  
 Louisville "Courier-Journal," the,  
 letters to, from Europe, by Dr.  
 Hendrick, 219-256.
- McCosh, James, 236.  
 McDill, David L., 11.  
 McGehee, John Olinthus, 11.  
 McGoodwin, James P., 11.  
 McKee, John Lapsley, 11; address  
 by, at funeral services of Dr.  
 Hendrick, 278-282.
- McMasters, Erasmus, 11; professor  
 of theology at the Presbyterian  
 Theological Seminary, New Al-  
 bany, Ind., 14; memorial in re-  
 spect to, 14-16.
- Magill, William, 228.
- Martin, C. B. H., professor of the-  
 ology in Danville (Ky.) Theo-  
 logical Seminary, 54; charge to,  
 by Dr. Hendrick, 54-59.
- Masters, Thomas, 3.  
 Metcalfe, William W., 11.
- Methodists, Conference of Irish, at  
 Belfast, Ireland, in 1884, 235;  
 fraternal greetings to the Pan-  
 Presbyterian Council, 235.
- Moore, John Henry, 11.
- O'Connell, Daniel, 248.
- Pan-Presbyterian Council, at Bel-  
 fast, Ireland, in 1884, predomi-  
 nance of American delegates in,  
 227; important papers and dis-  
 cussions by Americans in, 227;  
 reception to delegates to, by Mayor  
 of Belfast, 228; long debate in, on  
 report of the Committee on the Re-  
 ception of Churches, recommend-  
 ing the admission of the Cumber-  
 land Presbyterian Church of the  
 United States, 229, 230; vote by  
 Council to admit the Cumberland  
 Church, "without approving of the  
 Church's revision" of the West-  
 minster Confession, 230; reports  
 of the great work done by Pres-  
 byterians in all parts of the world,  
 enthusiastically received, 231;  
 catholicity of feeling shown in,  
 235; fraternal greetings to Irish  
 Methodist Conference, 235, pas-  
 ses resolution that "all mission work

- on heathen ground be prosecuted hereafter in union" with all other churches, 236; paper by the Rev. Dr. James McCosh, of Princeton, on "The Duty of the Churches to supply Religious Instruction in Colleges," attracts much attention, 236, 237; closing exercises, 238.
- Pratt, I. W., 222.
- Presbyterian Church, Third Grand Council of the, held at Belfast, Ireland, in 1884, 225-239.
- Presbyterian Theological Seminary, New Albany, Ind., 14.
- Presbytery, Ebenezer, work by Dr. Hendrick as missionary for, 48, 49; history of, 311.
- Religious Revival of 1827-28 in Kentucky, 5.
- Rice, David, 24.
- Rout, Gelon Hann, 11.
- St. Enoch's Church, Belfast, Ireland, sessions in, of the Third Grand Council of the Presbyterian Church, in 1884, 225.
- Scott, Joseph, 11.
- Shanklin, John, 23.
- Sinclair, Thomas, 223.
- Sparks, E. R., 2.
- Sparks, Isaac, 2.
- Sparks, John, 2.
- Sparks, Joseph S., 2.
- Sparks, Thomas, 2.
- Stalker, James, 228.
- Taylor, Sir David, 227.
- Temperance Movement, the Great, in England, progress of, in 1884, 256.
- Thilman, Mary Doswell, 1.
- Todd, Andrew, 24.
- Todd, David, 24.
- Tompkins, John, 3.
- Transylvania University, 10.
- Wallace, Andrew Lewis, 11.
- Warnack, James, 11.
- Watts, Robert, of Belfast (Ireland) Presbyterian College, 225.
- Young, John, minister of Associate Reformed Church, 11.
- Young, John C., 10; president of Centre College, 10; sketch of, 11, 12; influence of, on education in Kentucky, 13; pastor of Presbyterian Church, Danville, Ky., 13; elected Moderator of General Assembly of Presbyterian Church, in Philadelphia, in 1833, 13; death of, in 1857, 13; character of, 14.



**The Riverside Press**

*Electrotyped and printed by H. O. Houghton & Co.  
Cambridge, Mass., U. S. A.*



UNIVERSITY OF CALIFORNIA LIBRARY  
Los Angeles

This book is DUE on the last date stamped below.

---

Form L9—15m-10,'48 (B1039) 414

**UNIVERSITY OF CALIFORNIA**  
AT  
**LOS ANGELES**  
**LIBRARY**



UC SOUTHERN REGIONAL LIBRARY FACILITY



**AA** 000 995 583 2

