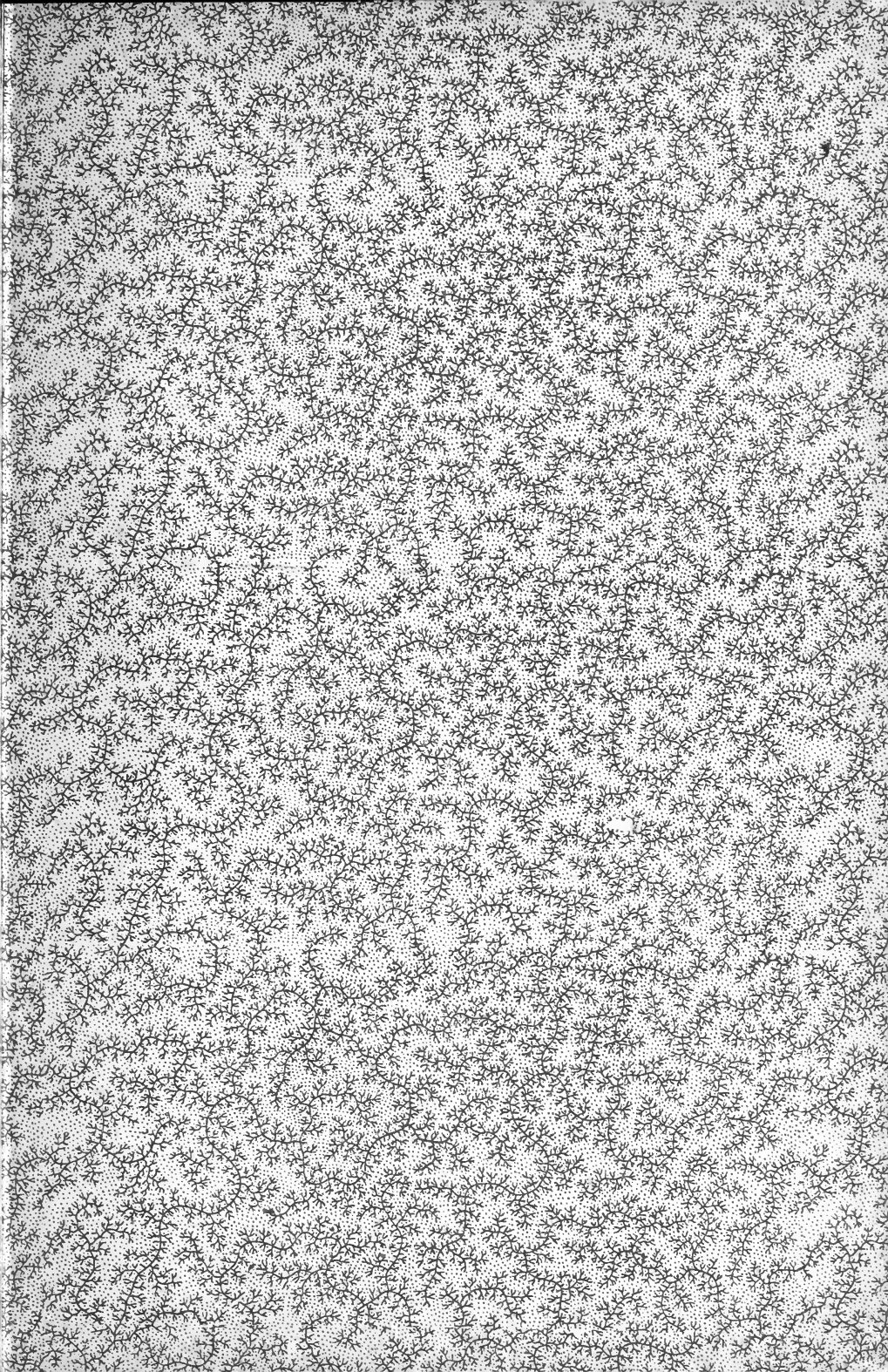


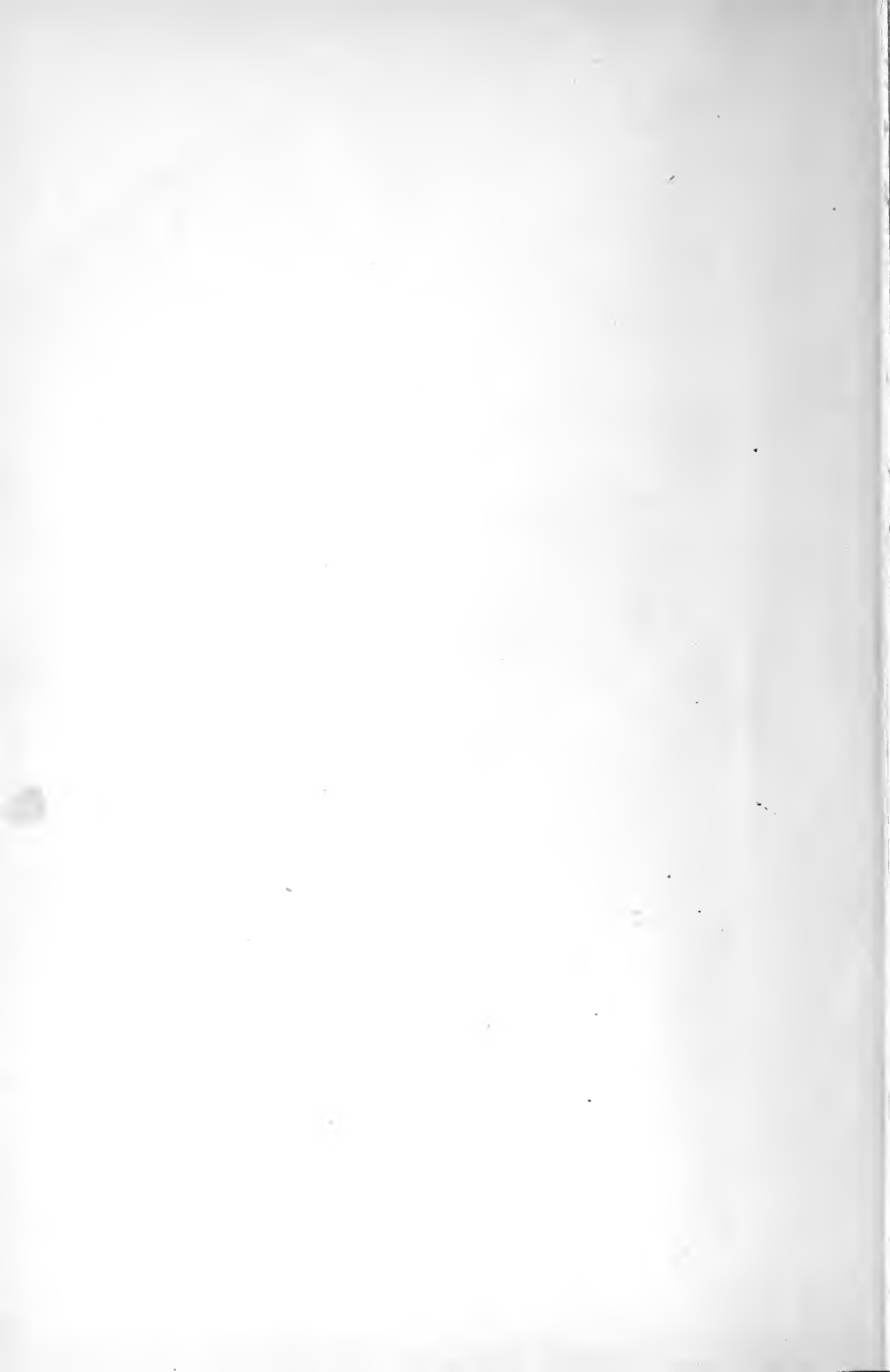
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TALE



OF A

PIONEER CHURCH

*Sumner
Church
Sumner
Pa.*

By PETER VOGEL

Why should they die, those deeds so nobly done?



CINCINNATI
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PREFACE.

“All history is a lie,” said Sir Robert Walpole; and Landor insists that “no history is ever true.” But so far as, under the circumstances, lay in my power I have sought, in the following pages, to give the lie to both of these lies. I prefer to believe with Kossuth that “history is the revelation of Providence;” and with Shenstone, “A history will live, though written ever so indifferently.” And why should not this be true of the following pages, since every character in them is either a hero or heroine? If for no other reason, then at least on Massillon’s principle: “Every Christian is born great because he is born for heaven.”

It has been said that “history is philosophy teaching by example.” If so, there is nothing local in the following pages, but rather a universal lesson for the benefit of all.

No one can be more sensible than the author of how many splendid treasures lie buried in the mine and *debris* whence these were dug; but that is no reason why these should be left to oblivion. Could the whole book be recast, its facts and lessons might be more judiciously marshalled. As it is, its form was largely determined by the required length of magazine

articles, and the new material that still kept coming in. It was far from my original intention, as may be gathered from the name it wears and the turn given to its earlier chapters, to make the work of such pretentious size; but multiplying material and the urgency of even distant friends kept pushing me on. If unsolicited commendations from even total strangers are an index to its value, then this book has a mission, to the accomplishment of which I now send it.

PETER VOGEL.

SOMERSET, Pa., Sept. 13, 1887.

INTRODUCTION.

The "Tale of a Pioneer Church," written by Peter Vogel, is happily conceived and well executed. The church in Somerset, Pa., is not only one of the very first that joined in the religious movement led by Alexander Campbell—if, indeed, it did not, along with other religious communities, precede his work—but also is one of the very strongest in intellectual ability and most refined in polite culture among the Disciples of Christ. No church among us has produced men more widely known than Judge Black, Chauncey Forward, and Charles Ogle, or better versed in the Scriptures than Posthlethwaite, Huston, Bevins, Snyder, Henry Schell, and Jacob Schell, or more zealous in devotion than the three Marys. Nor has the church during recent years lived on its past reputation. It has to-day a very large, intelligent and influential membership, sound in the faith, and adhering to the principles of the Reformation with an allegiance which challenges one's admiration. It was my high privilege to preach for this church for a short time, and I found that those who were once Disciples at Somerset were Disciples when they moved to other parts of the country. I know it has been said of Judge Black, as well as of

Garfield, that after attaining high official position he did not entertain as great respect for Mr. Campbell's work, nor acknowledge allegiance even to those religious principles that had commanded his assent in earlier life. Being invited to dine with Judge Black on one of his visits to Somerset, I thought that if it came convenient I should like to hear from so great a man an estimate of Mr. Campbell and his work. The conversation turned in the direction of the liberalizing tendencies of the times, the breaking up of old party lines, and the reconstruction going on in our own history, both civil and religious. I remarked, as a partial explanation of this, that one of the most singular things in the whole history of the church, and perhaps not destined to last, because not well founded, is, that so much more emphasis has been laid on correctness of belief rather than correctness of moral conduct, and that men are just beginning to see that Christianity is not exactly identical with their apprehension of it. That a good deed ought to be worth more than a good creed. And yet there is an intimate relation between correct thinking and correct living, and that it is necessary to have some form of theological belief in order to mental and moral integrity. Hereupon Judge Black took up the great dogmatic men of the world, and showed how they had changed the channels of thought. His march of mind through the philosophy of history was wonderful. He concluded by pronouncing the

finest eulogy on Alexander Campbell and his work I have ever heard. The Judge's keen, critical analysis, sympathetic exposition, breadth of view and weight of argument showed a master mind speaking of a master mind.

In regard to Chauncey Forward, our people never knew how choice a man he really was. His letter on the division of the church over Masonry, for a calm, judicial view of the whole subject, for sympathy with the church, for moderation of spirit in heated controversy, has hardly been excelled in our whole history. It makes one regret that a man of such commanding talent did not give himself wholly to the ministry. The following is Judge Black's estimate :

“Chauncey Forward was a thorough-bred lawyer—a careful thinker on any subject he undertook to handle. He marshalled his points with amazing skill. His power of amplification was almost unlimited. His pure character for integrity and wisdom made all hear him with deep interest, and whenever he rose

“ ‘ His look drew audience still as death.’ ”

His face was singularly fine and expressive. The low tones of his voice were as sweet as a lute. ‘Persuasion sat on his lips.’”

Joined to this high praise of Forward, Judge Black's “Brockie Book” contains the following respecting Charles Ogle :*

“Charles Ogle had no equal that I ever knew in a certain line of oratory. When his heart was in a cause and he became thoroughly

*These two extracts came into possession of Brother Vogel too late to be inserted in the body of the history, and are placed here because they are too valuable to be lost.

aroused, he carried everything before him. His invective was irresistibly powerful and his ridicule the most overwhelming. He was not a student, did not know any more law than was necessary, indeed, never looked into a book unless with special reference to some particular case, but the ease with which he could post himself and the magnificent style of his argument to a jury made law learning seem unnecessary to him. He was beyond all comparison the greatest political orator of his day and generation. Those who could testify to this have nearly all passed away, but I have known many who served with him in Congress, and all united in saying that his assaults upon the Van Buren administration, though wholly unjustifiable, were marked with surpassing power and the highest tone of classical eloquence."

These extracts show that some of the members of the Somerset Church were distinguished men; and if the membership be not so distinguished now as formerly, yet by this book they are likely to become as well known as any church in our ranks. Let those who appreciate the rich legacy bequeathed to them from a noble ancestry, join with the author of this history in honoring the fathers and mothers who, through toil and hardship, gained the victory.

This book, I understand, grew out of a sermon for a district convention. But the author got glimpses of other material, and he kept on gathering for three years or more, and at considerable expense and painstaking work. Often when he thought he had everything ready for a chapter he would have to drop the pen and go out to consult the "oldest inhabitant," court records, and other documents by the day. The author has done a piece of honest work, and deserves

the thanks of our whole brotherhood. Not to make this Introduction any longer, this book shows the following:

1. The author has gathered up and treated well a piece of very interesting local history, which will serve as the basis of general history.

2. He has illustrated some of the first principles of our movement. It has come in his way to show that the real spirit of our movement is not sectarianism on the one hand, or legalism on the other. This narrative will help to make some churches "free" by "the truth."

3. Church life and the pastorate have received help. No church can read this story of the three Marys and the other good people, "fair women and brave men," of this church, without feeling stimulated to a life of noble devotion.

4. The book has a chapter on State missions, presenting statistics not otherwise accessible to the people, and showing the additions of some of the Bible Christians. It shows the traditional grip of prejudice among those speaking Pennsylvania German against preachers who could speak only English.

5. The brief sketches of various evangelists will help our young people to an acquaintance with men of the past and of the present; while irresponsible evangelists, of whom unfortunately Pennsylvania and West Virginia have had more than their share, have received their due.

And now, passing by the growth of the town in business, schools, papers, the publication of a quarto edition of Luther's version of the Scriptures here in 1813, and much else of interest, may I not venture to express the hope that this book will be so freely bought that the author will be well paid for his long-continued and well-directed attention?

W. H. WOOLERY.

BETHANY, W. Va., Sept. 10, 1887.

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TALE OF A PIONEER CHURCH.

CHAPTER I.

THE PLACE AND THE GERM.

To the lover of nature's rugged beauty, Somerset county, Pennsylvania, presents superior attractions. The Alleghenies, that shake their eastern dews into the Atlantic and pour their western waters into the Gulf of Mexico, rise to the average height of 2,800 feet in the eastern borders of this county, while its western edge is borne aloft to a similar altitude on the back of the Laurel Hills. About midway between the Maryland line on the south and its present northern limits, a high water-shed, (along which the proposed South Pennsylvania Railroad is surveyed), runs nearly east and west from mountain chain to mountain chain. Pheasants, wild turkeys, deer, and an occasional bear still invite the hunter's skill, and mountain trout attract the angler. Here winter comes earliest, stays longest, and throws its snowy mantle deepest in all the state, while the abundant laurel and the pine preach of life amid winter's death. Ere the deciduous forests disclose their spring-time buds, the modest trailing arbutus and the more venturesome bluelets invite the lovers of flowers abroad.

1

while merry songsters pipe a sweet mountain air to cheer the search.

Nature evidently designed this union of mountain and glade as a fascinating summer resort. As such it is used both by those who seek to escape the scorching heat of the cities and by those in quest of health. Even before the white man's foot had trodden here, the Shawanese Indians, a part of the Six Nations, held this region sacred to summer's hunting and fishing. Thick-strewn arrows, picked up by early settlers in favorite spots, showed how valiantly they defended their prize against intruders from neighboring tribes.

A region so attractive found white settlers, chiefly hunters, some years before the treaty of 1768, which opened it up for lawful homes and resulted in making it first a part of Cumberland county, then of Bedford, and in 1795 Somerset county. At the latter date Bruners-town was changed to Somerset and made the county seat.

Somerset is situated on the southern side and about the middle of the inter-mountain water-shed which divides the waters of the Allegheny from those of the Monongahela, and lies 2,208 feet above sea-level, being the highest county seat in the commonwealth of Pennsylvania.

Turkey-Foot township, some twenty miles southwest of Somerset, afforded perhaps the first religious organization for the worship of Jehovah in what is now Somerset county; it was a Baptist church, constituted September 14, 1775, being still in existence and known as the Jersey Church. Lutherans, German Reformed, and German Baptists or "Dunkards," came later, but stronger, with the increasing German population, followed by Presbyterians, Methodists and others.

The first churches in the village of Somerset were Lutheran, German Reformed and Presbyterian, planted about the close of the last and the beginning of the present century. But even then influences were at work that were destined in the end to place the predominancy in other hands. The key to permanent power in any community is the sanctified heart of an intelligent woman. Such a key Providence was fashioning by slow but sure processes. The second man appointed by the governor to fill the offices of prothonotary, register and recorder and clerk of orphans' courts of the new county, was Morgan J. Rhees, of Philadelphia, January, 1800. He and his wife Ann were devout, intelligent Baptists. Mr. Rhees died December 7, 1804, and the 15th day of the following March Mrs. Rhees returned to her Philadelphia home, that she might enjoy the privileges of her dearly loved Baptist church, removing even her husband's remains in 1807. Her stay in Somerset had, however, been long enough to knit in thorough friendship her heart and that of Mrs. Mary Ogle, wife of Gen. Alexander Ogle, a woman of superior heart and mind, belonging to the first walks of society. Neither the General nor his wife were members of any church. Correspondence with Mrs. Rhees kept the flame of friendship burning brightly. When Gen. Ogle went to Lancaster to sit in the legislative session of 1811 and 1812, Mrs. Ogle accompanied him that she might visit Mrs. Rhees. Much of the time in Philadelphia was spent in religious conversation and attendance at various churches. One Sunday, while attending Baptist church, Mary Ogle heard Dr. Haughton tell the story of William Carey in India. Her heart not only burned for foreign missionaries and their cause, but also for her own mountain

village. When at the conclusion of an earnest appeal the plate was passed, amid blinding tears and a fervent prayer for "benighted Somerset" she laid on it her only remaining dollar, the intended passage money to Lancaster. She called to the Lord in the words of Moses, "If thy presence go not with me, carry us not up hence." On another occasion she heard Dr. Birch, a Presbyterian minister, on "Christian Fellowship and Charity." It proved to be manna indeed to her hungry soul. It was like Elijah's "meat," in the strength of which she marched so many a weary mile of her lonely pilgrimage. She who might have been a star in society preferred to shine for the Lord. The Scripture was true again, "*Mary* hath chosen the better part."

But the effect all this had on her mind and heart may be best seen from a letter she addressed to Mrs. Rhees after her arrival at Lancaster. This letter will also help to make us better acquainted with our heroine :

LANCASTER, March 1, 1812.

Dear Friend:—I must inform you that I arrived safe at Lancaster in company with five gentlemen, all of whom were polite and agreeable. One of them, Mr. Eringhouse, introduced me before I took the stage, and he was very attentive, which made it pleasant traveling. But believe me, my friend, that I came many a mile and was scarcely sensible of any person's being in the stage but myself; my mind was so wholly occupied in contemplation on the goodness of God and the fellowship of Christians that I think it was the happiest day of my life. I hope that I realize something of the words that were so powerfully impressed on my mind in Mr. Birch's church. There is not anything that troubles my mind but the forlorn state of Somerset with respect to the gospel. Tell Dr. Holcombe that when he petitions Him who has all power in heaven and on earth, not to forget our solitary place.

But methinks I see Mrs. Hallman smiling and saying that Mrs. Ogle has become very partial in her desires. Truth, my dear friend, I feel more immediately interested for Somerset, but my heart flows with warm affection to all the human family, not willing that any should per

ish but all should come to repentance. But, oh, we are unworthy creatures! I can speak for myself as an individual, that I am not worthy of the least of His divine favors; yet He has in many instances made His goodness to pass before me and proclaimed Himself the Lord, merciful and gracious, long-suffering and abundant in goodness and truth.

I have not seen any of the ladies of Lancaster yet, therefore I can not tell you any news from this place.

I often feel a disposition to cry out, "Oh, that it were with me as in the past when I went with my friends to the house of God and sat under the droppings of His sanctuary." But I must return to my native land. Oh, that the Lord would plant in that wilderness His cedar tree, the oil and myrtle tree, and His *Birch*-tree together. Oh, that He would make that parched ground become as a pool of water; then the desert would rejoice and blossom as the rose.

But I fear my dear friend will think that I discover by my letter a mind not reconciled to our heavenly Father's will. But do not think so; for when I look at my unworthiness and the loving kindness of the Lord to me, I can not refrain to shed tears of joy and gratitude, and to say with the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits." But I trust you have not forgotten the Doctor's grand discourse on Christian fellowship and charity—that we should bear with one another in love. It has been observed by an elegant writer that "love is the holy element of heaven, the air that angels breathe as from the throne of God it issues forth, for God is love."

Oh, that the love of Christ may constrain us at all times to talk and act as becomes the blessed gospel, is the sincere wish of your friend,

MARY OGLE.

If it be asked why such a religious nature as hers had not long ere this led Mary Ogle to unite with some one of the religious bodies of Somerset, the answer must be, they were not sufficiently religious to meet the wants of her craving soul. This can be clearly gathered from the foregoing letter, and may be further illustrated by a fact or two. In 1810 the Reformed and the Presbyterians built a union church by lottery. The laws of the commonwealth not only sanctioned such procedure, but often a liberal per cent. was paid to the governor for permitting a special act granting a lottery, and an-

other liberal per cent. frequently went into the pockets of the managers. Even so late as 1818 another lottery was gotten up in Somerset to build another church, and some tickets were already sold, when the repealing of the law put a sudden end to the business, the public conscience being of finer moral quality than that of individual churches. Moreover, Mrs. Ogle's constant study of the Bible had led her to views of doctrine and duty that none of the then existent Somerset churches could satisfy. Her stay at Lancaster during the spring of 1812 afforded her another opportunity to go through the Bible again and settle new points of inquiry. She would have been immersed while at Philadelphia, but her Baptist leanings did not make the matter so imperative. Besides, it was at Somerset that she had so long lived apart from public acknowledgment of Christ that she believed it her duty to honor Him there, and so, if possible, by her example lead her neighbors and companions to a like obedience. Accordingly her friends were notified of her changed purpose in life, and Elder William Brownfield, a Baptist minister of Uniontown, was invited to officiate at her formal espousal to Christ. In the summer of 1812 "buried with Christ in baptism" was still an unseen thing in Somerset. The news that she who had been the belle and beauty of Bedford county, and was now the first lady in Somerset, was to be immersed brought all the village to the old stone mill, one and a half miles south of town. "Aunt Charlotte," the now widowed daughter-in-law of Mary Ogle, a surviving charter member of the Church of Christ, then twelve years old, was one of the spectators on that memorable occasion.

The summer following the above event, namely, in

1813, Prof. Charles Wheeler was called to immerse another lady of high social standing, the wife of a leading lawyer, Mrs. Mary Morrison. In intellectual ability she was not the equal of Mary Ogle, but her superior, if possible, in the adornments of a meek and quiet spirit. These two, like every new-born soul, longed to serve their Master and to be a blessing to their fellow-travelers to death and the judgment. They urged all whom they could to gather regularly on Lord's day in Abraham Morrison's law-office, which afterwards passed into the hands of the Ogles, and stood where F. J. Kooser's present law-office stands. For many years to come this brick building was destined to be a sanctuary as well as the abode of civil justice. With all who attended, these women read the Holy Scriptures and talked of duty and the life to come. No matter who was there, whether only those from the humbler walks of life or learned lawyers, they neglected not the public service of prayer. A volume of "Village Sermons" was secured, and a sermon devoutly and regularly read, supplemented by the fervent singing of Dr. Watt's Psalms and Hymns.

Later on, perhaps in 1815, this forenoon service was supplemented by an afternoon Sunday-school, conducted by Mary Ogle and the wife of a Presbyterian minister by the name of Ross. It was the first one in the county, and its lineal descendant may be seen to this day in the Church of Christ of Somerset, the strongest body of the kind in town.

In all this work the two Marys found an efficient helper in another woman of the same given name, Mrs. Mary T. Graft. She belonged to a humbler station in life and had not the same judiciousness of judgment or

fineness of spiritual discernment, but was active, ambitious, even officious, and in point of ability ranked between the other two. She had been sprinkled in infancy and regarded that sufficient, especially since it was supplemented by a subsequent "Christian experience." When approached on the matter by the others, she would reply: "I grant you that the Scriptures teach 'burial' in baptism, which is immersion; but to attend to it at this late day with all my Christian experience as proof of divine acceptance, would be like a man who, toward evening of a day's journey, remembering that he had forgotten to eat breakfast should then seriously turn back to the inn of the previous night to supply the omission. I have had no fair breakfast, it is true, but I'll travel on my dinner."

CHAPTER II.

A HAPPY UNION.

Notwithstanding the church-like home and activities already mentioned, constantly supplemented by personal house to house visitation, the three Marys longed for the living voice of a regular minister. Besides, their ceaseless energy soon created frequent demands for the administration of the ordinance of baptism. This involved traveling expenses and the "hire" of which the Bible taught them the laborer was worthy. But more especially were there charitable fields which they wished to enter. The financial problem thus early appealed to their woman wit for solution, with the following result :

RULES OF A FEMALE SOCIETY FOR THE USE OF THE GOSPEL.

PREAMBLE.—We believe that a Female Society as a charitable institution, with the Divine blessing, may be rendered very useful. We hope that every member of the Society will feel herself bound in gratitude to contribute to the support of it as God shall prosper her, and so be exercising herself, not only in her temporal, but spiritual things, that as many here as fear the Lord may be enabled to speak often one to another. We pray that there may be no distinction of wise and foolish virgins among us, but that each of us may be found with the oil of love in our vessels when the voice of the heavenly Bridegroom is heard;

that the union which is now commenced neither life nor death, things present nor things to come, shall be able to dissolve, but that eternity may find us what we are now desirous to be—A HAPPY UNION.

Rule 1st.—This Society shall assemble once a month at some convenient place, to see to the pecuniary concerns of the Society.

Rule 2nd.—Any female friend having a desire to join the Society will be welcome to attend the meeting. The Rules of the Society shall be read to her. If they meet her approbation it is expected she will sign her name to them and pay her subscription, which is not limited, once every month.

Rule 3d.—A President, Treasurer and Secretary shall be appointed by the Society with a Committee of four members, whose business it shall be to distribute the money with prudence, affection and sympathy.

Rule 4th.—At each meeting of business the Committee shall lay before the Society their transactions of the month and receive further instructions.

No money will be distributed except in very particular cases, of which the Committee will be the competent judge.

Rule 5th.—No member shall intentionally cause dissensions in the Society, or make known the private transactions thereof to such as are not members.

Rule 6th.—In case any member has any difficulty that may oppress her mind relative to the Society, or any kind of information that may be of use to the Society, it is expected that at the meeting for business she will fully make it known. And should such occur immediately after a meeting, the report shall be made to the Committee, who are authorized to act.

Rule 7th.—We repeat part of which we have subscribed to: It is hoped that mutual love and Christian charity will pervade the bosom of every member, that as a Society they may let their light shine before men and glorify God.

The plan of the foregoing belongs to Mary Ogle, and is largely due to her Philadelphia visit, already mentioned, though the tattered copy, with sundry

lacunæ, now doing service is in the handwriting of that eager scribe, Mary T. Graft.

Of course, many became members of this "Society" who could not be numbered among "the saints," yet who devoutly wished well to Zion. Besides, it was an honor not to be lightly foregone to follow such leaders. How this Society prospered, and how the gospel leaven worked in the Somerset meal is best set forth by an extract from a letter under date of April 30th, 1814, by Mary Ogle to Elder Charles Wheeler, then of Brownsville:

Our little Society consists at present of eighteen members, many of whom are under great exercise of mind about religion. And, as for myself, I have experienced such intellectual pleasure, both in reading the Scriptures and meditating on the adorable goodness and mercy of God, that, if it was not for the painful recollection that many of my dear friends and neighbors are yet in the darkness, I could have expressed my own feelings in the beautiful lines of the poet when he said:

In desert woods, with Thee, my God,
Where human footsteps never trod,
How happy could I be!
Thou, my repose from care; my light
Amid the darkness of the night;
In solitude my company."

The letter was a request to the Professor to come to Somerset and render service in baptizing some ready candidates, which, owing to the claims of his school, he could not do, and so he sent Elder Patton, who was about to visit the Jersey Church. On similar occasions Elder James Estep, who also practiced medicine at Mt. Pleasant, was called here.

In the latter part of 1814, or the early part of 1815, Dr. John Cox, of Philadelphia, had gone West

to look up a new location and was returning by way of Somerset. He put up for the night at Captain Webster's tavern, and with a letter of introduction from Mrs. Rhees made a hasty evening call on Mrs. Ogle. After his return to the hotel, Mary Ogle called on Mary Morrison and they on Mary T. Graft, who had already retired for the night, and told her that there was a Baptist minister in town, who would depart for Philadelphia at early dawn.

"Can we not devise some way," said they, "to detain him for a sermon?"

"Go home," answered Mrs. Graft, "and rest assured that he will stay."

Without knowing her plan they went home, trusting to her eccentricity and to the good will of Providence.

In the darkness, which is said to be thickest just before day, a wrapped female figure, bearing a lantern, might have been seen approaching the hotel, where already a saddled horse was tied to a post, and a small group of men stood in hasty conversation.

"Is Mr. Cox here?" said the approaching figure.

"Here I am," said he, stepping forth.

"I have a message for you from the Lord," was the reply. "You are to stay in Somerset and preach next Sunday. Go to Gen. Ogle's for entertainment."

Suddenly as Elijah from the presence of Ahab she then disappeared. Elder Cox had his horse restabled and stood, saddle-bags in hand, on the steps of Gen. Ogle's as they arose with the dawn of day, and, in answer to their surprised looks, related his call to preach in Somerset.

This affair led to his early removal to the borough of Somerset, where he supported himself and family in

part by making cigars, and preached a share of his time till the spring of 1817, when he located on a farm in Milford (now Middle Creek) township, a mile east of New Lexington, and nearer to the Jersey Church, where, on Saturday, April 5th, he deposited his letter and that of his wife, Sarah, and preached for them on alternate Sundays.

CHAPTER III.

WAS IT A BAPTIST CHURCH ?

The weekly religious meetings, the Sunday-school, and the monthly gatherings and constant beneficial workings of the "Happy Union," attracted considerable attention in and about Somerset, and were numerously attended; but male conversions were few and came late. The burden of toil was confined to female hands, though the good will of interested husbands and other male friends was not wanting. Chiefly, however, the "three Marys," as they are known near and far, and of whom much more will be said some chapters later, were conspicuous in ceaseless, loving endeavor. After a while they were aided by John Hollis, a saddle-tree maker by trade, and religiously a rousing Methodist, whose private devotions, conducted in his stable, could be heard squares away. At this time there was only one other Methodist in the place, an old lady known as "Mother Armstrong." She and John were not enough to constitute a church, so he sought the above alliance and proved to be a "powerful" help in the conduction of religious services. During the ministry of Dr. Cox, Jacob Graft, husband of Mary T., applied for baptism

—the first male convert—and with him his wife went back for her “breakfast” and found it by no means a hindrance to progress in travel. She had been slow to learn that the truest progression is retrogression to scriptural methods and ordinances, but she enjoyed the lesson. In praying for her husband she converted herself. Perhaps, too, she had been reading the fourth chapter of Leviticus and found that even a Jew had to correct past mistakes, however honestly made, and that not to do so becomes damnable sin.

Mr. Graft was emphatically a child of the mountains. The pack-saddle, on which exclusively in early days goods were transported from Philadelphia to Pittsburgh, was the seat in his temple of learning, and rugged nature was his open book. He first, and for many years, carried the U. S. mail between the above points over the mountains, facing wild animals and all kinds of weather, and once having both horse and mail swept away from under him by a mountain torrent. Though unable to read, he was a man of remarkably good sense and sound judgment. When the Jersey Church, in July, 1819, deemed it necessary to call a council from abroad to sit in judgment on Dr. Cox, Jacob Graft was considered fit to be associated with such men as Elder James Fry, of Big Redstone, and Dr. James Estep, of Mt. Pleasant. He lived till November, 1868, and those who knew him best thought the following inscription appropriate for his headstone: “Blessed are the pure in heart, for they shall see God.”

In August or September, 1817, Dr. James Estep and Prof. Charles Wheeler, the latter then of Washington College, a Presbyterian institution, were called to constitute a church of immersed believers in Somerset.

The fact that they were both Baptist ministers, and that both before and after this only Baptist ministers preached for this church, made it known as the Baptist Church, a title by which to this day the general public designate the Somerset Disciples of Christ.

So far as now recollected, the charter members were the following twenty-three persons: Mrs. Mary Ogle; Mrs. Mary Morrison; Mrs. Mary T. Graft and husband, Jacob; Isaac Husband and wife, Elizabeth; Samuel Trent; Miss Catharine Carr; Jonas Younklin and wife, Martha; George Probst; Alex. Hunter and wife, Nellie; Mrs. Susan Stewart; Mrs. Peggie May; Mrs. Betsey Kimberly; Mrs. Sallie Lichtenberger; Dr. Norman Bruce and wife, Eleanor; Peter Loehr and wife, Barbara; Jacob Saylor and wife, Nancy.

All the surrounding Baptist churches for whom the above-named ministers labored were not only strongly Calvinistic, but uniformly adopted "The Declaration of Faith" set forth by the Philadelphia Association, Sept. 25, 1747. To this day, in fact, throughout this region, the adoption of that "Declaration" is insisted on in order to admission to baptism and church fellowship. While the Declaration seeks to avoid the strong language of the Westminster Confession of Faith, it yet places terms of free human agency and absolute divine sovereignty into such relation as to be rather "strong meat" for "babes in Christ." To quote a part of Art. IX., italicising one word, we read:

"We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most

glorious display of God's sovereign goodness, being infinitely free, wise, holy, and *unchangeable*."

Art. VII. makes "regeneration" precede "voluntary obedience," "repentance and faith;" and Art. XII., "of the harmony of the Law and the Gospel," places the law superior to the gospel, making the latter only a means of return to the former, and this in the face of Paul's declaration, "The law hath been our tutor to bring us unto Christ, that we might be justified by faith" (Gal. iii. 24).

Such, however, was the recognized standing and evident earnest sincerity of the Somerset people, that neither at their baptism nor at the constituting of their church, though Baptist ministers officiated, was this "yoke" put upon them. The unlikeness of such demands to the primitive simplicity of apostolic practice as set forth in Acts of Apostles, in which their diligent Bible-reading had schooled them, was so manifest that they did not hesitate which to prefer. So deeply had they drank at the fountain of religious belief, that they could not think of owning a less master than the Christ Himself. An incident or two will be of interest.

Impelled by a strong desire to know more of the people with whom she stood so closely related, Mary Ogle paid a visit to the Redstone Association in the year following her baptism, namely, in 1813. Among the messengers from the various churches was a young man of commanding presence who arose and read a paper setting forth that he represented a church whose members until recently were all Presbyterians. Their study of God's word had opened their eyes "to behold wondrous things out of His law," led them closer to the Master, and induced them to be "buried with Christ in

baptism." Having since been strongly urged by neighboring Baptists, for whom he had occasionally preached, to come into the Redstone Association, he was sent there to say that they were ready for the relation, provided they could enter it as the Lord's freemen and without the adoption of a human creed as terms of union and communion. Such creeds, for such a purpose, whether written or unwritten, are in their very nature so divisive, that no human creed in Protestant Christendom can be found that has not made a division for every generation of its existence. Under such a creed a change of denomination is only a transfer of fealty from one human leader to another. "We at Brush Run," he said, "have passed beyond all that to the unreserved acceptance of the divine Christ Himself, whom we will follow up to the measure of present and future ability, being better pleased with His plain commands than with the finest inferences and speculations of all the schools. Nor can we be satisfied with a mere cold intellectual assent to any system of truth, however carefully elaborated, but we hunger and thirst for a direct, personal trust in and reliance on Jesus as Leader and Lord."

Words of this tenor so gave Mrs. Ogle her own thoughts back again that in her eager joy she asked a lady sitting in front of her: "Who is that man who so speaks the sentiments of my heart?" "That," said the lady addressed, "is my son, Alexander Campbell."

Mrs. Ogle, however, was pained to see the very man who had the year before baptized her, cherishing these sentiments, namely, Elder Wm. Brownfield, now leading a small opposition against the speaker, who, with his church, was nevertheless voted into the Association.

About the time the Somerset church was constituted, some one sent them a copy of the Philadelphia "Declaration of Faith and Church Covenant." The three Marys met to read and consider it. Their discussions did not proceed on learned stilts, but their conclusions were practical and brief. "There were no such creeds in apostolic days, and if we want to be an apostolic church we must have none now. Besides, this is a man-made thing, and therefore may contain error; the Bible, we know, contains none. Its very first Article confesses that 'the Holy Bible was written by men divinely inspired, and is a *perfect* treasure of heavenly instruction, . . . without any admixture of error, . . . and the supreme standard by which all human conduct, *creeds*, and opinions should be tried.' As a human creed, one of three things must be true of it: it either contains more, or less, or else just what the Bible contains. If it contains just what the Bible does, we do not need it, for we have the Bible itself; if it contains more than the Bible, it contains too much, and is one of those additions which will 'add' unto us 'the plagues' of God's Book; and if it contains less than the Bible, it contains too little, and is such a 'taking away' from God's word as will take away 'our part from the tree of life, and out of the holy city' (Rev. xxii. 18, 19). In any case, therefore, we neither need it nor dare to adopt it." So saying, they opened the stove and sent it as near to heaven as human creeds will ever get.

Visits to the Redstone Association were frequent, if not regular, before the establishment of the Somerset church. As a creedless church, it was received into that Association on the precedent established at the

reception of Brush Run ; and for a time messengers were regularly sent, afterwards irregularly, for reasons that will appear in the next chapter. Regular Baptist ministers preached for Somerset. For the first three years Dr. Cox paid them stated visits, and in 1826 and 1827 Elder Samuel Williams, an unmarried man, was located with them, boarding at "Aunty" Graft's, as she began to be called. Dr. Cox was succeeded for five months by the brilliant but erratic Elder Armor. The rest of the intervening time between Cox and Williams was improved by such home talent as John Hollis, who had become a full-fledged immersionist, and Samuel Trent, Sr., whose custom was to talk from three to four hours, or at least so long as any one would stay to listen. This home talent was occasionally supplemented by visiting members, especially Dr. Estep, whose medical practice extended even to Somerset.

On ordinary occasions the meetings were held either in the brick office or in some one of the houses near town. When, however, Dr. Estep or some other man from abroad would come, the Court House was secured and filled. On communion occasions, which did not often occur, but drew large crowds, they were put to their wits. The brick office or a private residence was too small and the Court House was not considered sufficiently sacred. Once at least, shortly after the founding of the church, the German Reformed meeting-house was secured for the purpose. This inconvenience may have had something to do with the infrequency of sitting at the Lord's table.

Notwithstanding Shakespeare has said—

“ The evil that men do, lives after them ;
The good is oft interred with their bones,”

time, like nature, is a great healer. But few and faint are the recollections at this day of any frictions in that early church. A stray line alludes to some church troubles in 1823 that broke out afresh in 1826, and then lasted about a year, during which Mary T. Graft became somewhat alienated. But the demon Drink always works such wicked havoc that it is still clearly remembered that Wm. Philson, Abram Younkin and Dr. Bruce, had to be frequently disciplined for drunkenness, and that their copious tears of penitence were never wholly able to wash this stain out of their natures.

CHAPTER IV.

GENESIS OF LIBERTY.

Singular to human understanding are the workings of Providence. The seed of the kingdom seems to ripen in eras as harvest time comes in summer or refreshing showers in time of need. Luther and Zwingli were strangers to each other till their established work attracted mutual attention. Such an era the nineteenth century has proved to be. We are still too close to those days to give them proper recognition and credit. Without knowledge of one another, in numerous quarters throughout Christendom, but especially in the western world, singly and in groups, men were breaking away from human creeds as from fences that kept up divisions and hemmed in growth, for freedom in Christ; and from the abridgment of divine ordinances, to that primitive intactness which alone can show implicit submission of the human will and wisdom to the divine. In so far as these movements will lie directly in the way of our tale and help to account for its origin and progress, it is perhaps best to notice them now. In Johnson's Cyclopædia, under the title of "Christian Connection," is the following paragraph :

“This body originated in three distinct movements, about the beginning of the present century, in three of the older denominations of the United States: (1) in the ‘O’Kelly Secession’ (1793) from the Methodist Episcopal Church. O’Kelly’s followers were at first called ‘Republican Methodists,’ but afterwards chose the name of ‘Christians,’ and declared the Bible alone to be their rule of faith and church government. (2) Dr. Abner Jones, of Hartland, Vt., a Baptist, organized in 1800 a church which disavowed all creeds and sectarianism, and received the Bible as their only rule. They were joined by many ministers and others, chiefly of Baptist and Freewill Baptist denominations. (3) A body of Presbyterians of Kentucky and Tennessee, who seceded in 1801 from the parent church, and in 1803 took the name of Christians. The above three bodies were finally united into a ‘general convention,’ which meets quadrennially. The churches, however, are independent in church government. . . . The Christians are opposed to infant baptism, practice immersion in baptism, and are, as a general rule, Unitarian in their doctrines.”

Further on it will come into our way to speak again of this general body, especially of the Stone branch thereof. At present we are only concerned with the Providence that seems to have been abroad, and so turn to other instances. In the Church of Disciples of New York City is a volume entitled, “The First Part of an Epistolary Correspondence between Christian Churches in America and Europe,” published by that church in 1820. In it is a circular letter to the Churches of Christ scattered over the earth, that bears date of March 1, 1818, and speaks of having been organized over seven years before, that is, about 1811. Thus is brought to us the knowledge of many such independent churches, and at that early day.

It was in harmony with the general unrest, if we may so call these manifest strivings of God’s Spirit, chiefly received directly and individually through the Word, that the three Marys of Somerset worked, unaware for some years that they were in so goodly a

company. But just as certainly as the general unrest of Europe in the sixteenth century, that gave us Luther, Zwingli, Calvin, Knox, and others, had a divine significance, so surely these later, widespread, yet independent, movements were also of God, and we do well, by tracing the events, to read His message. "And the spirit of God moved upon the face of the waters." It is a new genesis.

The Redstone Association seems to have been "a kingdom divided against itself." It opposed the Bible-alone Brush Run Church and yet received it. In 1816, at Cross Creek, (now) West Virginia, Dr. Cox, of Somerset, being present, it heard Alexander Campbell's famous "Sermon on the Law,"* which was directly subversive of Article XII: of the Philadelphia "Declaration," and on the other hand they refused to receive into the Association the Pittsburgh church, because in its letter of application, presented by Thomas Campbell, it made no mention of subscribing to that confession. A few years later that Association received the Somerset church without the adoption of a human creed, and yet by 1823 the creed spirit had grown so strong that there was a secret movement afoot, under the leadership of Elder Brownfield, to expel Alexander Campbell because of his opposition to human creeds. This movement might have succeeded had not Campbell formed a new church at Wellsburg, Ohio, and gone into the more liberal Mahoning Association of Eastern Ohio, as Baptist usage gave him the privilege. Campbell's action had been so recent and so quiet that it was

*Text: "For 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."—Rom. viii. 3.

unknown to the leaders of the opposition, who still believed him to be a member at Brush Run. When he, therefore, appeared at the meeting of the Redstone Association as spectator, they at once started the discussion of the propriety of receiving, or rather of rejecting, the messengers from Brush Run. The controversy ran high, the messengers from Somerset, through their leader, Isaac Husband, defending the Bible alone as a sufficient creed. The fact at length became known that Campbell was not a messenger from Brush Run, but belonged to another church and a different Association. This brought a sudden truce to all discussion. But thenceforth the interest of the Somerset church in that Association abated greatly, and the creed spirit grew apace. By 1826, matters had come to such a pass that at the meeting of the Association at Big Redstone (now Brownsville) the Somerset messengers were not even granted seats. Elder Brownfield, with his aids, had the night before fixed on a high-handed plan of action. Out of twenty-four churches, aggregating seventy-two messengers, they managed to secure ten churches, or thirty votes, in the following way: An article in the Constitution, which had long been a dead letter, required that the yearly letters of the churches to the Association should refer to the Philadelphia Confession of Faith. The ten churches that did this were declared to be the Association; these sat in judgment on the remaining fourteen churches, expelling them one by one, usually without even a hearing. The Washington church, after being called "Arian, Socinian, Arminian, Antinomian, and everything that is bad," was first expelled; next came the Maple Creek church, with its good Elder Henry Speers; then Pigeon Creek,

with the venerable Elder Luce ; and further down the list came Somerset.

The excommunicated churches met at a house half a mile or so distant, and asked Alexander Campbell, who had been sent by the Mahoning to the Redstone Association as corresponding messenger, to preach for them. After Campbell left, they agreed to go home to report to the churches that had sent them, and to propose to them to send messengers to Washington, Pennsylvania, on the Saturday preceding the second Lord's day in the following November, for the purpose of forming a new Association. This plan was carried out, and the new body was called the Washington Association. On the 7th, 8th and 9th of September, 1827, it met again at Washington, and Somerset was represented by Isaac Husband, Jonas Younkin, John Prinkey and Jacob Lichteleiter, who reported four baptized, seven dismissed by letter, and forty members. At that meeting Thomas Campbell and Williams were appointed as Evangelists for the Association, to travel among its churches and hold meetings. A meeting was appointed for Somerset on the second Lord's day in October following.

CHAPTER V.

FREEDOM BORN.

History is grandest and most valuable as it marks the growth of thought. The kingdom of mind is superior to the kingdom of matter, "As a man reckoneth within himself, so is he." "Out of the heart are the issues of life." And "those," said Colton, "who have finished by making all others think with them, have usually been those who began by daring to think with themselves."

In order to an intelligent comprehension of the next important fact in the history of Somerset, it will be necessary to glance at the moral causes that produced it. To these, then, let us pay first attention.

Thomas Campbell was a highly accomplished Seceder (Presbyterian) minister of Northern Ireland. His heart had sickened at the havoc wrought by sectarianism in the old country. When, in quest of health, he came to this country in 1807 and was assigned work in Washington county, Pennsylvania, the pain grew deeper to find matters still worse in this "land of the free." In his prayerful casting about for a remedy, he uttered in writing this germinal truth:

The Church of Christ upon earth is essentially, intentionally, and constitutionally one. . . . There ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment.

“In order to this, *nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God.* Nor ought anything to be admitted, as of Divine obligation, in their church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament Church; either *in express terms or by approved precedent.*”
—Life of Thomas Campbell, pp. 48, 49.

It was this principle, so manifestly true, that led him and his gifted son, Alexander, a few years after, to discard infant baptism as neither commanded by Christ nor practiced by His apostles, and compelled them, accredited Presbyterian ministers though they were, to be “buried with Christ in baptism.”

Among the Baptists, with whom we have already seen they came into relation, Alexander Campbell was twice called on to defend believers' immersion in public debate with Presbyterians. His second work of the kind was with Dr. W. L. McCalla, at Washington, Kentucky, Oct. 15-23, 1823, when he uttered the following:

“I know it will be said that I have affirmed that baptism ‘*saves us,*’ that it ‘*washes away sins.*’ Well, Peter and Paul have said so before me. If it was not criminal in them to say so, it can not be criminal in me. When Ananias said unto Paul, ‘*arise, and be baptized, and wash away thy sins, calling on the name of the Lord,*’ I suppose Paul believed him, and arose, and was baptized, and washed away his sins. When he was baptized he must have believed that his sins were *now* washed away, in some sense, that they were not before. For if his sins had been already in every sense washed away, Ananias' address

would have led him into a mistaken view of himself; both before, and after baptism. Now we confess that the blood of Jesus Christ alone *cleanses* us from all sins. Even this, however, is a metaphorical expression. The efficacy of His blood springs from His own *dignity*, and from the *appointment* of His Father. The blood of Christ, then, *really* cleanses us who believe from all sins. Behold the goodness of God in giving us a *formal* proof and token of it, by ordaining a baptism expressly '*for the remission of sins*'! The water of baptism, then, *formally* washes away our sins. The blood of Christ *really* washes away our sins. Paul's sins were *really* *pardoned* when he believed, yet he had no solemn *pledge* of the fact, no *formal* acquittal, no *formal* purgation of his sins, until he washes them away in the water of baptism.

"To every believer therefore, baptism is a *formal* and *personal remission*, or purgation of sins. The believer never has his sins formally washed away or remitted until he is baptized. The water has no efficacy but what God's appointment gives it, and He has made it sufficient for this purpose. The value and importance of baptism appears from this view of it. It also accounts for baptism being called the *washing of regeneration*. It shows us a good and valid reason for the dispatch with which this ordinance was administered in the primitive church. The believers did not lose a moment in obtaining the remission of their sins. Paul tarried three days after he believed, which was the longest delay recorded in the New Testament. The reason of this delay was the wonderful accompaniments of his conversion and preparation for the apostolic office. He was blind three days, scales fell from his eyes, he arose then forthwith and was baptized. The three thousand who first believed, on the selfsame day were baptized for the remission of their sins. Yea, even the Jailer and his house would not wait till daylight, but the '*same hour of the night, in which he believed, he and all his were baptized.*' I say, this view of baptism accounts for all these otherwise unaccountable circumstances. It was this view of baptism *misapplied* that originated infant baptism. The first errorists on this subject argued that if baptism was so necessary for the remission of sins, it should be administered to infants whom they represented as in great need of it on account of their '*original sin.*' Affectionate parents, believing their children to be guilty of '*original sin,*' were easily persuaded to have their infants baptized for the remission of '*original sin,*' not for washing away *sins* actually committed."—Pp. 134-136.

"My Baptist brethren, as well as the Paido-baptist brotherhood, I humbly conceive, require to be admonished on this point. You have

been, some of you no doubt, too diffident in asserting this grand import of baptism, in urging an immediate submission to this sacred and gracious ordinance, lest your brethren should say that you make everything of baptism; that you make it essential to salvation. Tell them you make nothing essential to Salvation but the blood of Christ, but that had made baptism essential to their *formal* forgiveness in this life, to their admission into His kingdom on earth. Tell them that God has made it essential to their happiness, that they should have a pledge on His part, in this life, an *assurance* in the name of the Father, and of the Son, and of the Holy Spirit, of their actual pardon, of the remission of their sins, and that this assurance is baptism. Tell the disciples to rise in haste and be baptized, and ‘*wash* away their sins, calling on the name of the Lord.’”—P. 144.

With respect to the test to which candidates for baptism were subjected in apostolic times, Alexander Campbell wrote in the *Christian Baptist* for March 1825, p. 140, as follows:

“When any person desired admission into the kingdom, he was only asked what he thought of the King. ‘Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all?’ was the whole of apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of the Messiah. In the act of naturalization which was performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord.”

A Scotchman, born about the time Somerset county was organized, thoroughly educated at Edinburgh University, came to this country and was immersed at Pittsburgh about the time the Somerset Baptist Church was constituted. The Mahoning Association, meeting in 1827 at New Lisbon, Ohio, called this man to be its traveling Evangelist. Walter Scott, for this was his

name, had been an interested reader of Campbell, and firmly believed the foregoing extracts to be God's truth. Such a turning to the Lord as blessed His work on the Western Reserve had never been seen in modern days. Instead of the usual long pleading with God to "come and bless these *waiting* souls," as though He who gave His divine Son to die for transgressors were less willing to bless than sinners were ready to be blessed, men rejoiced in the new-found readiness of God and crowded to His throne of open mercy by the score. Even whole churches threw their man-made methods to the dogs and planted themselves on this Pentecostal method with its Pentecostal results. It was the dawn of a new era—the birth of a nation in a day. When the Campbells heard of it, they were not only astonished beyond measure at the strange news, but they arranged that Thomas Campbell and his son Archibald should go and investigate the matter lest some new heresy should be propagated. With all possible dispatch and anxious forebodings, father and son hastened to the scene of action. When they saw the work, it happened unto them as unto the newly anointed Saul of old as he met "a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp;" it was the music of heaven, and the spirit of the Lord came mightily upon them, and they too prophesied with them for two months. It was a wonderful work of God. In it was swallowed up not only the Mahoning Association from the Ohio to Lake Erie, but it has since spread over nearly all the civilized world, and is now successfully "seeking the heathen for an inheritance and the utmost parts of the earth for its possession."

Enthused with this spirit, Thomas and Archibald Campbell, in the following year, after a mid-summer tour through the Reserve, turned their faces eastward. Their course is thus briefly noted in the Life of Thomas Campbell, pages 139 and 140:

“In the fall of 1828, they also made a preaching excursion as far as Somerset County, Pennsylvania; visited a few churches on the way in the counties of Washington, Fayette, and Westmoreland. Found also a small church in the town of Somerset, mostly composed of sisters, who were remarkable for their intelligence and zeal in the gospel. During their stay of some three weeks, some thirty of the most intelligent of its citizens, most of the members of the bar, a physician and other literary gentlemen became obedient to the faith. The town was indeed remarkable for the general intelligence, candor, and urbanity of its citizens, and as unusually free from that strong religious prejudice that always opposes what is not in accordance with one's church. Hence the readiness with which they received the gospel.”

CHAPTER VI.

REORGANIZATION.

Our last chapter brought us to an event that needs ampler detail. The precise change of base on the part of a church already so un-Baptistic must be more closely defined.

1. With a clearer vision than ever before they now saw the folly and sinfulness of human creeds. A creed as a bond of union and communion, that is, as a law by which members are received and expelled, as a fundamental, constitutional or organic document, dare not be human if the superstructure reared on it is to be divine. To say, as such a document implies, that the Scriptures have not "thoroughly furnished" us in this respect, is to charge Christ with a grave and fatal omission; namely, with the organization of a new government without a fundamental law, or the building of a church having no foundation save what shifting sands human chance may anon wash under it and anon away. It is this folly that has made in history so many building spots for so many different sects, ephemeral and "foolish" as the "sand" on which they built. More

than ever, Somerset was now determined to avoid this sinful absurdity.

2. As but one building can be erected on one foundation, provided it is as broad and no broader than that foundation, they proposed henceforth to stand for the unity of all of Christ's followers.

3. The Divine Creed, the Scriptural constitution, they now saw to be that, and only that, which the Lord Himself had expressly laid down as such. This He did in two explicit announcements: one setting forth the fundamental *truth* or *fact*, and the other declaring the fundamental *practice* or *way to appropriate* that fact.

(1.) When Peter answered, "Thou art the Christ, the Son of the living God," Jesus said: "Upon this rock I will build my church" (Matt. xvi. 16). Now that on which one builds is fundamental, or, to use a governmental expression, constitutional. Hence Paul says of this fact, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (I. Cor. iii. 11). In Old Testament history there had been many *christed* (*i. e.*, anointed) ones, as prophets, priests and kings, but Jesus is by preëminence *the* anointed prophet, priest and king—and, as "the Son of the living God," the divine Prophet, the divine Priest, the divine King. Who can confess allegiance to a greater? Who dare confess to a less? At any rate, this is "the *wisdom* of God." All else is human folly.

(2.) By way of practice Jesus lays down this fundamental law: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark. xvi. 16). Compare also Matt. xxviii. 19, and Luke xxiv. 46-49. As God receives men on these

terms or rejects them for want of compliance, how could Somerset now do less or demand more ?

4. With reference to the afterpart of the Commission as given by Matthew (xxviii. 20), "teaching them to observe all things whatever I have commanded you," they were content to say with Paul, "Whereunto we have already attained, let us walk by the same rule" (Phil. iii. 16). This avoided enforced conformity and left the needed room for normal growth and honest differences.

5. Somerset further recognized the fact that all thoughtful students of the Word of God will draw inferences from what they read, and that these inferences will be more or less perfect or imperfect, alike or unlike, according to the diligence and ability of each individual. Such opinions they looked upon as private property. They took Paul's admonition: "Him that is weak in the faith receive ye, yet not to doubtful disputations" (Rom. xiv. 1), and they did not permit such matters to mar fellowship.

6. In this growth even baptism took on a new meaning and an immediate use. They noticed that in apostolic days this ordinance, evidently because part of the Commission, was never delayed, but immediately followed the confession of faith in the Divine Prophetship, Priesthood and Kingship of Jesus. Henceforward they practiced in accordance with the happy discovery. They also noticed that the Scriptures speak in the same terms both of the blood of the Redeemer and of the baptism He commanded, asserting each to be "for the remission of sins" (Matt. xxvi. 28 and Acts ii. 38). Henceforth, therefore, they held both to be for the same purpose, with this natural difference :

the blood of Jesus creates, procures or furnishes the merit by its intrinsic worth, while baptism (with faith and repentance), as the divinely appointed means, applies or appropriates it unto remission. Therefore *since the commission*, given after the resurrection of Jesus, no alien can hope for the remission of sins without this appointed way of applying the Saviour's blood. The psychological experiences, the emotional on-goings in the breast of those seeking the Lord and engendered by penitential faith are therefore misinterpreted when it is held as evidence of pardon rather than fit preparation for baptism in order to remission.

With this return to apostolic methods they also had apostolic success, as was indicated at the end of the last chapter. Their numbers were about doubled in that single meeting. Future chapters will show yet larger growth.

In closing the last chapter the date given to this meeting by Alexander Campbell in his father's memoirs was accepted without question, presuming that he wrote with his father's diary before him. Further search, however, discovers the following note in the *Christian Baptist* for October, 1829, p. 587, and of course written in September: "Father Campbell, a few weeks since, immersed four members of the bar of high standing, in Somerset County, Pennsylvania, together with several other persons of the same place, of much influence in society." In addition to this several fine old ladies have quoted their babies born at that time, than which there is nothing more certain; else two respectable old family Bibles, since turned up, might be adduced with sundry entries, made at the

time of marriages, baptism, and—babies again. Bless the darlings; what help they are to history!

It is, therefore, clear that Mr. Campbell confounded and merged two separate events. In the fall of 1828 Thomas Campbell came indeed to Somerset, but by himself; stayed several months and truly preached the new order of things, but with such wonted caution as to set the people more to thinking than to acting. Just before his departure for home, in the early part of October, he baptized Mrs. Charlotte Ogle, the first person in this region baptized upon simple confession of faith for the remission of sins. There were, however, others who even then were very near the kingdom. Mrs. Rebecca Forward told Aunt Charlotte, as the latter was coming from the water, that she would have gone with her were she not waiting for her husband to join her in this obedience. The state of Mr. Forward's mind is thus expressed in a letter directed to his wife from the halls of Congress under date of March 13, 1828: "I have been long anxious that you at least might enjoy the happiness of a religious walk in life. For myself, I still seem destined to a want of genuine faith and repentance."

The account that Father Campbell, on his return home, gave of this field, made both father and son anxious to provide Somerset with the means of progress, but for the time failed. In a letter to Mrs. Mary Ogle, Oct. 22, 1828, Alexander Campbell said:

"I have just written this morning to a Brother Ballantine from England, now living in Philadelphia but wishing to move westward, to come and see you at Somerset. He is an excellent preacher and teacher of the ancient and apostolic doctrine, and wishes a situa-

tion for proclaiming the gospel and teaching a classical and English school for the support of his family. He is a brother of great experience, and has long contended for the apostolic doctrine and practice. If a situation opens for him in your town for this twofold purpose, I doubt not that he will be a real acquisition to you all and to the place."

Late in June, 1829, Thomas Campbell, with his son Archibald, returned to Somerset, preached a few times, and then went to Turkey-Foot to work up an interest in the Jersey church. He found them, however, more wedded to Calvin and "Baptist usage" than to Jesus and His apostles.* He returned in the second week of July to Somerset and began his work in earnest. His meetings, as usual, were circulatory. On Thursday, July 9th, he preached at Peter J. Loehr's, four miles east of

*This judgment may sound harsh. Let the following incidents serve in justification: Some years earlier, Abram Colborn being chief elder, a Miss Prinkey, from a superior family of Milford township, applied for baptism and membership in the Jersey Church. The customary "experience," usually required some weeks before baptism, was demanded of her. She replied: "That was not the custom of Scriptural days. There is no record of any such procedure in Acts of Apostles. Neither Christ nor His apostles ever spoke of such a thing. I put my trust in the Divine Saviour and wish to put Him on in baptism." At this point Elder Colborn cried out, "Away with her! away with her!" This same Colborn, accompanied by others of that church, came on a "Sabbath" to Somerset to attend meeting, and put up at his usual place, Isaac Husband's. Jacob Creily, a millwright and general mechanical genius, had invented for Husband's use a spinning-jenny of twelve spindles. Colborn wished to return that day and yet wanted to see the jenny work before going home, but the "Sabbath" stood in the way. Finally his curiosity triumphed over his scruples and the plain letter of the "law." The jenny was duly exhibited! Some curious extracts could be made from their records. Here are three: "August 31, 1793. Church met. Resolved, that not complying with laying on of hands on private members be no bar of communion." "Sept. 1, 1798. Agreed that one query be sent to the Association concerning the laying on of hands." In the preliminary statement to the constituting of the church, Wednesday, Sept. 14, 1775, the matter is put thus: "8thly. We do agree to receive and adopt the Regular Confession of Faith as generally expressive of our belief of the Scriptures, allowing liberty of conscience to receive members into the church by the laying on of the hands with prayer and the right hand of fellowship as a mode of reception of baptized persons into the church—that either way shall not be a bar of communion."

the village. Chauncey Forward did not feel comfortable about matters, and saddled his horse for a ride to Stoystown, ten miles to the north-east; but somehow (how *do* such things happen?) he found himself sitting in Loehr's house, the most attentive listener of them all. When the invitation to come to Christ was given, he responded eagerly, followed only too gladly by his wife, and also by Mr. and Mrs. Alexander B. Fleming. They were all baptized on Friday, July 10th, at the mill below town. Mr. Forward's baptism made no little stir; for he was a prominent lawyer, had served in both houses of the State Legislature, and since 1825 has been in the National House of Representatives. Mr. Fleming was also a lawyer.

The meeting grew in attendance and in power. The Lord's day services were divided between father and son, Archibald preaching in the evening. That day three other lawyers confessed Christ, namely, Charles Ogle, Wm. H. Posthlethwaite, and Horatio N. Weigley; also, Cephas Gillett, a teacher, and Dr. Norman M. Bruce,* together with Miss Jane H. Carson, (afterwards Mrs. Posthlethwaite), Miss Julia Weigley, Mrs. Emily Ogle, and Mrs. Susan Mong (who died before the reorganization). They were baptized, along with others, on the next day, at the same paper-mill. Mary Ann Posthlethwaite is also remembered as coming in during that meeting.

Notwithstanding the radical doctrinal changes already indicated, and the offishness of the Jersey Church, the Somerset Church still believed itself to have a place among Baptists, or at least did not wish to part com-

* Mentioned out of place in Chapter III., by the informant's confounding the charter lists of 1817 and 1829. William Philson and wife, Agnes, came in the next fall.

pany with them, and sent messengers to the next Washington Association. The young but scholarly Wm. H. Posthethwaite, one of the messengers, wrote the annual letter and emphasized with no stint the dwarfing nature and hurtfulness of human creeds. Traveling Baptist ministers were as welcome as before to occupy the Somerset pulpit. Both in 1828 and after the above meeting in 1829, Wm. Shadrach, who to this day preaches for Baptists in adjoining counties, was called in to administer baptism. Whatever may have been his views, the candidates understood the ordinance to be "for the remission of sins."

The unfettered position occupied by the Somerset Church was constantly bearing the logical fruit of steadily bringing them closer to the Saviour and to a fuller understanding of God's Word. How could they build on the divine Priesthood of Jesus and yet take their name from John the Baptist? Clearly they were named after the wrong person and dated from the wrong event. The Priesthood of Jesus most assuredly did not begin in the days of John the Baptist, for Paul writes: "If He (Jesus) were on earth, He would not be a priest at all" (Heb. viii. 4). And, "The priesthood being changed, there is made of necessity also a change of the law" (Heb. vii. 12). It was now clear to them why Jesus charged His disciples to conceal certain matters from the public till after His resurrection (Matt. xvi. 20; xvii. 9, *etc.*), and why, even after that, he told them still to hold back the announcement of the gospel commission until they "be clothed with power from on high" (Luke xxiv. 49). Like the church of Syrian Antioch (Acts xi. 26), the Somerset church henceforth

wished to be known only as Disciples of Christ or Christians.

From their study of Acts xx. 7 and Paul's correction of an abuse in I. Cor. xi. 17-34, compared with I. Cor. xvi. 2, as well as from what all commentators and church historians of note say of the matter, weekly communion* seemed to Somerset to have been the primitive practice. To this they, therefore, wished to conform. That practice once begun, with two or three unavoidable exceptions, has not been omitted a single Lord's day up to this time.

Though it is, perhaps, not too much to say that there never was a time in the history of the Somerset Baptist church when they would not have received the hand of fellowship by the more thoughtful Disciples of to-day, yet, to fit themselves the better for their changing practice, and to have leaders worthy of their growing zeal and capable of teaching so intelligent a body, reorganization of their forces seemed a necessity.

In looking about for an available evangelist to set them in scriptural order they corresponded with William Ballantine, of Philadelphia. He was a man of superior spirituality and a most excellent scholar—excelling especially in the Hebrew. To him the Somerset church became indebted for several visits of most helpful instruction. His exhaustive treatise on the Eldership proved of no little service to incoming officers. Both for its spirit of piety and historical value, his letter to Wm. H. Posthethwaite, written from Philadelphia, Sept. 8, 1829, is here set down entire:

“MY DEAR BROTHER:—The dispensations of our heavenly Father often plainly discover the truth of His Word, that ‘It is not in man that

* “Rule 8th,” of the Jersey Church, provided “that communion shall be held quarterly.”

walketh to direct his steps.' I had resolved to be with you on the second Lord's Day of this month, but He has laid His hand upon me for wise, and, I trust, gracious ends. I was seized on Thursday morning last with something like cholera, which confined me to my bed for two days and has prostrated my strength to a considerable degree. I was previously engaged to spend the last Lord's Day with the brethren at Frankford, and I bless the Lord who so far recovered and strengthened me as to preach among them once.

"When I promised to be with you the next Lord's Day I did not use lightness. Nothing should have prevented me but His afflicting hand. And I feel, through the stroke of His hand, that my weakness will not allow me to push on to fulfill my engagement. My physician says that I must not move till I recover a little strength, which he judges may be, by the will of the Lord, about the end of this week or the beginning of the next.

"It is now my purpose, if the Lord will, to set out from this place on Friday morning, the 11th inst., and find my way to you by slow degrees. My physician says I must neither travel too early in the morning nor too late in the evening. He thinks my complaint was brought on by exceeding change of the weather, and therefore I must be cautious against excessive changes. I trust, however, to be among you on Lord's Day, 20th inst., if it be His blessed will; but we are in His hand as the clay in the hand of the potter. I am afraid, however, if I do reach you then, it will be in much weakness of body as well as of mind. I write this in much weakness, but I trust my journey to you, by the divine favor, will strengthen me. This is the opinion of my physician, else I would not attempt the journey. However, all shall be well in whatever way our heavenly Father orders it.

"Remember me in love to all the brethren. Continue instant in prayer. In your church assemblies read and study the sacred Scriptures and exhort one another; and the grace of our Lord Jesus Christ be with you.

"Yours in hope of a glorious resurrection,

"WILLIAM BALLANTINE."

From this it seems that September 13th was the day set for the reorganization, but owing to providential delay it was not accomplished till the 20th of September, 1829.

The officers selected and ordained were the follow-

ing: *Elders*—Chauncey Forward, who died October 9, 1839, and Wm. H. Posthlehwaite, who resigned in 1850 and died July 11, 1879; *Deacons*—Jacob Graft, whose career was briefly sketched in chapter III., and Samuel Trent, Sr., who moved to Maryland in 1843 or 1844.

The *charter members*, in addition to those converted in the July meeting, were the following *from the old organization*: Mary Ogle, Mary Morrison, Mary T. Graft, Jacob Graft, Isaac Husband and wife Elizabeth, Mrs. Sarah Lichtenberger (niece of Mary Graft), Misses Mary Strain and Kate Carr, intelligent seamstresses, Mrs. Susan Stewart, Sallie and David Plowman and Miss Eliza Plowman, George Probst and wife, Mrs. Charlotte Ogle, Peter J. Loehr and wife Barbara (sister of Charlotte Ogle), Miss Clarissa Loehr, Jonas Younkin and wife Martha, Mrs. Eleanor Bruce, Mrs. Julia Johnston, Mrs. Katie Tantlinger, Mrs. Nancy Carson (mother of Mrs. Posthlehwaite), Mrs. Adeline Stahl and Samuel Stahl, Samuel Trent, Sr., and wife Mary, Alexander Hunter, Sr., and wife Nellie, Jacob Creiley and wife Mary, Miss Margaret Foust (now Mrs. Scheib, of Pittsburgh, sister to Adeline Stahl), and Mrs. Peggie May. There were also others whose names can not now be recalled.

It is thought that the following, immersed by Chauncey Forward, were also charter members: Samuel Huston, Peter Huston and wife Bettie, and John Hamilton and wife Bettie.

Barbara Loehr died at Bloomington, Illinois, in 1885. Mrs. Emma Husband Lavan (also thought to have been a charter member,) died in Jackson county, Illinois, January 18, 1866. So far as the writer has been able to

learn, Mrs. Margaret Scheib, of Pittsburgh ; Mrs. Jane H. Posthlethwaite, of Somerset, who is also one of two survivors of the original Sunday-school ; and Aunt Charlotte Ogle, of Somerset, are the only charter members still living. The last two are well preserved specimens of a vigorous old age. Mrs. Posthlethwaite, seventy-six years old, and tall and light of body, regularly attends all the Lord's Day forenoon church services, misses but few evening services, is quite regularly at prayer-meeting, and constantly busies herself in ministering to the sick and poor. Aunt Charlotte, present at the baptism of Mary Ogle, and aged eighty-five, being tall and somewhat stout of body, finds her ankles less able than her mind, and so must content herself with occasional attendance at church, especially in the cold season. Besides keeping pretty well abreast with other current literature of the day, she can regularly tell you all the good things in the *Christian Standard* and the *New York Independent*. Without the valuable assistance of these two ladies, this Tale thus far would have been a meager affair.

CHAPTER VII.

CHAUNCEY FORWARD.

Mr. Forward and his labors deserve a much fuller notice than can be given here. As the leading man in the first Disciple eldership, as efficient pastor at home and successful evangelist abroad, he made more Disciple history in Somerset County than any other man that was ever in it.

He was born about five years before the close of the last century, at Old Granby, Connecticut. His mother was a pious Episcopalian—a minister's daughter—who imparted her turn of mind and heart to her son. About A. D. 1800 the family moved to Aurora, Portage County, Ohio. In the course of time Chauncey attended Jefferson College, at Cannonsburg, Washington County, Pennsylvania. Later on he studied law with his brother Walter, a leading lawyer of Pittsburgh and afterwards Secretary of the Treasury under Tyler. The conscientious thoroughness and method with which Chauncey did everything is attested by a manuscript law-dictionary, still in existence, drawn with a careful hand and embodying the gist of his early studies.

After having been creditably admitted to the Pittsburgh Bar, Chauncey Forward came to Somerset, in 1817, young, ambitious, and of model behavior. He rose so rapidly in the esteem of all, that he was chosen to, and served in, both branches of the State Legislature. In 1825 he filled a vacancy as Representative in Congress, and was twice thereafter returned to the same seat, serving till his resignation in 1831. In March of the last named year, he was appointed by Gov. Wolf to hold the offices pertaining to the several courts of Somerset: Prothonotary, Register, Recorder, Clerk of Orphans' Court, Quarter Sessions, Oyer and Terminer, etc., in which he acted till removed by Gov. Ritner, in 1836, when he resumed the practice of law. And those who knew him best and were abundantly able to judge, claimed that he had no superior in his profession, at least within the Keystone State.

The change from Washington to Somerset came at Mr. Forward's own request. He longed to be in position to do more for the Master than Congress made possible. Though there is evidence that he was by no means idle in his Master's business, yet he wrote to his wife a year before his resignation, "I am doing nothing for the glory of God or my own good." He accepted offices at Somerset only because they enabled him to preach the gospel without charge; which he did, not only here and throughout the county, but also in adjoining counties, and occasionally even in other States. Somewhere in the early part of the thirties he thus visited Aurora, Ohio, and led his sisters into the kingdom of God.

Of course his best efforts were devoted to the

Somerset church, but often his associate in office, Wm. H. Postlethwaite, attended to the home-service while he went abroad. Not seldom, especially in later years, was the home-service entrusted to wise and capable non-officials, but usually under the supervision of one of the elders. A few reports, taken from the *Millennial Harbinger*, will give a good idea of the growth of the gospel under his labors.

“Sister Graft, (Feb. 7, 1832,) amongst other good news from Somerset, states: We have comfortable meetings, and much reason to give honor, glory, and praises, to the God and Father of our Lord and Saviour Jesus Christ, for what He has done for us, and is doing daily. The first persons our brother Forward [late member of Congress] immersed were a lawyer and two young ladies. This fall he immersed another young lawyer, the most promising young man in town. He has the humility of a disciple, and promises to be a useful member of the church. This fall there have been twenty-seven persons baptized into the faith, and another last Lord’s day. Bro. C. Forward exhibits the humility and zeal of a real follower of Him who humbled Himself and made Himself of no reputation for our sakes.’ [In answer to the request of the brethren there, I will try and visit them in May or June next.—EDITOR.]” Vol. iii. p. 140.

“SOMERSET, PA., April 9, 1833.

“The kingdom of our heavenly Father is moving on in this region, from South to North, and from East to West. Although brother Forward has baptized but forty-four persons since January 30, for want of help, the authority of our King will be made known, notwithstanding all the efforts of the prince of darkness. Bro. Forward was compelled to go last Lord’s day to Westmoreland County to preach to the Seceders and Presbyterians, the place I wrote you about last fall. The priest rode all the day before to caution his people against going to hear the Heretics or Campbellites, or he would session every one. A friend replied that he would soon have to fall to work, as there had been already fifty or sixty of his members out to hear the Word of the Lord, and that he saw nine persons baptized into Jesus Christ. There is no doubt a glorious work begun!”

The several churches organized by Mr. Forward used to come, both individually and collectively, to Somerset. It was called "going up to Jerusalem." There was such a gathering, lasting two or three days, in June, 1835, at which thirty-two persons were immersed. Forward's report of this meeting was lost in the *Harbinger* office. The next month he sent the following:

"SOMERSET, PA., July 10, 1835.

"Since I wrote you last, ten persons have made the good confession and were baptized into Christ. This makes the late increase of our membership here about thirty-seven. Forty have been baptized, but three, I think, were from other parts. Prospect of great accession still ahead. We are all filled with joy, and walking in the Spirit, as we trust, universally. We have a great desire to see our much esteemed Father Campbell.—C. FORWARD."

On October 15, 1835, Dr. P. G. Young wrote from Mt. Pleasant, Pennsylvania, and among other things says:

"The number immersed in Somerset County, including those at the protracted meeting in the spring, amounts at this time to more than a hundred. A number also have been immersed in the adjoining county, brought in principally through the instrumentality of brothers Forward and Lanphear. Since I engaged in the work, it being a month or six weeks, I have immersed twenty-three. The cause of truth has suffered much from the misrepresentations of a number of itinerant Baptist preachers, who are engaged in travelling through Westmoreland, Fayette, Somerset, Cambria, and Indiana counties, not to preach the gospel, but to warn people against what they call 'Campbellism.'"

"SOMERSET, PA., Dec. 5, 1835.

"I see brother Young has stated the number of baptized at about one hundred since our meeting in June. There have been about one hundred and forty, and we hope the number will be much increased. The prospects, I think, are favorable.—WM. H. POSTLETHWAITE."

The first church established by Mr. Forward was about four miles south-west of New Centerville (fourteen miles in the same direction from Somerset) and known as *Turkey-Foot*, or Spruce Creek. This was in the fall of 1831, or possibly not till the spring of 1832. Charter members were: Dr. Jonas Younkin and wife, John Prinkey and wife, Shaphat Dwire and wife, Jacob N. Hartzell and wife, Leonard Harbaugh and wife, Joseph Harbaugh, Steward Rowen and wife, Solomon Baldwin and wife, Harmon Husband and wife, John Graham and wife, Sallie Edwards and son and several daughters, together with several others. Dr. Jonas Younkin and Harmon Husband were the first elders. Both could preach pretty well. Forward visited them as often as he could, and so did Wm. H. Postlethwaite. Most of the evangelists that came to Somerset also took in Turkey-Foot. Under date of May 3d, 1836, Elijah Younkin wrote to the *Millennial Harbinger* as follows:

“The cause of God, like a swift-flowing stream, is hurrying on to cover the earth. The disciples in this place number about one hundred. The opposition from the sects is considerable, but is surpassed by the faithfulness of the Christians. Mr. Thomas, an itinerant Baptist preacher, made an attack on your Extra on Remission of Sins; but he is fallen at the point of the Sword of the Spirit. The disciples in Somerset are walking in love and unity—the prevailing principles among Christians. May the Lord bless all His holy children.”

They met for awhile in a shabby log school-house on the Turkey-Foot road. Afterwards they built a log meeting-house, which is now occupied by the German Baptists (Dunkards). After some years Harmon Husband (father of David Husband, immersed by the author, and now preaching at Ashland, Nebraska), moved

to Illinois, leaving the church a hundred strong. But emigration thinned them rapidly, the reaper Death claimed his share, "the beggarly elements of the world" devoured others, and drink got the better of the Doctor, who then went to Iowa for a grave, and so, in the latter part of the fifties, the candlestick was removed. The light that goes out in this world is darkness forever!

An incident respecting Forward, which shows his intense interest in the unsearchable riches of Christ, must not here be omitted. On a Saturday, in company with the Huston brothers, Samuel and Chambers, he had gone to Turkey-Foot and preached at night in the house of Sister Sarah Edwards. In response to his earnest invitation six young persons confessed their faith in Jesus as the Messiah. Early Sunday morning a large crowd gathered at the baptismal stream to witness the rite that never grows old. By parental interference, common in those days, one young man had been prevented from joining the rest in outward submission to Christ. The baptism of the others over, like John the Baptist, Forward took his position on the bank of the flowing stream, stood in dripping garments and spoke to the multitude of the supreme authority of Christ and of man's great need of the Saviour. The man who had turned his back on the halls of Congress for wilderness-opportunities like this forgot the passage of time, and tenderly, lovingly, earnestly, talked on and on and on. The hour for the ten o'clock service at Kramer's school-house was fast approaching, but still Mr. Forward spoke of his dear Redeemer. Samuel Huston walked before the speaker, took out his watch and held it in the preacher's face. A mechanical nod was the only answer while the theme grew warmer on the speaker's

lips. At last Huston seized him by the arm and said, "Bro. Forward, you *must* come. They are waiting at the school-house ; finish there."

Though *Shade* (now *Hooversville*) lies eighteen miles north-east of Somerset, it was none too far to prevent Mr. Forward from paying it frequent visits, often "footing" it there on Lord's day mornings in time for forenoon service. The Macedonian cry from that quarter was raised by Ezra Dunham, who had been discipled elsewhere, and Forward was not the man to hear it in vain. There, in the summer or fall of 1833, John Hollis, then of Jenner, assisting, Mr. Forward organized a church of ten or twelve members. John Birkebile, who afterwards moved to Missouri, and Samuel Hunter, who died in Iowa, were the first and long-efficient elders. Though remote from the Disciple center and the thoroughfare of travel, the church increased rapidly in numbers. The ministrations of their eldership were often reinforced by such traveling evangelists as came to Somerset, as well as later on by the settled ministers of Somerset and Johnstown. A few others, like Apollos Phinney and Wilfing, who can not be traced to Somerset, paid them occasional visits. Their only settled minister from abroad was Neal S. McCallum, now of Edinburg, Indiana, who resided there and did monthly preaching for the two years ending with March, 1884, but served them occasionally for two years longer while residing at Berlin. Before him, at various times and in the order named, they had also monthly preaching by L. R. Norton, J. B. Pyatt, D. M. Kinter, James Darsie, Edward Bevin, E. L. Allen, and M. B. Ryan. Their first meeting-house, 30x40, was built in 1856, and though still usable, the growth of Hooversville, a mile away

and on the railroad, demanded a new house in that center. It was built by Neal S. McCallum, in 1884, and dedicated by the author on December 14th of that year. Since the summer of 1878 they have had a Sunday-school, numbering seventy-five scholars at its best, and superintended in succession by D. L. Birkebile, A. B. Clark, and N. L. Birkebile. The present elders are N. L. Birkebile and G. W. Clark.

We next find Bro. Forward reaching out in a westerly direction. *Scott's* or *Morrison's School-house*, commonly called *the Ridge*, or *Milford Church*, and now a few miles removed and known as *Laurel Hill* (post-office, Bakersville), is thus spoken of in a report sent to the *Millennial Harbinger*:

“SOMERSET COUNTY, Dec. 21st, 1838.

“The congregation which goes by the name of *Milford Church*, about eight miles west of Somerset [now thirteen miles northwest.—AUTHOR] was organized in the year 1834 upon the principles of the ancient gospel, and was gathered together principally by the labors of brothers Forward and Young. It numbers at this time *twenty-three*; seven or eight of the number formerly belonged to the Methodist church, being the most respectable of their members here, and one of them their class-leader. The mother and the mother-in-law of the above-mentioned persons and the Methodist preacher made a powerful effort to prevent them from obeying the gospel. Several weeks since, upon Lord's day, brother Younkin spoke for us, and at the close of the meeting the old lady requested to be baptized, stating at the same time that she had been a praying woman for upwards of forty years, and a member of the Methodist church—but as the Lord required her to be baptized for the remission of her sins, she was resolved to obey Him.—GEORGE SCOTT.”

At that organization such Somerset brethren as Samuel Huston, Wm. H. Postlethwaite and others were present. By the laying on of hands, according to apostolic precedent, Wm. Scott was installed as elder, and George Scott and Daniel Wright were constituted

deacons. But as Wm. Scott was of a shrinking, diffident nature, his mantle soon fell on George Scott, who "gained to himself a good standing and great boldness in the faith which is in Christ Jesus." In addition to these men and their wives, the following names were among the early members: Jesse Moore and wife, Mark Ross and wife, William Morrison and wife, Joseph Morrison, John Morrison and wife and some of their children, the Joneses, Miller Stautenhaus, Moses Will and wife, and others.

The Somerset elders and traveling evangelists remembered this church in their ministry. The membership in its palmy days bordered on one hundred. Difficulties, deaths, and liberal removals disorganized them in the neighborhood of 1860. A few years later there was a re-organization of the remaining forces at Laurel Hill, where they have a fair house, about thirty members, and a sad lack of godliness. A few funerals of the right persons would be of immense advantage to the cause. But, as some one has somewhere said, "It 'pears like as them as is not wanted here, is n't wanted yender."

The constant care of the home-church and the guidance of these three points, all without money and without price, added to his secular business, if we may call that secular which is followed with an eye single to the glory of God,—all this made Forward's life a busy one indeed. And yet he somehow found time to visit numerous other points in the county and to make comparatively frequent excursions into adjacent counties and even into other States!

After this survey of his labors we will be benefited by surprising the man in his privacy and getting a

glimpse of his inner nature. We are all the more excusable in this by reason of the fact that a few grumblers, who know not whereof they affirm, have said that our early preachers were mere iconoclasts and lacked in vital piety. A letter of Forward's, written with no thought of ever meeting the public eye, but in the free privacy of loving husband to beloved wife, is happily at hand to serve our purpose, though given with much reluctance by a devoted daughter :

"WASHINGTON CITY, December 31, 1830. }
Past 10 o'clock, P. M. }

"*My Dear* :—I can not resist the inclination to write you a line before I sleep. The new year is just about to be born. I have just risen from my devotions where I had a refreshing season. Let us remember we are one year nearer to that awful eternity where we must experience weal or woe as our lives have been. Are we one year better prepared for the change, or have we not mis-spent much of that precious time which God gave for the most valuable of all purposes? When I look back and contemplate the past, I feel self-condemned and hence have been for the whole evening cheerless and gloomy. To give some consolation by a removal of my great guilt in the sight of heaven I have just been praying. A sudden recollection that 'the blood of Christ cleanseth from all sin' has made my heart bound with joy. What a glorious and blessed Mediator! He will not break the bruised reed. Why is it that I can not always live in such nearness to Him? My sins—my sins only prevent it. May He of His infinite mercy grant that during the year which is about beginning I may begin new resolutions to be always confirmed to His holy will. May He strengthen me to live a life of true holiness. May His wisdom illumine my soul and melt down my cold and lukewarm affections into genuine tenderness and love. As Jesus has now renewed peace and pardon to my soul, so may I in His strength continue to walk in newness of life. I have squandered the treasures committed to my charge; may I improve them as a wise steward under the most blessed Master. What an unbounded fullness does Jesus possess! How infinitely lovely His character! Where is the blemish in His countenance? Why should He not be esteemed as Chief among ten thousand and altogether lovely? Why is it that I am so ungrateful and brutish as to sin against

the Lord of life and glory? Lord, save me from myself! Let me be altogether Thine.

“ ‘A Christian dwells like Uriel *in* the sun ;

Meridian evidence puts doubt to flight

And ardent hope anticipates the skies ’

“ Ah! what would avail tears of regret for the past? Much. The miseries which have flowed from our past sins serve as an awful warning for the future. But what indeed would avail our regret for the past, unless we should most firmly resolve to redeem the time in the future? Nothing. For if past misfortunes have no effect upon our future course then indeed our case would be hopeless. Let us therefore redeem the time. Let us therefore cleave to Jesus with full purpose of heart. To know Him is life eternal. All sublunary things will soon vanish from our sight—the places which now know us shall shortly know us no more forever. Let us therefore prepare to meet our God.

Affectionately yours, etc.,

“C. FORWARD.

“ Good night. May the Lord watch over your slumbers.”

From this glimpse within, let us turn to behold Mr. Forward as he appeared to other eyes.

Mary T. Graft, who wrote letters to everybody, addressed the following to the church on April 13, 1831 :

“ Mr. Forward is one of the foremost characters in our country, and is, in my judgment, worthy of the office (the eldership) you honor him with; I am satisfied that it is wisdom’s voice in general, written before Him who sees in secret.”

David Younkin, now of Glade and formerly of the Ridge, whom Forward immersed over fifty-three years ago, writes :

“ That good man, had he lived, I have no doubt, would have revolutionized this whole country.”

James Darsie sends the following from his diary written at Somerset :

“ Bro. Forward was an able minister of the word, and a successful evangelist of the Gospel of Christ. As an orator he had no superior,

and as a preacher of righteousness he enjoyed the entire confidence of the whole community. He also was one of the elders of the church and a zealous and indefatigable laborer in the vineyard of the Lord. He died in 1839 and is buried in Somerset. His memory is sacredly cherished by the whole church, and his labors doubtless contributed to the permanency of the cause in Somerset and throughout the State."

If the lines of Amelia Webb ever applied to any man, they were true of Forward:

"Such language as his I may never recall,
But his theme is salvation, salvation to all;
And the souls of a thousand in ecstasy hung
On the manna-like sweetness that dropped from his tongue.

"Not alone on the ear his eloquence stole,
But enforced by each gesture it sank to the soul,
Till it seemed that an angel had brightened the sod,
And brought to each bosom a message from God."

This sketch is fittingly closed with the following obituary notices:

"SOMERSET, Oct. 16, 1839,

"I wrote you the third of this month that I expected that our dear brother Forward would leave this house of clay soon. So it was the will of our heavenly Father to take him from us, for we were not worthy of him. Yes, for our sins he was taken from us to a building of God, a house not made with hands, eternal in the heavens, that he may rest from his labors and his works follow him. The mighty man is taken from us. The ninth of this month, at four o'clock in the morning, he departed. His heart appeared to be breaking for months past. During this time his preaching and exhortations, I hope, will never be forgotten by his poor friends and the disciples. I hope it is all for our good that the Lord has chastised us, and our God and King have all the glory. Amen.

"MARY T. GRAFT."

In the *Millennial Harbinger*, 1840, p. 47, is the following, copied from a Somerset paper, and commented on by Alexander Campbell:

“Died, in this borough, on Wednesday morning last, the 9th of October,* of inflammation of the stomach, the Hon. Chauncey Forward, aged about 46 years. The death of Mr. Forward is a public loss. No man was more highly and universally esteemed in the circle of his acquaintances. He has filled several important public trusts, to the entire satisfaction of his constituents. He represented the district several years in the House of Representatives, and in the Senate of this State, and five years in the Congress of the United States. He also performed the duties of Prothonotary, Register, Recorder, and Clerk of the several Courts of this county for several years, with an ability and accuracy that elicited universal praise. As an Attorney-at-Law, he stood at the head of one of the most able bars in the interior of Pennsylvania. In short, as an officer, a citizen, a gentleman, a husband, a father, and a friend, he had no superior in this part of the State. And what is best of all, he was a faithful and devoted Christian. Peace to his ashes!”

“The above,” says Alexander Campbell, who knew him well, “is as unexaggerated and unvarnished an obituary notice as I recollect to have read for a long time. But if there can be anything better said of a man than that he was ‘a faithful and devoted Christian,’ I would say something better still. He was an intelligent, able, and successful preacher of the gospel of Christ as delivered to us in the scriptures of truth. He resigned his seat in Congress because he thought he could honor his Saviour better by staying at home, than by sitting in deliberation upon the temporalities of the nation; and at the sacrifice of both time and money, labored much in the work of the Lord. But, perhaps, there is nothing better that can be said of a man than that he was ‘a faithful Christian;’ for a faithful Christian will use all his talents for the Lord in the best possible way. We have lost a good and great man; but our loss is temporal—his gain is eternal.”

*The *Harbinger*, by mistake, says *November*.

CHAPTER VIII.

ELDERS AND DEACONS.

It is neither necessary, nor, for lack of space, possible, to give as full an account of every one that has figured in the official history of the Somerset church as has been given of Mr. Forward. All that can be attempted here is a succinct chronological statement, with a few brief notes, trusting to other connections such incidents as may be of special interest.

Elders.—As already stated, Chauncey Forward, who died October 9, 1839, and Wm. H. Postlethwaite, who resigned late in 1850, and died July 11, 1879, were chosen at the organization of the church in 1829. Samuel Huston, a most efficient and saintly man, who died March 17, 1856, followed Forward. J. J. Schell, still living, was elected in 1850, before Postlethwaite resigned, and, on account of the pressure of his private business, tendered his resignation October 14, 1869, which was accepted October 28th. Edward Bevins, who became an efficient evangelist, was chosen shortly after Schell, and resigned July 21, 1870, in order to pay more attention to evangelization; he died a triumphant death February 12, 1878, aged sixty-one years. L. R. Nor-

ton, who had previously evangelized with Somerset as a center, was chosen to the eldership upon his becoming a settled minister, in October, 1856; he moved away in November, 1858. Henry F. Schell and Peter Vogel were elected July 24, 1870. David Husband, who had served several years without ordination, had his election re-confirmed at the same time, and these three were ordained October 9, 1870. Vogel left September 25, 1871, David Husband resigned July 15, 1880, and Henry F. Schell still serves. W. H. Woolery was elected April 4, 1880, and left in September, 1882. Milton J. Pritts was chosen February 14, 1886, and is to be ordained the first or second Lord's day in July.

Deacons: Jacob Graft, chosen at the organization in 1829, served till his death, at ninety-eight, in November, 1868. Samuel Trent, Sr., was also chosen at the organization and left for Maryland in 1843 or '4. Wm. Philson, who became a deacon somewhere in the thirties, also left in 1843. Henry Schell (the father) moved to Somerset in 1841 and was made a deacon soon after; he died in April, 1857. Isaiah Little, chosen about 1851 or '2, moved to Ohio two or three years afterwards and preached for the Winebrennarians about Canton, but in the spring of 1886 cast his lot again with the Disciples, at Mansfield, Ohio. Henry F. Schell, having a year or two before served the Turkey-Foot congregation as deacon, on his return to Somerset in 1852 served them till his resignation in 1870. Azariah Dunham and John F. Kantner became deacons about 1860, and J. H. Pisel in 1868; all these resigned with H. F. Schell in 1870. Kantner died October 31,

1880, and was buried on the day that Garfield was elected President. A. T. Ankeny, Azariah Dunham and Urias Trent were elected July 24, 1870, and ordained October 9th of the same year. Ankeny moved to Minneapolis, Minnesota, in the spring of 1872, Dunham left for the West in 1873, and Trent joined the Dunkards in the spring of 1879. Philip E. Mowry and Josiah H. Pisel were ordained December 18, 1870. Of these Pisel still acts, but Mowry moved to Schellsburg, Bedford county, Pa., in the spring of 1874, and afterwards returned and died at Somerset. Wm. M. Schrock, L. C. Colborn, J. G. Ogle, J. M. Cook, and J. H. Kantner were elected deacons March 19, 1876; Ogle moved to Latrobe March 1, 1886, Schrock acts as church clerk, and Kantner, owing to precarious health, is excused; the others still serve. M. J. Pritts was chosen April 4, 1880, and served till elected elder. Dr. H. S. Kimmell entered the service early in 1883. The force was increased on February 14, 1886, by the election of John A. Lambert, F. B. Granger, Francis F. Herr, and Wm. H. Hochstettler.

Deaconesses: On March 19, 1876, the following eight sisters were put into this office: Mrs. A. J. Colborn, Mrs. Hettie P. Kimmell, Mrs. H. Ogle, (daughter of Chauncey Forward), Miss Belle Kimmell, Miss Matilda Postlethwaite, Miss Nellie Ankeny, and Miss Martha Knable. Of these Mrs. Hurst moved away in 1877 and is now in Johnstown, and Mrs. Kimmell went to Pittsburgh in February, 1882.

The deaconesses have not honored their office to the extent that it was originally intended. They still serve on baptismal occasions, but do not systematically, *as officers*, visit the sick and needy as was originally de-

signed and begun, nor take upon themselves formally such spiritual functions as the primitive church assigned to such officers. It is, however, the intention, at least on the part of the incumbent minister, to see that this department of church-work shall receive its full scriptural attention.

The deacons serve in two sections, in the matter of distributing the emblems on communion occasions, alternating every six months. They are not exclusively confined to the temporalities of the church, but meet in monthly business session with the elders, having a voice with them in the determination of spiritual questions, as the elders also have in the temporalities.

Before the days of settled ministers from abroad (as even now in an interim or in a temporary absence of the preacher) the elders were "pastors and teachers" in the full sense of the expression. They either preached themselves or frequently had competent deacons, or non-officials (of whom there were many) do it under their supervision. In earlier days their seat was not only in front, as now, but facing the congregation, that they might be bishops, *i. e.*, *overseers*, indeed in the very house of God. They administered baptism, performed marriages, visited the membership (especially when a seat was vacant on Lord's day), buried the dead, sent some of their number abroad to break the bread of life to feebler churches, and even held protracted meetings here and there. Much of this work is now largely delegated to the settled minister from abroad, who is, therefore, virtually *the* pastor, though not always formally set apart to the eldership or office of bishop.

When it is considered that always a large percent-

age, often the majority of the officers of this church, have been honorable and even conspicuous members of some of the learned professions, especially the legal, and that a number of the private members have at least a tolerable acquaintance with more languages than one, it can be readily seen that this church takes second rank in point of intelligence with no church among us.

Of those now living none deserve worthier mention than the senior elder, *Henry F. Schell*. He was born near Schellsburg, Bedford county, Sept. 14, 1822; came to Somerset in 1840; was educated at Bethany; read law under Judge Black, and was admitted to the Somerset Bar on Aug. 31, 1847. Here he was married to Miss Rose A. Stewart, May 10, 1848, Wm. H. Postheltwaite officiating. Their living children are Mary Schell, Sue Nichol, and Stewart Schell, all consistent, active Christians. In 1857 he was chief burgess of this borough, school director in 1870, and prothonotary and clerk of the several Somerset courts during the years 1876-81 inclusive. He gave some \$1,200 to the building of the present meeting-house, is one of the few heavy contributors for home-preaching and other expenses, and a liberal giver to missionary and kindred benevolent enterprises. For years, in the absence of a regular minister, he has filled the pulpit with great acceptance, always adorning his teaching by exemplary practice.

In the list of deacons above given, *Awos W. Knepper* has been inadvertantly omitted. He has served in that capacity since 1874, being, with a single exception, the oldest deacon on the present active staff.

CHAPTER IX.

THE THREE MARYS.

The reader has already seen much of those holy women, the three Marys, and doubtless desires a closer acquaintance. Excepting Mary Morrison, who, however, did a brief good work elsewhere, they lived long after the culminating events of 1829, and wrought noble things for the Lord. Three cruel fires have, however, swept the best portion of the town; one on October 16, 1833, starting at night in the house of Joshua F. Cox, and laying over thirty dwellings in ashes; another and larger one on May 9th, 1872; and one May 4, 1877, that destroyed about \$175,000 worth of property, to say nothing of invaluable private treasures, mementos and documents. Not a church record escaped, not a single file of the town publications was saved. Here was a loss to our history that can never be repaired, and a weakening of financial strength that has sadly crippled our growth in the State. Only such documents as happened to be outside of the burnt district or had found their way to other portions of the commonwealth, are available; and these only in part, for some are not recognized by the holders at their true

value, or are in indifferent hands. What might have been an easy task is thus made difficult and meager in results.

And first we must take a general view of the three Marys, then individualize.

Dr. Wm. Shadrach, ordained to the Baptist ministry in the latter part of 1828, and who, in his eighty-third year, still ministers to that people with the vigor of a man of sixty, recently dictated to the writer as follows:

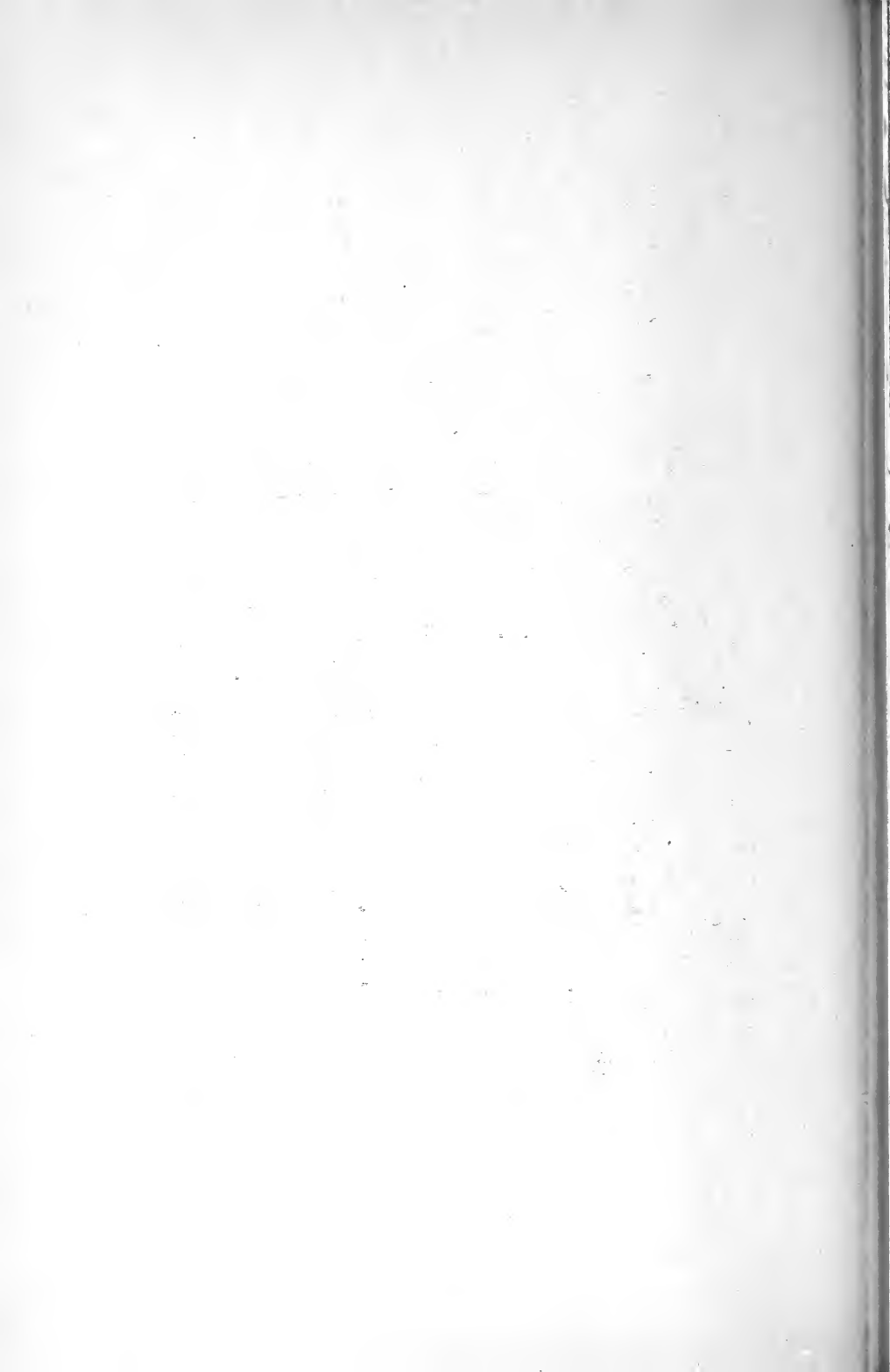
“I was profoundly interested in those three pious ladies, on my first visit to Somerset, on learning of their fidelity in keeping up the visibility of the church, and in maintaining, in the face of many discouragements, their testimony to the truth as they believed that they had been taught of God. For three years they had kept up their devotional exercises without any male assistance, supporting the religious life of the church. I think that they never wavered under any circumstances. I was newly ordained to the ministry, and found them so zealous that I was strongly drawn to them.”

Judge F. M. Kimmell, of Chambersburg, Pa., writes thus, under date of August 11, 1883:

“Conspicuous in the church in its origin were the three Marys: Mary Ogle, Mary Graft, and Mary Morrison. The folks at Somerset can tell you what they did for the cause—their self-sacrificing devotion to the church, how they sustained it in the beginning, almost unaided, until by the influence of their excellent example and their zeal, it began to grow and expand until it finally embraced the best elements and the most intelligent in the town and vicinity. The three Marys were nobly good. They were well fitted for the work they performed; all of them bright, intelligent and cultured persons, of blameless life. They ‘lived respected and died beloved’ by all. I wish I had time to gather up the fragments of their history, for much of it is lost, and soon the lapse of time will blot the facts from the memory of the living. God be praised that the Historian of the eternal world has stored away all, so as never to be forgotten.”



· MARY · OGLE ·



Over two years later the Judge wrote again, and as follows :

“The three Marys were aged sisters when I knew them. Their work began long before my time. The church was strong in 1836 [the time of the Judge’s coming to the place], embracing the most intelligent people of the town and vicinity. Mary Morrison resided at Johnstown, and I saw her only a few times; and then her mind was greatly impaired. Mary Graft and Mary Ogle lived and died in Somerset, and were always active in church affairs. I think they loved the church as women love children, because they considered it as their own. Mother, or as we called her, Aunty Graft, was an ardent, thorough-going sister, and gave her time and means to the Lord. But the finest intellect was Grandmother Ogle. She had an acute mind, read the Scriptures understandingly, remembered them well, had an unerring judgment. She was a born controversialist, was ever ready for the fight for the truth, and was a formidable competitor. It was pleasant to hear these two sisters, in their great age, tell of their trials and difficulties in old times, how they retrenched in their family expenses for the cause. For many years they sustained the church alone and nearly unaided. I never met their equal. They reminded me of the other Marys, who, when the brethren fled away from the crucifixion, would not flee, but witnessed it *afar off*, and then hastening to the tomb, and finding it empty, ran with the glad news that the Lord had risen indeed. There is no end to the good that women can do when they give themselves, soul, body, and spirit, to the work.”

Elder James Darsie, who also knew these women, among other things which are a repetition of the foregoing, writes :

“They were possessed of a strong faith and were largely endued with the grace of continuance. They maintained the organization for a long time alone, and kept the ordinances without a male member in the church.”

The books that people read, like the company they keep, mould their lives. Before individualizing, therefore, it would be of interest to take a look into the libra-

ries of the Marys. Unfortunately, however, those destructive fires have made this largely impossible. To say nothing of the standard historians and poets, and always placing the Bible first and chief, it is known that the following titles were among the number of their books and are presumably a fair index to the rest: J. Taylor's "Life of our Blessed Lord, etc.;" John Rippon's "Selection of Hymns;" James P. Wilson's "Lectures on some of the Parables and Historical Passages of the New Testament;" John Bunyan's "Pilgrim's Progress;" Harvey's "Meditations;" Baxter's "Saints' Rest" and "Call to the Unconverted;" Amos Blanchard's "Book of Martyrs;" Hester Ann Rogers' "Experience and Spiritual Letters;" Sarah Grubb's "Life and Religious Labors;" and George Burder's sixty-five "Village Sermons." To this must be added such current religious publications as *The Christian Baptist* and *Millennial Harbinger*.

Mention was made, in an earlier chapter, of the "Village Sermons" and the use these women made of those two volumes. Since then, Volume II. has fallen into the writer's hands; and did space permit, it would be interesting to make large extracts from that work in which there is so little to condemn and so much to approve. As, however, it is of English origin and helps to answer the question

"Upon what meat doth this our Cæsar feed,
That he hath grown so great?"

a few brief extracts must be given.

"In our reception of this Scripture doctrine [that of the Trinity] we are not bound to adopt the mode of expression used or enforced by

any particular divine or churches. Some good men, in their attempts to explain the doctrine, have rather perplexed it. Some good men have said, that "the Father is the fountain of Deity"—that "He communicated His whole essence to His Son"—that "the Son is eternally begotten of the Father," and that He is "very God of very God." As these expressions are only private interpretations of Bible truth, we are at liberty to admit or reject them, as they appear to be scriptural or not."

"We do not affirm that the *three* are *one*, in the same sense that they are *three*. We say they are *three, in person; one, in essence.*"

"And the Lord said: 'My spirit shall not always strive with men,' that is, by the good counsels and faithful warnings of Noah and others."

"By faith we mean 'a belief of the truth,' especially of the testimony of God concerning His Son Jesus Christ."

"It is the office of Christian faith, to take God at His word."

"Faith begins in an *assent*, a cordial assent, to the truth of the Gospel. The believer sets his seal to it that it is true. Faith proceeds to *affiance* or *trust* in Christ."

"Repentance is a tear dropped from the eye of faith."

"Peter answered, 'Thou art Christ, the Son of the living God.' This was a good answer, and He (Jesus) greatly commended it; . . . and having mentioned His name, takes occasion to speak of this confession He made, this article of faith, as the rock, or foundation, on which the whole New Testament Church shall be built."

"What is *baptism* but a declaration of our misery by sin, our need of Christ as a purifier, and a badge of our belonging to Him? We are 'baptized unto Christ,' we are 'buried and risen with Christ,' we 'put on Christ.'"

"No man has a grain of religion till he sees the need, and feels the want, of the pardon of his sins."

"The destruction of our sins is compared to the crucifixion of Christ, not only because it is like it, but because it proceeds from it. . . . Crucifixion is a *violent* and *painful* death and so is the death of sin. . . . Jesus compares it to cutting off a right hand, or plucking out a right eye, but he says this is better than going to hell with two hands or two eyes."

"We pity the ravings of a man in a fever, who fancies himself in health; such is the dangerous condition of sinners."

"It has been often and justly observed, 'We have but *one* such instance [as the conversion of the "thief"] in all the Bible; one sin-

ner converted at the hour of death, that we may hope; and *but* one, that we may fear.' And suppose it had once happened that a person had leaped down from a lofty precipice without losing his life, would it be prudent for ten thousand other people to run the risk, and leap down after him?"

Mary Morrison, the youngest of the three Marys, was born in Berlin, then Bedford, now Somerset county, Pa., about the year 1780. She was the only daughter in the family. Her father's name was George Schwartz, and, as his name indicates, of German nationality. The family was of the Lutheran faith. Berlin, in fact, to this day pays yearly a Spanish milled dollar on every lot as perpetual ground-rent to the Lutheran and Reformed churches—a custom also once settled by deed on a part of Somerset, but since obliterated by buying off the heirs.

Mary's marriage to Abraham Morrison, an able lawyer, a prominent citizen, and a bachelor some twenty or thirty years her senior, brought her to Somerset. Mr. Morrison belonged to no church, though he called himself a Presbyterian. He was, however, immersed after the death of his wife, rather from remorse, it is thought, than from genuine repentance; for his bearings towards his wife lacked in the pleasant and tender elements, and a second marriage revealed to him the fact that not all women have the patience of angels.

Mary Morrison was of medium stature, as between the other Marys, stout of body, and dressed in various colors. She had dark hair, soft black eyes, the mildest, gentlest voice, "an excellent thing in a woman," and sang most sweetly, as is perfectly remembered by those who were children in her day.

The marked prominence of her loveliness of character and mildness of disposition gained for her the name of "the Dove." Never having been blessed with children of her own, her bearing was motherly and tender to those of other households, especially to the children of the Lord. She and Mary Ogle would even cut up such bed-clothes as they could spare, and turn them into garments for the children of the poor. Her six fine Gage plum trees, on the lot where Pisel's grocery now stands, were known by taste to many a mouth. Her husband, however, did not share in her benevolent enterprises. Once, in a fit of anger, while she was at church on a Lord's day, he cut them down with all their ripened burden. Without complaint, she meekly harvested the crop, thankful that it was so accessible, and liberally remembered her sisters in Christ.

Of her labors in behalf of the Somerset church, nothing further need be said than has already appeared in earlier chapters or will be mentioned in connection with the other Marys, with whom she had joined both heart and hand in every enterprise for Christ and humanity.

Early in the thirties her husband chose Johnstown, Pennsylvania, for the field of his legal operations, and so parted her from her well-loved Zion. Nothing daunted by this deprivation, she set herself at work to provide a religious home of her kind and faith in that place. The first convert was a Roman Catholic lady by the name of Cooper, a very estimable woman, whose husband was an inventor of car machinery, and was baptized either with her or shortly thereafter, and in the course of time even preached some. A merchant tailor by the name of Levan also early cast his lot

with them, and afterwards himself held occasional meetings. For a reaper of her sowing, Mary Morrison naturally looked to her recent pastor, Chauncey Forward, who was not slow in responding. His first meeting was begun in the Methodist meeting-house, an old shell, which was soon denied for further use. Next the Lutheran house was briefly occupied, with the same result. Then some old place was secured till the brethren put up a hasty structure, which soon caved in at the top. Money was scarce, but love for the Master was abundant and strong, so they finally got a comfortable house, which a few years ago was supplanted by the present fine and commodious two-storied brick in which Bro. W. L. Hayden dispenses the bread of life to growing congregations and with increasing success. The communion cups presented by Mary Morrison continued in use till about two years ago.

Mary Morrison was little inclined to the use of the pen, preferring to communicate her thoughts and lessons by the living voice. More as a memento than for any special value, the only letter of hers known to the writer is here given:

“JOHNSTOWN, June 28, 1833.

“Mr. Morrison is sending John to Somerset. He says he may go to the vineyard, but I think the church should see that he is taken care of. I am not very well. No more at present. I should like to hear from the members. My love to all my Christian friends.

“MARY MORRISON.”

The later years of Mary Morrison were burdened with the care of her mother and brother, whose minds had weakened. Indeed, she herself finally passed into such a mental gloom, but never, through it all, lost her native mildness of spirit. Her end was like the

setting sun that darts golden rays through the veiling clouds. Somewhere in the neighborhood of 1850 the Lord crowned her toil-filled years with rest in heaven's peace. 'T is thus His saints go home.

Mary Ogle was born shortly after the Declaration of Independence, namely, September 6, 1776, near the present Schellsburg, Bedford county, Pennsylvania, and of Welch Presbyterian parents by the name of Williams. She was a farmer's daughter, and had two sisters and three brothers, all older than herself. Ephraim was immersed at Schellsburg shortly before his death, along with the Schells, by Dr. P. G. Young. Hannah married a Berry, and moved to Zanesville, Ohio, where she obeyed the Saviour. Sally married a Fletcher, and was baptized in the Baptist Church, at Mount Pleasant, Pennsylvania. The history of Mary's conversion has already been detailed.

In personal appearance she was the smallest of the three Marys, being about three or four inches over five feet in height, of delicate frame, raven hair, dark-brown eyes easily mistaken for black, and lovely features. She was always well dressed and according to the prevailing fashion, never in the lead to attract attention, and never in the rear to invite criticism. The accompanying picture, made from a photograph taken from an oil painting, necessarily falls short of the expression, grace and beauty of the original. It represents her at the age of thirty-four, and with her favorite secular author, Cowper's poems, in hand.

Her childhood-recollections were clear as to parts of winters passed in Bedford Fort for fear of Indians, and as to occasional hasty flights at other times to the same refuge. The bloody murder, in 1777, of the Tull

family, father, mother and nine daughters, near where Schellsburg now stands, which deed was first discovered by her father, was of course beyond her personal memory ; but such stories, often told, had a tendency to early maturity of mind and self-dependency.

She was early married to Gen. Alexander Ogle, a native of Maryland, and some eleven years her senior. They first lived at Stoyestown, where their first two children were born and where he kept a tavern and a store. Afterwards he moved to Somerset to pursue the same occupation, till he went to the Legislature. His Somerset house stood on the lot now occupied by Boyd's drug-store. In those days the tavern-keeper was the great man of the community. With him the stage-driver stopped, and around his fire-place the leading men of the community gathered of evenings, and on other important occasions, to exchange the local news and hear the coachman's "foreign" intelligence and wonderful adventures. It was thought not only harmless but just the thing to enliven the occasion, by turns, with the "cheery" glass. It is the deep-seated memory of those "grand old times" that to this day lends the licensing of drink an undefined dignity and ascribes its work of ruin rather to individual degeneracy and weakness than to the intrinsic demon-character of the traffic. Grave judges on the bench, whose personal or traditional memories are rooted in those days, still construe the better law under this unconscious bias, and under its mystic spell the older physicians write prescriptions. But, thanks to the advent of railroads and a rising generation that "knew not Joseph," a better day is approaching its noon.

General Ogle was a man of such commanding pres-

ence that the announcement of his name was sufficient to quell any quarrel on the street. It was this quality, coupled with certain fitness, that made him Brigadier-general of Militia, then Major-general; also nine years Prothonotary, repeatedly a member of the State Legislature, once State Senator, and once Representative in Congress, where he designated his constituency as "The Frosty Sons of Thunder," a title they relish to this day. The convivial habits contracted by his manner of life stood in the way of his ever bowing to the Saviour, though in theory he espoused the faith of his noble wife. His generous hospitality was free to all ministers of the gospel. He lighted the church fires, rang the bell, provided communion wine, assisted the poor, and even wrote incisive controversial articles in favor of his wife's tenets. So well did he understand the requirements of the gospel that he wrote, "Dip a fox ten times and he is a fox still." When he died, in 1832, his several farms and other properties had one by one fallen a sacrifice to suretyship and personal habits.

It was under circumstances like these, certainly not the most favorable, that Mary Ogle did her splendid work. But two of her children lived to maturity. Her oldest son, Alexander, who became the husband of "Aunt Charlotte," trod in the footsteps of his father, whilst he youngest, Charles, preferred the ways of his mother.

Mary Ogle, as well as the other Marys, was not bound by any narrow sectarianism, though unswerving in convictions. When these women had no religious services of their own to hinder, they embraced every opportunity to worship with the denominations about them. Such persons as they could not induce to see

through their eyes, they preferred to see in other churches rather than have them be no worshipers at all. This feeling led them to do many a generous thing, however unreciprocated it might be. The Presbyterians, for example, were weak. So when Mr. Ross with his wife, child, and his wife's sister, Eliza York, came to minister unto them, he was invited to make his home free of all charge during his entire stay in Somerset, first with Mary Morrison and then with Mary Ogle. His successor, Mr. Frontes, a single man, lived on the same terms with Mary Graft. Yet once, when Elders Wheeler and Estep were expected here over Lord's day, Rev. Ross rode to Jenner on Saturday, without any appointment there, and did not return till those Baptist ministers were gone. On his return he asked Mary Ogle, "What were those men here for to preach to *my* people?" "I did not know that they were your people," was the reply. "Yes," said he, "all Somerset is mine." It is but fair to add that this occurred before the formal organization of the Baptist Church, though after the "Society" had gone into full operation.

Such was the devotion of these women that, in order to be able to save money and other means for the Lord, they retrenched in all their family expenses and did their housework without any domestic help. And that a large share of the day might be given to gospel labor, they usually did their washing and ironing after night, the delicate Mary Ogle not excepted.

Mary Ogle was not only the prime mover and chief spirit in all that was done by these memorable women, but with conscientious carefulness she matured all plans well before submitting them to the others, first

approaching Mary Morrison and then Mary Graft. Her soundness of judgment and activeness of zeal stayed with her to the time of her death, at the age of eighty-seven years and three months. In the words of the poet Moore, she said to her soul—

“The sacred pages of God’s own book
 Shall be the spring, the eternal brook
 In whose holy mirror, night and day,
 Thou ’lt study Heaven’s reflected ray.”

Her constant prayer was—

“Oh, teach me to love Thee, to feel what Thou art,
 Till, filled with the one sacred image, my heart
 Shall all other passions disown;
 Like some pure temple, that shines apart,
 Reserved for Thy worship alone.

“In joy and in sorrow, through praise and through blame,
 Thus still let me, living and dying the same,
 In *Thy* service bloom and decay—
 Like some lone altar, whose votive flame
 In holiness wasteth away.”

Her gentleness of disposition and meekness of spirit rejoiced to see brethren in the lead, when the re-organization of 1829 was effected, just as John said of the Master, “He must increase, but I must decrease.” Nevertheless she worked as diligently as ever, but, as suited her best, in a more retired way. She continued to be an angel of mercy in time of physical need, a true guide to the spiritually blind, and God’s raven to many a famishing soul. Men like Wm. H. Schell find their earliest desires to “preach the word” rooted in her loving counsels. Maxwell’s lines constituted her favorite hymn:

“How shall I my Saviour set forth?
 How shall I His beauties declare?
 O how shall I speak of His worth,
 Or what His chief dignities are?”

Next to this, she delighted in the psalm of Watts—

“My Spirit looks to God alone;
 My rock and refuge is His throne;
 In all my fears, in all my straits,
 My soul for His salvation waits.”

So afraid was she of making an undue display of herself that in her later days she committed all her accessible writings to the flames. When chided by her friends for the act, she replied, “May be some day I might have a feeling of self-glorification like Mrs. —, and I do not want to have it.” The only letter of hers known to the writer to be in existence, aside from the two already quoted, is the following one of early date, addressed to Mrs. Ann Rhees, of Philadelphia:

SOMERSET, Oct. 15, 1814.

“It seems an age since I wrote or heard from my dear Mrs. Rhees. All I can do at so great a distance, is to read over your letters, which afford me much pleasure. My situation at present is something similar to the Israelites at the river of Babylon. They wept when they thought on their beloved city; so it is with me when I think on the Christian friends in Philadelphia. But I can not say that they are always tears of sorrow, but rather, as St. Paul expresses it, as sorrowful, yet rejoicing. I have been much comforted in reading my Bible, and also a passage in Cowper’s poems gave me particular consolation in reading it. The lines run thus:

“Ah, be not sad, although thy lot be cast
 Far from the flock, and in a boundless waste!
 No shepherd’s tents within thy view appear,
 But the Chief Shepherd even there is near;
 Thy tender sorrows and thy plaintive strain
 Flow in a foreign land, but not in vain;

Thy tears all issue from a source divine,
 And every drop bespeaks a Saviour thine—
 So once in Gideon's fleece the dews were found,
 And drought on all the drooping herbs around.'

"But I am under renewed obligations to the Giver of every good and perfect gift for the hope He has given us of the spread of the gospel in this place. There have been two large meetings of the Methodists here lately. We also have had preaching in our new church by ministers of different denominations. The people have paid a degree of respect and reverence for the two Fast-days proclaimed by the Governor. They sent for Mr. Steel, who is a preacher, and an amiable man, and we had a meeting.

"I know that it will give you pleasure to hear that Dr. Estep was in Somerset; and he tarried with us from Saturday to Monday; preached on Sabbath morning from Rom. xiii. 13, 14, and afternoon from Amos vii. 2, last clause, wherein he beautifully illustrated the Scripture and shewed that although Jacob was small he should arise by the God of his salvation, directing our ideas to the small beginning of Israel, an exile from his father's house, as it were, and shewing that his prosperity and deliverance in every time of trouble proceeded from the omnipotent arm of the Lord. He would call forth our recollection to the small beginning of the church at Jerusalem on the day of Pentecost and how it prospered in the face of every persecution and opposition; and the idea was to be applied to every individual member of the Church—that we should, however small, arise by the God of our salvation.

"Oh, my friend! Thankful ought we to be for this encouragement. May we not ask with the Psalmist, What shall we render to our God for all His kindness shewn? Or, what can we render to Him, seeing we have naught but what we have received from His bountiful hand,

"Come then, expressive silence, muse His praise.'

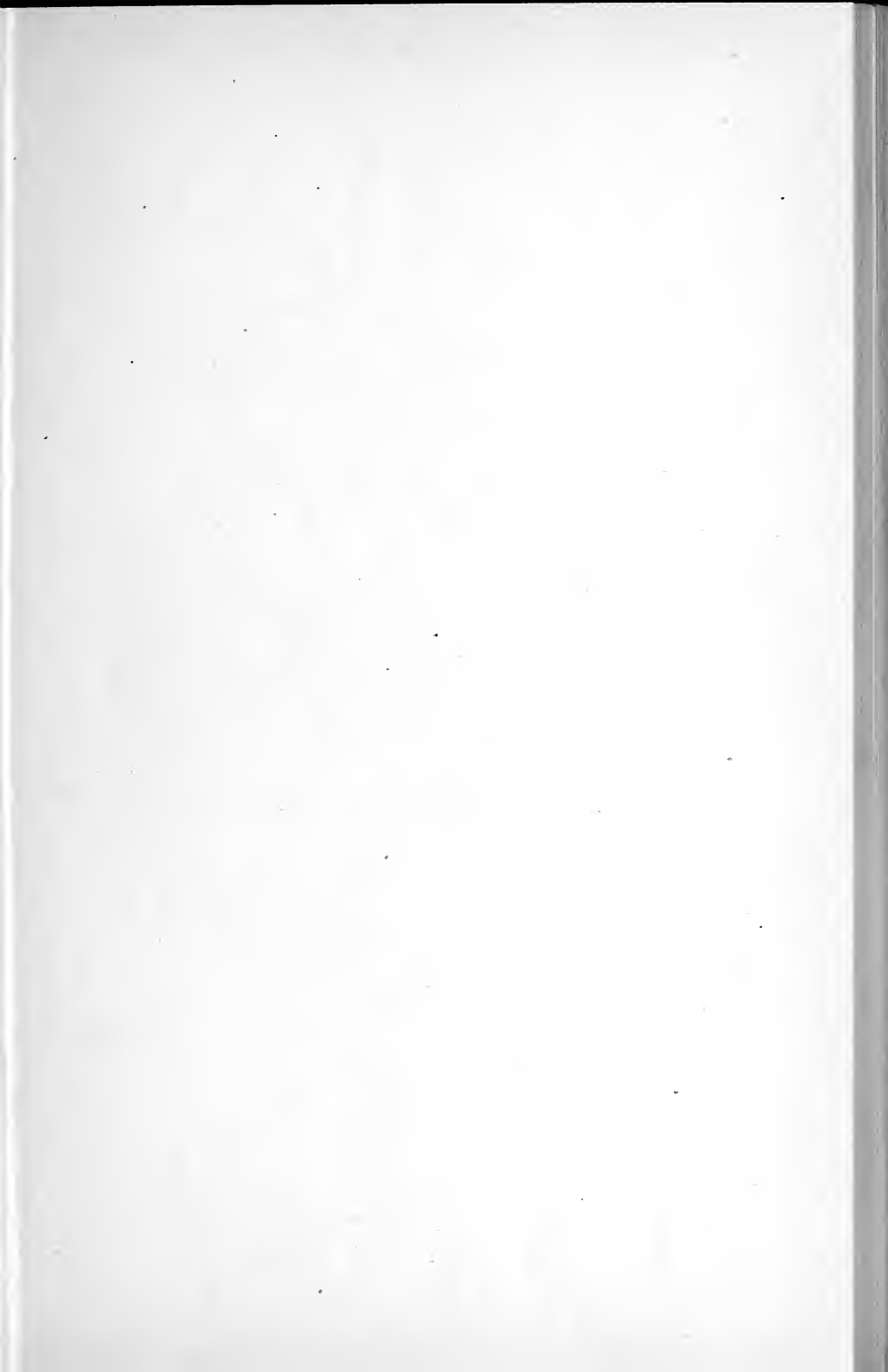
"I feel thankful for Mrs. Hallman's letter, and so are all the friends here for the good news it contained. I would have written to her, but am waiting for something better to communicate than I have at present.

"Remember me affectionately to her, and tell her not to forget to write to her friend on the mountains. I have a thousand things to say to my dear friends, such as: how is Dr. H., and Dr. S., and Mrs. Birch, Mr. and Mrs. Mealen, and Mrs. Reane [Keane?], and all the friends? But I fear I shall weary you.

“ Please to remember me to your good mother and dear children,
and permit me to subscribe myself,

“ Affectionately yours,
“ MARY OGLE.”

Mary Ogle's constant theme was “the blessed Master.” His second coming was the inspiration of her life. For this she yearned as a loving child for the arms of its mother. Her highest ambition was first to be ready herself, and, secondly, to have all about her ready for His glorious advent. She watched each shining cloud as the possible chariot of her Lord, and craved the privilege of meeting Him in the air. If die she must, she wished it to be at church, on the Lord's day, and at communion. Up to within three weeks of the end she sat regularly in the sanctuary, and then lay down to go to Him who had not come to her.





· MARY · T · GRAFT ·

CHAPTER X.

THE THREE MARYS—CONTINUED.

Mary T. Graft was the oldest of the three Marys, and lived the longest. She was born before the Revolution, on October 1, 1772, and died August 15, 1862, though current report makes her only eighty-eight years old at her death. The parental name was Martin, and the family was Presbyterian. They lived on Bloody Run, Bedford county, Pennsylvania, near its junction with that storied stream where

“Wild roved the Indian girl, bright Alfarata,
Where sweep the waters of the blue Juniata;”

and where the Indian girl chanted—

‘Strong and true my arrows are in my painted quiver;
Swift goes my light canoe adown the rapid river.’

The name Bloody Run arose from the circumstance that a large number of traders, who were gratifying their passion for lucre at the expense of the public good by surreptitiously furnishing the savages with the implements and material for war, were so summarily dealt with by stern men, in a hollow among the hills, that the evidence of their future harmlessness

was borne in crimson proof on the stream into the settlement below.

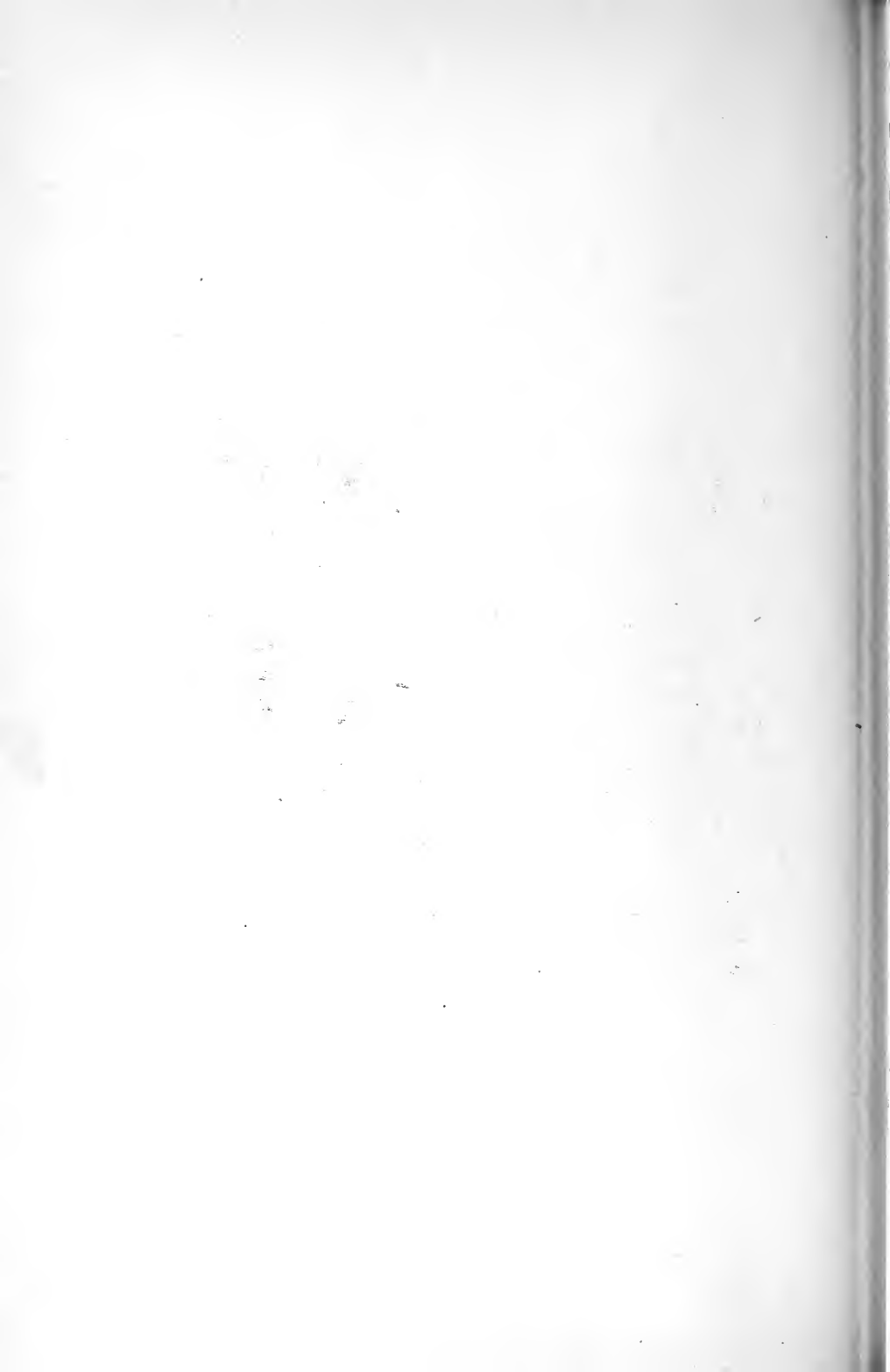
For six years in succession the family effects were in winter concealed beneath the puncheon floor of the cabin, while the family went ten miles west for refuge in Fort Bedford. The last year the cabin itself was burnt by the savages. Mary Graft often recounted how, when the men were absent from the Fort, she used to stand with her mother, aunt, and other women, on the inside steps of the Fort, scythes, axes, and other implements in hand, to ward off hostile Indians.

She grew to be a woman of five feet and five inches in stature, the tallest of the three, of symmetrical build, and had light brown hair and blue eyes. Her only disfigurement was a wart on one side of her nose, which she called her "thorn in the flesh;" and the frequent trimming of which, on the first Friday of the new moon, eventually resulted in cancer and caused her death. The accompanying picture is from an ambrotype, taken when she was about seventy-two years of age, and is the only one for which she could ever be induced to sit and then only by stratagem.

In the course of time Mr. Martin kept public house. Around his tavern sprang up a hamlet called Bloody Run, which was afterwards changed to Martinsburg, and, since the construction of the Huntington and Broad Top railroad, has grown to twelve hundred inhabitants and is known as Everett. Before the days of railroads the Philadelphia and Pittsburg pike superseded the Indian trail, along which pike the Campbells came in their journey to Washington county, Pennsylvania, little dreaming that they were stepping in the literal footprints of a woman who would soon delight



· JACOB · GRAFT ·



to tread in their moral and spiritual footsteps. Similarly to this, the angels that "camp around about them that fear Him," shall be some day met and personally known and loved.

In early days, a dauntless rider from Carlisle, Cumberland county, Pennsylvania, born the first night of 1770, and who had neither fear of Indian nor savage wolf before his eyes, carried U. S. mail from Philadelphia to Pittsburg. He followed the wilderness path, riding one horse and leading another behind. The Martin tavern was one of his regular stopping places. Between this rider, Jacob Graft, and Mary Martin, a friendship sprang up that in two years ripened into matrimony. Shortly after the latter event he chose Somerset, then called Brunerstown, as a home, because of its lovely situation and convenience to his business. It was a hamlet of only three houses, and Mary Graft was duly installed as post-mistress, while Mr. Graft continued his perilous government service till the pack-horse was superseded by the stage-coach. The marriage union of this hero and heroine was blessed with but one child, Mrs LaRue Pile, born July 12, 1799, in the one room that served as kitchen and parlor, bed-room and guest-chamber, residence and post-office. The hoary widowed days of this daughter, a member of the Lutheran Church, still take in the sunshine of Somerset.

Mary Graft was a character of marked individuality. She dressed in Quaker fashion, presumably after an admired authoress presently to be mentioned. "Honey," she would say, "I always dressed plainly but richly." She never would wear black, for she held that "the devil is black." Nor did she like flowers as personal decorations, and usually turned her back on such as

came thus adorned into the house of God. Grayish brown, or, better still, grayish white, was her preference. When the angel of death called for her, this was the color of the crape at her door. Agreeably also to her own request, her coffin was of the same color, being covered with material from one of her dresses, as W. T. Moore may remember, who, at his second meeting here, preached her funeral.

She was a very stirring woman, walked with rapid stride, swinging a handkerchief to and fro, and was not afraid of anything that promised an honest penny. For a while she taught a sewing and reading school. Her mother had also brought her medical books from over the sea, and practiced as midwife and general medical adviser in cases of sickness. Among the many beneficial things, these books also explained such mysteries as how, when elder bark is stripped one way, it has such and such an effect, and when stripped in the opposite way, it has such and such a contrary effect! To these books Mary Graft fell heir, and she pursued her mother's profession, which she regarded as a divine calling. It was so like the Master, this going about to do good, and gave her many an opportunity to speak in His behalf. Nor was this life without its ludicrous incidents. Once, for example, when calling at the house of a daughter of Erin, she found her impatiently complaining of neuralgia. Mary Graft was ready with her best prescription: "What you need most in an hour like this, honey, is grace." Quick as a flash came the reply, "Grase, grase, an shure have n't oi thried iv'ry kind o' grase, and nuthin' wull do goode a-tall, a-tall!"

Mr. Graft had not the faculty of rapid money-get-

ting, and butchering and toll-gate keeping, especially in a small place, are not very remunerative. Out of his few means, he even lost his dwelling in 1823 for his kindness in bailing a man given to drink. Though they gained another property, Mary Graft was thus limited in her benevolent expenditures as well as in the conveniences of life. Nevertheless, she did not allow these things to thwart her designs. While the other Marys, who generally went together, visited more frequently in and about town, she extended her excursions to the distance of some miles. Frequently she would take a basket of provisions on her arm and attend Methodist meetings at the base of Laurel Hills, from eight to ten miles west. In early days she often went afoot to attend services at the Jersey Church, twenty miles south. Once she received a letter from Mrs. Belle Parker of Berlin, mother of Mrs. J. O. Kimmel, from which she gathered that Mrs. Parker was deeply concerned about her own soul's interests. Mary Graft therefore prepared an early supper, and then said to her husband, "Child, I am going out, and may not be back till morning." Then she walked those ten miles east, read and prayed with Mrs. Parker till near morning, returning in time to cook breakfast.

Some account must here be given of two women whose biographies (it were almost proper to say autobiographies) gave pattern to Mary Graft's life and manner of work. One of them was Sarah Grubb, daughter of William and Elizabeth Tuke, who was born at York, Great Britain, June 6, 1756, and entered the ministry among the Friends, or Quakers, in her twenty-third year, after having received a careful education in English, and to some extent in French. In

company with her "second mother," and after her marriage in 1782, occasionally with her husband, but for the most part with her friend Rebecca Jones and others, she attended and preached at the various annual, monthly, and other meetings of England, Scotland, and Ireland, and towards the close of her life, even in Holland, Germany, France, and Switzerland. Much of the work consisted in visiting from house to house, seeking the lost or straying sheep of the Lord, and building them as living stones into the temple of God. She relieved the distressed, ministered to the sick, gave consolation to the dying, buried the dead, conducting the funeral service. Added to it all she constantly wrote long spiritual letters to her friends, even addressed communications to larger gatherings which she could not reach with voice or presence. With what sacrifice of home enjoyments and sense of duty this was done, will sufficiently appear by a few extracts from the period of her single life, spent in gospel travel in company with her step-mother.

"With satisfaction and pleasure I have lately looked towards home with so much longing that a fear sometimes strikes me, lest in wisdom some unforeseen affliction should be sent to moderate it."

"Home now looks at a great distance, and I find that it will contribute most to my peace to think as little of it as I well can."

"This work of visiting families is the last that I should choose for myself, if I might be my own chooser; but as it is wrong to desire that indulgence, I see I may as well give myself up to what appears in the line of duty."

"For every fresh service and work in the church, we must experience a renewed baptism of spirit and purification of gift; and the more we have of the dross, or the reprobate silver, the more frequently must we pass through the fire."

"The great meetings we meet with are overmuch for us, and what made it still worse to us at Liverpool, was a funeral in the afternoon,

and a vast number of people. We little thought when we fixed our stay over second day at Manchester, that we should have one to attend there, which is the case this afternoon, and how it will be got over, I know not."

"Our minds are often bowed down under a sense of the awfulness of our engagements, and dismayed at the sight; nor need I say how closely our time is filled up therewith; for after sitting with seven or eight families, we are generally ready for rest."

Next in moulding power was Hester Ann Rogers, daughter of a Church of England clergyman by the name of Roe. She was born at Macclesfield, in Cheshire, January 31, 1756. Losing her father at the age of nine, she became worldly, but finally, in the face of much persecution, she turned Methodist, led a life of wondrous trust and prayer, gave her time to visiting the sick and needy, and to spiritual helpfulness to the distressed. August 19, 1784, she married Mr. James Rogers, a widowed Methodist minister, and died in 1794. In the ten years of her married life, besides caring for her step-children and becoming the mother of seven or eight children of her own, she so helped her husband that in three years the Society at Dublin increased from five hundred members to over eleven hundred; in the next three years, at Cork, they swelled the membership from three hundred and ninety-seven to six hundred and fifty; and in the first two of the three years at London, about five hundred were added. They were in the midst of a prosperous work at Spitalsfield when death called her to her reward. Thomas Coke, in his funeral sermon, says of her:

"More true conjugal love could not, I think, be manifested by wife to her husband, than was by her. Mrs. Rogers was, to my knowledge, . . . his support indeed. . . . Though she devoted much of her time to religious duties in public and in private, yet

nothing seemed to be left undone which could make her children comfortable and happy. She even prevented all their wants; and was equally, nay, if it were possible, more attentive to Mr. Rogers' children by his former wife, than to her own. To the whole of them she delighted to give 'precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little;' watering the whole of her labors upon them with many tears and daily fervent prayers. . . . And as a public person, she was useful in a high degree. She never indeed assumed the authority of teaching in the church, but she visited the fatherless and widows in their affliction, and delighted to pour out her soul in prayer for them. . . . In the city of Dublin only, Mr. Rogers himself confesses, some hundreds of those whom he received into Society were brought to Christ or awakened by her gentle but incessant labors of love. In Cork, also, and in London, a similar success attended her pious exertions."

In addition to all this, her husband says that Mrs. Rogers left behind "not less than three thousand quarto pages, all written by her own hand."

It will be readily seen that Mary Graft sought to imitate these women, Mrs. Grubb and Mrs. Rogers, as far as her ability, views and circumstances permitted. Indeed, it is from her copies of their lives and letters that the foregoing facts are condensed.

In one respect, however, Mary Graft was more favored than the other Marys, namely, in that she had a husband who became a Christian with her, and gave her his active sympathy in all her good work. She was one of those constitutional talkers who overdo matters with those to whom they have too ready access, and she needed the balance-wheel and check she found in her husband. There are such women (and men, too, for that matter), whose piety and good intentions are undoubted by those at least who have a wider, deeper acquaintance with human nature, and have learned to "distinguish things that differ." Yet it is not so much

against her as might be thought, that she failed to bring her only child over to her immersionistic and other views, for LaRue had taken lessons from her while she was still traveling the "broad guage" road, and was grown to womanhood when Mary Graft and husband were immersed, and within two years thereafter married Mr. Pile, a Lutheran, with whom she was presumably even then "keeping company."

In case Mary Graft's husband died before her, she intended to go about, like Mrs. Grubb, visiting the members and churches throughout this and adjoining States. As it was, she was incessantly writing letters to everybody far and near, preserving copies of them all, to be put into book form along with her other writings, akin to the biographies and spiritual letters of Mrs. Grubb and Mrs. Rogers. When age at length rendered her indisposed to undertake the task herself, she hoped that other hands would perform it after her death. The fires already spoken of have, however, put it beyond anybody's power to do so. Only the fragments, for the most part, of some twenty-five or thirty letters are left. When the parties addressed were within walking reach, these letters were either personally handed them, or, after the manner of the modern news-carrier, left in the halls or at the doors of houses. A sample or two of each class may be of interest. To Elder James Estep, some time in December, 1819, she handed the following:

"I need not tell you that I have found it good to wait upon the Lord at all times and in all places; and standing near to His side, reclining my head upon His bosom. I need not tell you that He is our Lord and our God, our foundation to build upon. M. T. G."

Mr. S. Howell Terry, a Presbyterian minister who preached at Somerset from July, 1830, till some time in 1833, she addressed thus :

“*Dear Sir* :—Permit me, if you please, to call you friend or brother, as you profess to love Jesus. So do I. You will recollect that Jesus was born of a woman, and after He rose from the dead He honored Mary by conversing with her first. ‘Go,’ said He, ‘to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.’ And there He sits pleading our cause to-day. So in this way I come conversing with you about this glorious Character, that conquered all the powers of darkness forever, through His sufferings and death for our salvation.

“I have been excusing myself ever since the third morning of April, but God makes no excuses. To do His will is our present and eternal happiness. The subject [of your sermon ?] was the Word. St. John says, ‘In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by Him,’ etc., etc. ‘And the Word was made flesh, and dwelt among us.’ Jesus, the Saviour of the world, says, ‘He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.’

“To you, my friend, is the word of this salvation sent. Make it the man of your counsel. Jesus saith, ‘I am the way, the truth, and the life.’ The Father said, ‘This is my beloved Son, in whom I am well pleased: hear ye him.’ The Son says, ‘Go,’ to you, ‘preach the gospel,’ in the full sense of the word; and you are to baptize the *believers*. It would be well for you to take notice of Simon Peter, who was honored with the keys of the kingdom of heaven. And see how Jesus tested Peter’s love, and then gave him His charge, before He was carried up into heaven, to feed His lambs and His sheep! And remember that He did not invest any other of His disciples with the same power. Then turn to Acts, you know, and see how He preached the kingdom of heaven, or the gospel, to the Jews first, and then read on to the 10th chapter of Acts, to the Gentiles, and there you will see how he made use of his authority given him by the King of kings and Lord of lords. Then you will observe that the kingdom of Christ is opened or unclosed to all the world. Jesus says, ‘He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will

manifest myself to him.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Glory be to God, for He is worthy of our subjection to His glorious government.

"Now, my brother, if you have any objection to my counsel, tell it to the Judge of quick and dead, when you come before Him this evening, and be so good as to let me hear the decision.

"Now, to Him who taught as never man taught, be present and eternal praises. Amen.

"Show this to friend Jacob Glessner, and next to him to Mr. Stewart.

"From your dear friend in the kingdom of Christ,

"MARY T. GRAFT.

"TO MR. TERRY."

Her grandson, Graft M. Pile, attended Pennsylvania College, at Gettysburg, preparing for the Lutheran ministry. She was constantly in correspondence with him. One letter runs thus :

"SOMERSET, August 30, 1845.

"*My Dear Grandson* :—I received your letter of July, and was thankful for it. But my business was so multipresence that it is with difficulty I write now. But the divine Saviour makes no excuse; it is, do this and live. Peter was authorized by Jesus to open the door of His kingdom to all the world. He preached the gospel of Christ first to the Jews (Acts ii.), and then to the Gentiles (Acts x.). Now, the way was open to all the world. Remember, the fear of man begets a snare, but the fear of God is the beginning of wisdom. The Lord must have all the whole heart, and will; then the veil shall be taken away, and you will see with your eyes, and hear with your ears, the glorious things spoken by your God and Saviour. Jesus said, 'He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.'

"When the Gentiles heard the word, the Lord had their heart and their will to hear what Peter had to preach to them, and they received the Holy Spirit. But they did not stop there; they went on until they had fulfilled all things which were appointed for them to do by Jesus our Lord and Redeemer. But my dear grandson rejects the Saviour's baptism that came from the counsels of heaven. His baptism is full of

present and eternal meaning, the while your baptism has not any meaning in it whatever. It came from the counsels of men of the earth. It is a sorrowful thought to your dear grandmother to see you rejecting the testimony of Jesus, and the testimony of His holy apostles and prophets.

“September 6.—I will try again to write. You say something about the foundation you are building on. The prophet says, ‘The stone which the builders refused is become the headstone of the corner.’ Jesus said, ‘The stone which the builders rejected, the same is become the head of the corner:’ this is the Lord’s doing, and it is marvelous in our eyes. Peter says, ‘This is the stone which was set at naught of you builders, which is become the head of the corner.’ Now you must remember that the Epistles of the holy apostles were written to baptized believers (they had been *buried* with Christ in baptism), and to them only who had been baptized for the remission of their sins. Jesus said to his disciples, ‘He that heareth you, heareth me; and he that despiseth you, despiseth me.’ The apostle says, ‘For ye are all the children of God, by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’

“Remember the Saviour’s prayer to His Father for His holy apostles: all that hear them are to be one with the Father and the Son, and to enjoy their glorious community.

“Glory be to our Lord and our God. He grants His presence to be with us too, and forever. May He add His blessing. Amen.

“Your dear grandmother,

“MARY T. GRAFT.”

“I enclose my mite. I wish you may get it in time; it may be of some use to you.

M. T. G.”

Many were the efforts she made and the letters she wrote to convert the husband of Mary Ogle. Here is one of the briefest:

“SOMERSET, August 19, 1826.

“*My Poor, Unhappy Neighbor*:—I wish to inform you that I am often reviled and compared to you, as if you were the wickedest person on earth and I the next. This strengthens my hopes of your salvation;

for you are the unhappiest man I ever knew—a rebel against the King of kings and Lord of lords, and unworthy me, the happiest person I have ever seen, to be exalted thus, to have God for my father and mother, sister and brother. Oh, glorious concourse to converse with while traveling through this unfriendly world! A friend always present to help in time of need! When I am sick, He makes me well in body and mind. Blessed am I forever more: a child of that kingdom that contains all things, yes, joint-heir through *Christ Jesus, my Lord and my God*. Come now and be a son to the King of heaven and earth, a subject of His glorious government. Oh, what a glorious character you might be, living in honor of your Creator! But, oh, it is awful to think of the opportunities you have had bestowed upon you, and the use you have made of them—to destroy yourself forever. Oh, what a mercy that you are yet alive! Call, I beseech of you, on Jesus; He is willing to save the vilest that call upon Him. Oh, turn and be happy forever more. I have seen your thread, and it is almost spun. A few more days, and the day will close forever.

“May the great Strength of Israel add His blessing.

“From your friend in Christ; out of Him He is a consuming fire.

“MARY T. GRAFT.”

“ALEXANDER OGLE, SR.”

The following, of an ungiven date and to an unnamed person, has also conversion for its object:

“*Dear Sir*:—I hope it is my duty to say a few things to you. I wish I could commence with saying, *My Dear Friend*. This I dare not presume till I see you bowing in subjection to the will of that Holy Being who sees us now and is judging your thoughts. These I can not know. He says, ‘Son, give me thy heart.’ Then He will manifest Himself to you in the character of Jesus, the Savior of lost man, the chiefest among ten thousand and altogether lovely. In and through His name we comprehend the fullness of the Godhead bodily. By being reconciled to Jesus Christ, the Son of the living God, we have peace with God our Father and enjoy His favor which is before all the world.

“Jesus says, ‘Whosoever will come after me, let him deny himself and take up his cross and follow me; for whosoever will lose his life, for my sake and the gospel’s, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul? Whosoever, therefore,

shall be ashamed of me and my word in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels.'

"I behold you as on the tempestuous ocean of life, tossed to and fro, and in danger of being captured every day by the enemy who is the devil and prince of darkness, who works in the children of disobedience. This fact is needful for you to know, whether you are a subject of Christ's kingdom or a subject of the prince of darkness. We have but two masters to serve: the one has the fullness of all things to give, the other is the prince of the air—he can only deceive. The wages of sin is disgrace and eternal death.

"We must persuade you to know that it is an honor to be a subject of the government of the King of kings, and to be a joint-heir through Christ to that kingdom that contains all things to make you happy here and forever. Remember Jesus says, 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' The time is come that the word must not be trifled with. It must be believed and obeyed, and we shall be happy in the enjoyment of that word. It is the truth and all in all."

To another alien she wrote briefly thus:

"*Dear Sir* :—I have taken this way to converse with you on account of the enemy of the cross of Christ. I wish to inform you that I have suffered more than tongue can tell, within two years, on your account. Nothing but your deliverance from your unhappy condition, nothing less than your compliance with the government of Jehovah, no, nothing short of your salvation can restore or cure the wound. No, nothing can satisfy the desire of my soul but this. M. T. G."

How she ministered to members of the church in distress, may be learned from the following to Mrs. Fleming:

"JUNE 29, 1836.

"When I hear an evil report on myself or any other person, I let it go in at one ear and out at the other. If it wounds my peace, I take it into my closet, and there I find a balm for every wound. Or, if I see that it will profit my neighbors, body or soul, I carry it to them in a seemly manner, and look to the Father of lights to add His blessing. In this way I have peace with God and all mankind."

Every new convert was remembered by an admonitory epistle. The only one of the kind at hand is addressed to Miss Louise E. Ogle, daughter of "Aunt Charlotte," now the wife of Mr. Ed. Scull, editor of the *Somerset Herald*, and written July 15, 1844, or possibly 1845. It reads thus:

"*Dear Friend* :—Remember the vows you have taken upon you, and the Lord you have confessed. Consider the value of time, for we can place no just estimate upon it. We must improve it while it is day. It is an honor to be a follower of the Lamb of God, that taketh away the sin of the world. It behooves me to write to all of the dear youth who have professed before angels and men to be members of His kingdom, members of His house—of His church, which is His body, the fullness of Him that filleth all in all. Glory be to Jesus, our Lord and Redeemer; we will reflect on His glorious character. It fills the heavens and the earth with His divine presence who is always watching over His children to do them good. Oh, yes, every moment. Even now our very thoughts are before Him. Glory be to our God and King! He sees your thoughts now; them I can not know, but this we can all know: to know Him aright is light and life eternal. It was for the enjoyment of this glorious truth that the merchant man, seeking goodly pearls, when he had found one pearl of great price, went and sold all that he had and bought it. Oh, yea, the favor of God is of more value than all this world's goods; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.

"If all the dear disciples were watching one another, to provoke unto love and to good works, and exhorting one another to walk in the way, the truth and the life as it is in Jesus, our Lord and Redeemer, all would be well.

"May the Lord add His blessing, is the prayer of your dear friend,
"MARY T. GRAFT."

"TO MISS LOUISE OGLE."

If a member of the church or an alien who had been in the habit of attending the gatherings for worship absented himself, he was pretty sure of receiving

a prompter to duty in the shape of a letter from Mary Graft. In the absence of a sample letter addressed to a derelict member, part of a long one written to such an alien is here given :

“SOMERSET, God’s House, May 20, 1845.

“*Dear Sir* :—This is to inform you that we noticed you to absent yourself from the House that God gave us to worship Him in with our bodies and our spirits which are His. It is free to all who fear God. The friends of the Lord or His disciples are pleased to see you always there. Mr. Kimmell would not forbid you from obedience; no, not for all the world. Your soul is of more value than the whole world. Only remember (thou God seest us) God’s blessed Book teaches us that the fear of Him is the beginning of wisdom. Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil; in the day when God shall judge the secrets of men by Jesus Christ. . . .

“MARY T. GRAFT.”

“To TH. CUMMINS.”

To a young man away from home and starting in life, she wrote :

“SOMERSET, Pa., Feb. 17, 1846.

“*My Dear Charles* :—I promised your dear mother, some time ago, that I would write to you and send you a tract. Oh, remember that we can place no value on time. Improve it to the glory of God, my child, and all will be well forever. You know that God’s Book teaches us that they that hunger and thirst after riches shall never be satisfied with riches, for the more one gets the more he shall want; and he that hungers and thirsts after silver or gold shall never be satisfied with silver nor gold, for the more he gets the more he shall want. But Jesus says, ‘Blessed are they which do hunger and thirst after righteousness; for they shall be filled.’ Glory be to God our Saviour, our Lord and Redeemer. I pray that He may reign in and over all the dear disciples throughout the land; that they may be quickened and made alive to know Him aright, which is light and eternal life. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

A letter of condolence shall be the last one cited. It is to Benj. Martin, Jr., of Brush Creek, Bedford County, Pennsylvania, a brother's son, upon the death of that brother:

“SOMERSET, Pa., Jan, 13, 1832.

“*My Dear Nephew*.—With your long-looked-for letter before me, I acknowledge that I am thankful to you for the same. Such long silence created sorrow. I have written six or seven letters to my dear relations since your dear father's death, and have received one from Sister Anna, and a few days ago one from her son Jacob, which I have endeavored to answer. I expect you will see it.

“It gives me unspeakable joy to see you are thirsting after righteousness. We are to remember Jesus in all our difficulties, lest we should weary and faint by the way. He says, Blessed are they that hunger and thirst after righteousness; for they shall be filled. He is the way, the truth, and the life of every child of His heavenly Father. We must remember that if we lack wisdom, we must ask it of Him who giveth liberally and upbraideth not. Again, Ye are of more value than many sparrows.

“My dear young friend, we can not justly make any excuse that will satisfy the soul. But to obey the truth begets such a fullness of all things and produces so much peace that all the world is nothing in comparison to our acquaintance with Jesus. In and through that glorious Name we comprehend the fullness of the Godhead bodily, revealing to us father, mother, sister and brother—a friend always present in time of need. There is nothing to be compared with a child of God. Ye are the salt of the earth, ye are the light of the world, etc. We are to remember if the salt has lost its savor, it is good for nothing. We are to let our light shine before men, that they may see our good works and glorify our Father who is in heaven.

“The great Teacher of Israel will be mouth and wisdom. If we want instruction, enter the closet; if we want comfort, enter the closet; if we wish to be exalted, we must humble ourselves before our God, and He will exalt us in due time. I am well satisfied that you are in the place where you are, and hope that it is the will of your heavenly Father that it should be so. Take the testimony of Jesus and His apostles, and make that the man of your counsel, and it will guide you in the straight and narrow way that gives peace while traveling through this unfriendly world, and will guide into the king-

dom of glory where we shall enjoy the smiles of our God in a world without end.

“May the Lord be pleased to bless what has been said. Amen.

“Your dear Aunt,

“MARY T. GRAFT.”

Here are eleven letters, about all the whole ones left from the ravages of time, and several of them written in Mary Graft's seventy-third year. They are given exactly in her own words, being changed only to some extent in the punctuation and capitalization. Whence all this ability? Hardly more than two centuries before her birth there were peers of far-famed England in plenty who could neither write nor read. Truly the power of sanctified grace is great! And powerful is the exhortation thence arising to the more favored modern daughters of mother Eve.

Mary Graft always rose, and had others rise, by candle light. Her first business was in the closet of prayer, where she laid before the Lord the entire coming day's work and remembered the members of the church individually and aloud. Ofttimes she would shout in her private devotions, and seldom engaged in them without copious tears. Her favorite morning hymn was :

“And did my Saviour use to pray
 Before the light unvailed the day,
 And shall I backward be?
 No, dearest Lord, forbid the thought,
 Help me to fight as Jesus fought
 Each foe that hinders me.”

While the work begun and nurtured by these women is still to be further pursued, we thus take formal leave of Mary Graft, the daily writer; of Mary Ogle, the

polished logician before whom lawyers and ministers quailed; and of Mary Morrison, the "gem of quiet ray serene." Their toils are ended, but their labors abide. The Providence that called each one Mary, the Guiding Hand that yoked them in fellowship, and the Holy Spirit that anointed them for so grand a work, has in them answered the double question, "May woman teach?" and, "What can she do?"

CHAPTER XI.

WOMAN IN THE NEW TESTAMENT.

So much of this "over true tale" has already hinged on woman's work, and so much more will yet be briefly said about female teachers in day and Sunday-school, mission workers, and such like, that one naturally asks, How does all this agree with sundry utterances in the New Testament, especially with certain passages from the widowed Paul? Requests, too, have been numerous that the author's study of the matter be somewhere set down. For this, perhaps, no more suitable place can be found in the present series of chapters than right here, when the three Marys are so fresh in mind.

Abstractly considered—that is, apart from any thought of certain passages of Scripture, this working of women seems all right enough, but the moment those passages are named, we seem "to weave a tangled web," and to be in the midst of forbidden ground. Is it so, then, that our "common sense" and the Scriptures are at war? Or have we failed to do the Bible justice? There is room here for a fair-sized volume of discussion, and yet a few pages can give us

the key to the situation. If we but learn to distinguish between general principles in their untrammelled workings and particular applications of those principles under special or transient circumstances, all will be clear and easy.

Thus, it is a general principle that "ye were bought with a price; become not bondservants to men" (I. Cor. vii. 23), and yet, in order that temporary social conditions be not handled with violent and injurious haste, so that in pulling up the tares we pull up also the wheat, it was also well to advise, "Wast thou called being a bondservant? care not for it" (I. Cor. vii. 21), and, "Servants (bondservants), be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of heart, as unto Christ" (Eph. vi. 5). Again, as a general principle Paul asserted that he "was free from all men," and yet, in adaptation to temporary conditions, he said, "I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And this I do for the gospel's sake, that I may be joint partaker thereof" (I. Cor. ix. 19-23).

Must we, for the sake of duly honoring these subordinate passages just named, insist on the continuance of slavery and the dominance of Judaistic conditions?

Or, are they not best honored in being permitted to die, as so evidently intended, at the hands of general principles that are antagonistic to bondage of every kind?

What, then, is the general, fundamental principle of the New Covenant relating to the sexes? Paul states it thus: "*There can be no male and female*" in Christ Jesus, just as "there can be neither Jew nor Greek" and "there can be neither bond nor free" (Gal. iii. 28) under the gospel. Yet here, of course, as in the case of every general principle, there may be and are modifications due to subordinate principles and temporary conditions, so that there may be a wise realization of "first the blade, then the ear, then the full corn in the ear" (Mark iv. 28). But of these modifications further on.

In full accordance with this general principle relating to sex in the New Covenant, the general law for disseminating the gospel and its benefits is stated thus by Paul to Timothy: "*And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*" (II. Tim. ii. 2).

The verb here rendered "teach" is of common occurrence and is the same as that in the Great Commission, "Teaching them to observe all things whatsoever I commanded you" (Matt. xxviii. 20), and that where the Saviour "taught" the multitudes, as in Matt. vii. 39 and Mark x. 1. It is also used where the apostles "taught" in the temple (Acts v. 21). Its cognate noun describes even elders in their official capacity, "pastor and *teachers*" (Eph. iv. 11), and the Saviour in His mission, "thou art a teacher come from God"

(John. iii. 2). If, then, females are included in the above passage from Timothy, they have ample warrant to "teach" anything that under the gospel needs to be taught. They stand on an equality with males.

Now, so far as the English term "men" in this passage is concerned, it may be an open question whether it is to be taken in its specific sense of denoting a male as opposed to a female, or understood in the generic sense of any member of the human family without regard to sex, as in the sentence, "It is appointed unto *men* once to die" (Heb. ix. 27). No such question, however, can be raised over the original word employed by the inspired penman. The Greeks had separate terms, never confounded, for each of the two thoughts. Man, in the specific sense, they expressed by ἀνήρ, *aneer*, and in the generic sense, by ἄνθρωπος, *anthroopos*. It is the latter term that Paul uses in the passage under consideration. Hence the Latin translates it by *homo*, not *vir*; and the German, by *Mensch*, not *Mann*—which terms in both of these languages are just as radically distinguished as those of the Greek, and just as clearly and strongly make it the right and duty of the "faithful" female as of the "faithful" male to "teach."

That such is the fair force of the word rendered "men" in II. Tim. ii. 2, might further be made plain to the commonest reader by a volume of citations where the same word occurs in the original. Two, however, must suffice. In the Septuagint version (Greek) of Gen. v. 1, 2, we read, "This is the book of the generation of *men*; . . . male and female made he them." Again, in the Greek New Testament: "The law has dominion over *man* during such

time as (man) may live; for the married woman is bound by law to the living husband" (Rom. vii. 1, 2). In the first of these passages the word *man* (*anthroopos*) is expressly said to comprehend "male and female," and in the second it is used of "woman," and of course in virtue of her being a *human* being. Substituting this scripturally-given equivalent in place of the term used in II. Tim. ii. 2, we have, in plain English, "And the things which thou hast heard from me, the same commit thou to faithful *males and females*, who shall be able to teach others also." And thus, in whatsoever way males are here empowered to "teach," females are also so empowered.

In full accord with this general law was the New Testament practice, wherever circumstances would permit. Women were endowed with the gift of prophecy: "Your sons and your daughters shall prophesy, . . . yea, on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy" (Acts ii. 17, 18). This is a quotation from Joel, and marks the advance in the New Covenant over the Old. And so the four daughters of the evangelist Philip "did prophesy" (Acts xxi. 9). "But he that prophesieth speaketh unto men (males only?) edification, and comfort, and consolation" (I. Cor. xiv. 3). This, therefore, women did as well as men. And as "spiritual gifts" were temporary qualifications to be superseded by the normal development of natural talents, in so far as they can serve the same end, this work on the part of women was meant to be perpetual. For this reason God gave them talents, and not that they should be "hid under a bushel."

Priscilla and her husband Aquila labored together

in spreading abroad the gospel, and she with such notable efficiency that three times out of the five mentions of their names hers is placed first. Apollos was "a learned man" and a "mighty" preacher, though still in the dark as to some vital points in the New Covenant. "But when Priscilla and Aquila heard him, they took him unto them, and (they) expounded unto him the way of God more carefully" (Acts xviii. 26). Both "expounded," for the verb is plural in the Greek, and the *woman* took the lead in "teaching" this *man*!

So also we read, "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel" (Phil. iv. 2, 3). Here are female gospels still further commissioned to promote the gospel with one soul, and a man is asked to be their servant! They were the "Marys" of Philippi.

Such also at Rome were Tryphæna and Tryphosa, "who labor (present tense, work going on) in the Lord;" and "Persis the beloved, who labored *much* in the Lord" (Rom. xvi. 12).

Pliny was appointed Proprætor of Bithynia and Pontus by the Emperor Trajan, A. D. 103, and died A. D. 107. In the discharge of his office, a part of which was to maintain the pagan faith, he persecuted Christians, and wrote to his chief, "Having heard so much, I deemed it the more necessary to ascertain the truth by putting to the torture two women-servants who were called *deaconesses* (ministræ)." There were, then, deaconesses in that early age of the church not far from

the place where the apostle John had so recently died, as there continued to be in the Greek Church up to the thirteenth century. This fact both agrees with and is a comment on Romans xvi. 1, 2: "I commend unto you Phœbe our sister, who is a servant (margin and Greek, deaconess) of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of saints, and that ye assist her in whatsoever matter she may have need of you." The word here rendered "servant" in the body of the text and "deaconess" in the margin, is the identical word that is rendered "deacons" in I. Tim. iii. 8 and Phil. i. 1, where it describes officers in the church, and so leaves no reasonable doubt of the official character of Phœbe. Hence we can understand why the whole church at Rome was by apostolic injunction placed at her command. Indeed, there is more in this word than people are commonly ready to receive. Outside of the gospels it is used alone by Paul, and that twenty-two times. It is generally rendered "minister" and is used to describe Christ in His work (Rom. xv. 8; Gal. ii. 17), and the evangelist in his business, as in I. Tim. iv. 6; I. Thess. iii. 2; II. Cor. xi. 23; Eph. vi. 21; Col. iv. 7, and numerous other places. It is therefore by no means confined to (if ever in the epistles, when referring to Christians, it denotes) mere secular functions. Such an enlarged view of the scope of the word would justify the demands made by Paul of the Romans in behalf of Phœbe of Cenchreæ, who had evidently gone on an important mission to them, similar, perhaps, to that of "deacon" Timothy to Ephesus (I. Tim. iv. 6) or of "deacons" Paul and Apollos to Corinth (I. Cor. iii. 5). "Similar" is the word, for Timothy was

a "deacon of Christ" while Phœbe was a "deaconess of the church."*

Female deacons are provided for in I. Tim. iii. 11, which in the Revision correctly reads, "Women in like manner must be grave, not slanderers, temperate, faithful in all things." Up to the time of the Reformation there were but two different views taken of this passage, namely, either that it speaks of women in general or else of deaconesses. Since then a third view has sprung up which makes them the wives of deacons, and the fourth view holds that they are both the wives of deacons and at the same time also deaconesses. But they were certainly not merely women in general, for they are named in the midst of the discussion of church officers, a most inappropriate place for such mention, to say nothing of the officer-like qualifications demanded of them. Nor were they mere wives of officers, as Calvin first and others after him held, for in that case the passage would make requirements of the wives of deacons (for it is in the discussion of deacons that this mention occurs) that it does not make of the wives of elders. This view is also condemned by the Vulgate Latin which translates by *mulieres*, women, and not *uxores*, wives. So also Wycliff renders it "wymmen." They were, hence, female deacons, deaconesses, such as Phœbe was. If at the same time it had been intended to say that they were also the wives of deacons this could have been easily done by some qualifying word.

* "The term *deacon* originally included all public servants whatever, though now most commonly confined to one or two classes; and improperly, no doubt, to those only who attend to the mere temporal interests of the community."—A. CAMPBELL, *Christian System*, p. 79.

"From this passage (Rom. xvi. 1), as well as from I. Tim. iii. 11, it appears that females were constituted deaconesses in the primitive church."—A. CAMPBELL, *Millennial Harbinger*, 1835, p. 507, note.

The fact that this was not done, leaves us free to choose deaconesses from any proper source. They may be selected from the wives of deacons or that of other married men, or from such "virgins" as Paul praised in I. Cor. vii., saying, "She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit" (ver. 34), or even from such aged widows as had, by their past lives, given evidence of fitness for special work (I. Tim. v. 10).

Here, then, we have the outline of woman's work in the New Economy. It remains now that we look at the limitations spoken of in passages still unnoticed.

First, the fact of marriage places limitations upon woman more or less restricted according as her husband is narrow or broad in his views and attainments. She may chafe under this yoke, especially when it is unduly galling, but she took it on herself, and so has none other to blame. Her marriage was like the trees choosing a king in Jotham's parable: "And the bramble said unto the tree, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon" (Judges ix. 15). The proper cure is prevention: choose no bramble as king, and no inconvenient humbling will have to be done. In the marriage compact, nature meant that an average woman should be assistant to, the "help meet for," an average husband. If any woman be above the average, let her choose a husband equally far above the average, or suffer the consequences of her folly. Such examples are needed to teach others the way of the transgressor. Besides, the duties of maternity, which, as wife, woman has no right to adjure, may largely absorb her time

and energies. If so, that is her first duty, and "she shall be saved through the rearing of children," if she do it so effectually that they grow up in the faith. Moreover, the family, in the Bible view of it, is a unit, of which the husband is the natural head. The single woman, if of age, or the widow, may justly claim the right and recognition of herself as a unit, but not so the wife, save by her husband's permission. Both in Church and State is the family God's unit. It is this, and nothing more, that Paul means in I. Tim. ii. 11-15. (Compare also I. Cor. xi. 3-16.) The words in this passage rendered "woman" and "man" are the only ones in the Greek New Testament ever rendered "wife" and "husband"; and the context shows that they have this force here, whether so rendered or not. "I permit not a woman (a wife) to teach nor to have dominion over a man (a husband)," does not refer to teaching in general, which we have already seen woman may do, but to such teaching of the husband and domineering over him as would, of her own motion and usurpation, constitute her the head of the family. If she have knowledge that her husband does not possess, and he is willing to learn of her, there is nothing in this passage to forbid her imparting it, but every reason outside of it for her to do so. And if her husband consent that she shall assume any public work for which her talent and ability may fit her, it is perfectly proper for her to do so; and this the more, if the church specially call her. Then, if any individual Apollos or church as a whole place themselves under her tuition, it is, by every principle of Scripture and by every intuition of our nature, right that she should

impart the information at her command, and in whatever way that shall prove most efficient.

In the second place, there may be deep-rooted social prejudices and usages into whose face it is not wise to fly. Often the best and speediest way to "conquer" is to "stoop." God gives His light gradually. First the twilight, then the rising sun, and lastly the fervent, glaring noonday. The whole drift of the Sermon on the Mount is to the effect that a more searching morality and a completer righteousness than formerly obtained was now to begin. The principles that formerly were but partially applied in their statutes, must now be permitted to grow to their utmost limits. And yet, owing to the poor soil that we are, how gradually and how little have they grown even up to the very present!

In the Gentile world, not indeed so much among the Romans, but more particularly among the Greeks, and especially at Corinth, none but a wanton or licentious woman was ever seen with short hair and unveiled face, or ever put herself forward in a public meeting. This enforced domestication kept the pure woman in such ignorance that almost any kind of a husband knew a thousandfold more than she. For a woman in that age and those countries to ask questions was to attract undue notice and to offer her virtue for sale. However right in itself, it would have been the greatest folly and sin to have directly and openly defied these customs. Matters may be lawful that expediency forbids (I. Cor. x. 23). For this reason even the Jewish law, which on occasion permitted Miriam, the sister of Moses, to lead the triumphal chorus, Deborah to be prophetess and civil judge, and Huldah to be both prophetess and

king Josiah's instructor, yet as a rule consigned woman to privacy. It was in view of this condition of affairs that Paul wrote I. Cor. xiv. 34-36. The direction, however, concerns only the *public* meetings of the church, when not only "the whole church" came together "into one place," but when also "the unbeliever" was present. See the chapter at length, and compare also chap. xi. 17-22. But even at Corinth in the smaller and more private meetings for prayer, exhortation and praise, when only disciples were present, it was right enough for such women as were gifted to exercise their talents before the men, provided only they did it with due decorum. See I. Cor. xi. 2-16.

But to enforce the special limitations, above considered, upon the gospel-leavened age and upon the changed conditions of our American society, to the neglect of those higher, general principles, would be to completely veil every woman that appears in public, banish female teachers from public and Sunday-schools, retire female editors, curse the finest lips out of the temperance reform and all benevolent enterprises, annihilate female missionary societies, missions, and missionaries, and invite paganism again to our doors. Under such perversion of the Scriptures the achievement of the three Marys would have been utterly impossible, and the work of the gospel would go halt adown the ages, reducing that "golden age," the coming millennium, to a mad chimera. No, no; let woman be what God originally designed her to be—a true "help, meet for man," not alone in secular activities, but in all the highest, holiest, divinest pursuits of the soul.

CHAPTER XII.

A TRIO OF MALES.

It would be impossible, within reasonable limits, to give suitable accounts of the many private persons in the Somerset church having a just claim to such notice. It must suffice, therefore, to select three men, as three women have been given. Nor is this selection difficult, since the Hon. Charles Ogle, Judge F. M. Kimmell, and Judge Jeremiah S. Black are such distinguished names as to be household words in both the Commonwealth and the Nation, and were, besides, among the early as well as lifelong members of this church.

Charles Ogle, son of Mary and Alexander Ogle, Sr., was born at Stoystown, Somerset county, Pennsylvania, in 1798, and had a happy blending of the characteristics of both parents. The reader is in somewhat extensive possession of the mother's side, but a word or two more about the Ogles may well be given. They were of Maryland origin, where, under the old Proprietary Government, Samuel Ogle was appointed Governor in the years 1732, 1735 and 1747; and Benjamin Ogle was elected to the same office in 1798, under the constitution of 1776. There are still many of the name in their

native Frederick county, as well as quite a number in Alleghany county. The Somerset, Pennsylvania, branch of the family, however, is by common concession the most notable. Of this branch Gen. Alexander Ogle, the husband of Mary, is the ancestor. He was a man of six feet two inches high, finely proportioned, with some depth of chest and breadth of shoulders, and was the acknowledged "great man" of the mountain world in which he lived. "No eye ever caught him weary, listless, or vacant; he took no holidays, nor ever knew those remissions of engagement which ordinary people indulge in at the beginnings and finishings of their undertakings." Tonic and sanguine best answer to the strength and fervor of his temperament, a term which has been defined as "a condition of physical organization, a make of muscle, nerve and blood-vessel, and a manner and proportion in their combination." He was a born leader, and so found politics an inviting field. Indeed, he was the father of the Democratic party in this region, the prime mover of the first wagon-road over the mountains to Pittsburgh, and the steadfast friend of education. He had an uncommon amount of that sense called common, because rare. No lawyer himself, he yet had an office to which both parties to a case would resort for advice, and, no matter who was their lawyer, would go on with their suit or stop it according as the General advised. Such was the lineage and such the father of Charles Ogle.

Charles Ogle stood six feet in his stockings, was of somewhat slender frame, had piercing black eyes and dark brown hair, was quick of motion, fluent in speech, and a natural mimic, but dignified. He looked like his mother, but partook of the nature of both parents. It

required an occasion to light the fire of his nature, but then it rose and swept on like an ocean of flame through a forest of pine. Like all men of his day, except the Dunkards and Omish, he shaved clean. His schooling was somewhat thorough, including German, French, Latin and Greek. In those days, when as yet Greek lexicons were defined only in Latin, the Roman tongue held the gateway to Greece, and was the door through which he accompanied Homer to the siege of Troy. He was educated for the bar, and became an eminent and successful lawyer. The most competent judge, both by reason of intimate personal knowledge and extensive acquaintance abroad, Jeremiah S. Black, said of Chauncey Forward and Charles Ogle, that as lawyers they had no equals in their day, and certainly no superiors anywhere in the United States.

Like his father, Charles Ogle was a Democrat, and in 1824, and again in 1828, worked and voted for Jackson in the name of "retrenchment and reform." But as the Masonic question loomed up in politics, he became the chief warrior among the Anti-Masons, so that for a time he was even obliged to have a body-guard to insure personal safety. That warfare having spent its fury by 1836, he then gave his strength as a National Republican to the cause of Gen. Wm. Henry Harrison as against Van Buren, and under the title of Whig renewed and won the battle for the same leader in 1840. He sat in the House of Representatives*

* Benton, in his "Thirty Years' View," but little more than mentions Ogle's name, and so apparently contradicts the rank here assigned to him. But the reason of Benton's silence may find an explanation in the fact that Ogle convicted him of having written, for political purposes, to the Richmond *Enquirer*, under date of Jan. 1, 1827, as follows: "This being the day on which the President's house is thrown open to all visitors, I went, among others, to pay my respects to him, or, rather, I should fairly confess, I went to see the East Room, for the fur-

from 1837 to 1841, and was reelected for the Congress of that fall, but prevented by death from taking his seat. On the floor of that House, April 14, 1840, he delivered his celebrated "Spoon Speech," which in different languages went like wildfire throughout the land, and elected Harrison. The House being in the Committee of the Whole on the bill making appropriations for the civil and diplomatic expenses of the government for the year 1840, Mr. Ogle moved to amend the bill by striking out the clause which appropriated three thousand six hundred and sixty dollars for alterations and repairs of the President's house and furniture, etc., etc. He considered it a very important item, not as to the amount, but as to the principle involved in it of wasting the people's hard earnings for the extravagant benefit of a public servant already well salaried. Then for nearly five hours he showed from original vouchers and public records the enormous extravagance of the White House, from its most princely outlays down to its "golden spoons." The next day, in two shorter speeches, he considered the aristocratic doings of Van Buren and the life and public services of Gen. Harrison. The three speeches together took some ten hours or more in their delivery, showed such a wealth of information, such a diligence of research, and such a striking way of putting things, that as

nishing of which we had voted twenty-five thousand dollars at the last session of Congress. I was anxious to see how that amount of furniture could be stowed away in a single room, and my curiosity was fully satisfied. It was truly a *gorgeous sight* to behold, but had too much the look of *regal magnificence* to be perfectly agreeable to my old republican feelings." Instead of this being the case, Ogle showed that the *U. S. Telegraph* of Aug. 1, 1829, Jackson's official organ, represents the East Room as then still "unfurnished," and that the *New York Courier and Enquirer* of November, 1829, speaks of that room as being "full of cobwebs, a few old chairs, lumbering benches, broken glass," and needing still to be furnished.

campaign documents they were effectual, and are to this day treasured by Whigs of the olden time. On the stump also, which he took in Harrison's interests, his eloquence and effectiveness ranked above that of the "irresistible Tom Corwin." Judge F. M. Kimmell pronounces Ogle "the most eloquent man I ever listened to."

The exposure of that campaign to all kinds of weather settled in quick consumption, and caused his death on May 10, 1841, just as his sun was reaching the fairest parts of his skies.

At home he was so thronged with business that his team would often stand for hours before his office before he could get away to drive to his large farm near town, his furnace near Forwardstown, or his coal lands along the Alleghenies.

He was joined in marriage to Emily Posthlewite, sister of Eld. Wm. H. Posthlewite, a woman of rare gifts and talents, and a most estimable lady, who became a Christian with him at the great meeting of 1829, and who survived him many years to bless the church with her noble example and Christian activity.

Ogle's house was the welcome home of preachers and the place where country people generally found ready hospitality. The seekers of charity did not go empty from his door, and the poor knew where to find a benefactor. Money for the spread of the gospel and other needs of the church was not publicly named in those days, but men like Ogle quietly put their hands into their pockets and met every need. Save on extraordinary occasions, he took no public part in religious meetings, but rejoiced in every triumph of the gospel. He clapped his hands for joy, and said, "Now we will

have a pastor indeed," when so noble a friend of his as Chauncey Forward determined to devote himself to the preaching of the Word in and about Somerset. Once only he attempted to lead in public prayer, but found his best endeavor so self-embarrassing before his great conception of the Infinite One, that never again could he be induced to a like public effort.

In his death a star of no mean magnitude was lost from the earthly firmament at the time of rising into its finest glory. But the luster of such a life and name found on the records of Christianity can but gild them with ennobling beauty.

Judge Francis M. Kimmell was born in the village of Berlin, Somerset county, Pennsylvania, in the year 1816. He is of medium height and heavy set, has light hair and blue eyes. His father, Jacob Kimmell, kept store, and served twenty years as Justice of the Peace. The family belonged to the (German) Reformed Church, and before the father's death, Frank brought the mother and most of the other children over to the Disciple faith. Of this family are all the Kimmells now connected with the Somerset church, including Miss Belle Kimmell, sister of the Judge, and so well and favorably known throughout the State. While at home, Frank Kimmell received only a common school education. In January, 1836, and again in 1839, Jacob Kimmell was commissioned Register and Recorder and Clerk of Orphans' Court, and sent his son to fill these offices, which brought him to Somerset on February 4, 1836, where he remained till March 20, 1862, when he moved to Chambersburg, Pa. There he still lives, but holds his membership here, there being no Christian church at that place.

Constantly coming in contact with Disciples here, he could not help weighing their plea and finally expressing his entire assent thereto by being immersed in April, 1839. Wesley Lanphear boarded at the same place with him, and was perhaps the first to give him light on the matter, though Forward finally baptized him. In May, 1841, he was married to Mary Ogle, daughter of "Aunt Charlotte," and granddaughter of *the* Mary Ogle. His wife died in September, 1843, and the babe seven months afterwards. In 1844, he married Phœbe Jane, daughter of Chauncey Forward, who still shares life with him. Of this last union there are five children on earth and one in heaven.

Being desirous of becoming a lawyer, Mr. Kimmell snatched enough time from his clerkship to read law with Jeremiah S. Black, and was examined by Chauncey Forward and Charles Ogle, being admitted to practice March 19, 1839. He became one of the most able and active members of the Somerset bar. In 1851, he ran as an independent Whig candidate for President Judge of the sixteenth judicial district, then composed of Franklin, Fulton, Bedford, and Somerset counties. He was elected by a large majority, and served the full term of ten years, winning an enviable reputation. Cases appealed from his decision were seldom reversed by the Superior Court. While yet a student of law, he one day ventured to take a seat inside of the bar, during a session of court, and an old lawyer abruptly asked him what he was doing there. The answer came later on, when that same lawyer was glad to practice before him and call him "his honor."

During all his stay at Somerset he took a lively and active interest in Christianity. When there was no

regular preaching it was common for him to read a chapter of the Bible and comment on it, or deliver an exhortation. He was just in his element when outside of church-hours he could talk to any one about the Master and His cause. He was often asked to exercise his talents abroad, but always declined. In the summer of 1858, however, he consented to preach at Stoystown, provided N. B. Snyder and Edward Bevins would accompany him, the former to sing and the latter to pray. It was intended to have the meeting in the school-house, but Uncle Mike Zimmermann met the coming party and tendered them the Reformed meeting-house, which was packed to hear the Judge. Josiah H. Pisel, now one of the Somerset deacons, but then called "the wickedest man in Stoystown," whose wife had obeyed the Saviour in W. T. Moore's then recent meeting at Somerset, responded to the gospel invitation at the close of the Judge's sermon, and was baptized by Elder Bevins. Though the Judge never again went abroad to preach, he often felt strong promptings to do so. Thus in W. A. Belding's meeting, held here during June, 1861, the Judge was so wrought upon by the growing interest of the social meetings that he arose and said, "Bro. Belding, *I will* give myself to the preaching of the precious gospel." Yet he never did. His long legal occupation had become second nature, just as either a life of sin or righteousness tends to fixedness of character.

"I have mingled much in the world," he writes, "and associated with all sorts of people, but the first place in my heart and memory is occupied by the people who comprised that [the Somerset] congregation; and my hope is that when the summons comes for my exit, I shall rejoin them in eternity."

CHAPTER XIII.

A TRIO OF MALES—CONTINUED.

Jeremiah Sullivan Black was born January 10, 1810, on a farm called Pleasant Glades, lying along the Bedford pike, seven miles east of Somerset. He was of Scotch-Irish and German ancestry. His father, Henry Black, had served as Justice of the Peace, Associate Judge of the county, had been a member of the State Legislature, and died in 1841, while filling the Whig seat in Congress vacated by the death of Charles Ogle.

In personal appearance, as well as intellectually, J. S. Black was a giant. He was six feet high, weighed over two hundred pounds, had dark-brown hair, gray eyes, a prominent nose, and heavy, projecting eyebrows which gave to his forehead a somewhat receding appearance, though it was quite full.

At the age of five he attended school, first at Storystown, then at Berlin. He loved books, but hated the confinement of school, and with other little boys sought out nails from the ashes of a lightning-burnt barn, to put under the Berlin school-house to "draw the lightning" upon his prison. At twelve he attended the Somerset Academy, where he also learnt

sufficient French to read and write it with some degree of ease. Here he developed some ambition, and did good work. Of course he could speak the "Pennsylvania Dutch," and was, to some extent, at home in German. Later on he attended a private academy at Brownsville, Fayette county, from which he graduated at sixteen, literally knowing all of Horace and most of Virgil by heart, which, with a self-made version of the former in prose and one in verse, he never forgot. In fact, he never forgot anything worth remembering. At that academy he also got a fair knowledge of the usual sciences and customary mathematics. Such titles in his library as Espy's "Philosophy of Storms," Dugald Stewart's "Philosophy of the Human Mind," Von Humboldt's "Aspects of Nature," Johnson's "Analysis of Soils," Smellie's "Philosophy of Natural History," and Brewster's "Philosophy of Human Nature," show how through life he kept up this class of studies.

Though he made a full hand on the farm, farming was not his taste. He preferred to become a physician, but his father decidedly advised against it. So at seventeen and a half he entered the law-office of the Hon. Chauncey Forward, at Somerset. At that time he had read and thoroughly knew the contents of all the books in his father's library, chiefly historical and religious, as well as all the books in the larger library of his grandfather Sullivan at "Rural Felicity," in Elklick township; especially was he master of the historical portions of the Bible. The year and a half following the Brownsville school, he put in on the classics and kindred matters as far as farm-labor would permit. Even then he says:—

“I was not wholly ignorant of law. I had come across the ‘Trial of the Judges’ (the copy which I still have), and read with the utmost care all the speeches of counsel and all the formal proceedings, as well as the evidence. This happened when I was about sixteen, and I think now that I understood the case nearly as well as some of the Senators who voted the Judges guilty of high crimes and misdemeanors.”

Yet, as he stood in the presence of his great preceptor, “blushing with consciousness of his own defects,” he, in later years, described his feelings thus :

“Everybody has heard, and many know, how great are the seeming difficulties of the law to a new beginner. The sages of the science, Brocton and Coke and Blackstone, have described their first troubles vividly. The picture given of them by Warren in his ‘Law Studies,’ might drive a bold man to despair. I confess that my heart sunk within me when I looked at the catalogue of books and saw how many branches of abstruse learning were required to make up a lawyer. I did not then know the value of the general principles or at all comprehend how legal problems could be solved by the application of fundamental maxims. Whatever hope I had of mastering the science even to a small extent lay in the fact that others had succeeded in doing so—life was before me wherein to work—and *labor vincit omnia*. Mr. Forward knew that I needed encouragement, and he intended to give it, but his earliest lectures and conversations depressed me still more by the vastness of the knowledge which he himself possessed. He seemed to be talking to me from a height so great and inaccessible that I could never reach it. I made slow progress ; but I made some.”

It will be good reading to quote another paragraph :

“It so happened that I never looked into Shakespeare till the second year of my study of the law. Then I read and re-read all the plays until I became perfectly familiar with them. It was to me almost a new world. I knew them so perfectly that I have not since read them. Milton disappointed me at first ; but *Paradise Lost* took me like Niagara : it gradually filled me with a sense of its awful grandeur. General literature took me off from my regular studies a good deal, and gave me some distaste for Blackstone, Coke, Starkie and Chitty.”

Yet he made such clean-cut progress that before he had read the usual three years—before he was quite twenty-one—Mr. Forward urged him to be examined. On motion of Charles Ogle, he was admitted to the Bar, December 2, 1830; and Forward, on leaving for the winter's session at Washington, advertised his business into Black's hands.

From Mr. Forward he learned also other things than law: he became a Democrat, though his father was a staunch Whig. And in this matter the pupil eventually excelled his teacher.

Against the second term of court the Governor of Pennsylvania appointed Mr. Black Deputy Attorney-General, the same as the present Prosecuting Attorney. This placed him on one side or the other of nearly all important cases. He worked hard, made many friends, was universally and implicitly trusted, and extended his reputation beyond the limits of Somerset county. Success was no light matter at such a Bar where there were some half a dozen lawyers of ability acknowledged throughout the State, such as Chauncey Forward, Charles Ogle, Joseph Williams, Samuel G. Baily, Moses Hampton and Joshua F. Cox.

"My anxiety and trouble under this load of responsibility," says he, "were greater than I can ever express. I would have thrown it off and gone to anything else that promised half the pay. But I had no such chance and so kept on in the law for the mere lucre of it until I began to like it for its own sake."

In three years he paid off the mortgage on his father's farm.

His study of the law as a science became known to all and found its reward. Governor David R. Porter

appointed him President Judge of the Sixteenth Judicial District in 1842, when he was but thirty-two years old.

The Constitutional Amendment of 1850 made the Judiciary elective. Under this law the Democrats, in 1851, nominated Mr. Black for the Supreme Court of Pennsylvania, and he was elected with Gibson, Lewis, Lowrie, and Coulter. The latter was the only Whig. Having by lot drawn the short term of this new beginning, Judge Black became Chief Justice. A paragraph from one of his decisions will be given further on. In 1854 he was re-nominated, and even the then triumphant Know-Nothings cast their votes for him, the only Democrat that was that year elected. On March 7, 1857, President Buchanan gave him a seat in his Cabinet as Attorney-General, when Judge Black made A. T. Ankeny, afterwards a deacon in the Somerset church and now a leading citizen of Minneapolis, his clerk. On the resignation of General Cass, Judge Black was made Secretary of State. This took place on December 17, 1860, the very day on which the dis-Union Convention of South Carolina assembled. On February 6, 1861, Mr. Justice Daniel having died, President Buchanan nominated him to the Senate as Associate Justice of the Supreme Court of the United States; but owing to the disturbed condition of affairs his nomination was not confirmed. In December of the same year, 1861, he was appointed reporter for the Supreme Court and prepared two volumes, but owing to the press of enlarged private business had to resign. He became also a member of the convention of 1872 to reform the constitution of Pennsylvania, and rendered valuable service, especially against monopolies. He resigned before the end of the convention because he

was from principle opposed to fix his own salary for public service, and took nothing for the eleven months of work done, though meanwhile he lost thousands of dollars from necessary neglect of private practice. The other members of the convention, having no such scruples, fixed and received their pay.

This outline of dates having been given, occasion must be taken to say a few words that reveal the man more completely. Mr. Blaine, in his "Twenty Years in Congress," vol. I., p. 230, pays him this tribute :

"He was a man of remarkable character. He was endowed by nature with a strong understanding and a strong will. In the profession of the law he had attained great eminence. His learning had been illustrated by a prolonged service on the bench before the age at which men, even of exceptional success at the bar, usually attract public observation. He had added to his professional studies, which were laborious and conscientious, a wide acquaintance with our literature, and had found in its walks a delight which it yielded to few. In history, biography, criticism, romance, he had absorbed everything in our language worthy of attention. Shakspeare, Milton, indeed all the English poets, were his familiar companions. There was not a disputed passage or an obscure reading in any one of the great plays upon which he could not off-hand quote the best renderings, and throw original light from his own illuminated mind. Upon theology he had apparently bestowed years of investigation and reflection. A sincere Christian, he had been a devout and constant student of the Bible, and could quote its passages and apply its teachings with singular readiness and felicity. To this generous store of knowledge he added fluency of speech, both in public address and private conversation, and a style of writing which was at once unique, powerful, and attractive. He had attained unto every excellence of mental discipline described by Lord Bacon. Reading had made him a full man, talking a ready man, writing an exact man. The judicial literature of the English tongue may be sought in vain for finer models than are found in the opinions of Judge Black when he sat, and was worthy to sit, as the associate of John Bannister Gibson, on the Supreme Bench of Pennsylvania."

In this Mr. Blaine speaks but the unvarnished truth,

and that without emphasis. In his next paragraph, however, he does him such injustice on his attitude with respect to slavery that the Judge must be allowed to speak for himself, as reported for the *Philadelphia Press* of September 10, 1883, by Col. Frank A. Burr, a Republican :

“I always abhorred slavery, but the law sanctioned it, and it was my duty to sustain the legal right.

“ I would not have a slave to till my ground ;
To carry me, to fan me while asleep
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.
No, dear as freedom is, and in my heart’s
Just estimate prized above all price,
I had much rather be myself the slave.’

“These lines ever represented my feelings upon that institution. The Constitution recognized its legal right. . . . I only tolerated the idea because the law recognized it. It should have been gotten rid of without violence and bloodshed, as was done in Pennsylvania and other Northern States. I always was in favor of its abolition, but could never bring myself to look upon the Abolitionists in any other light than the enemies of the government, because I knew and saw in their acts and utterances pending revolution. Time and the mad occurrences of the past twenty years have confirmed my judgment.”

On December 21, 1883, the Bar of the Supreme Court of the United States, George F. Edmunds being chairman, spoke of Judge Black as—

“A lawyer profoundly versed in the science of the law and worthy to be ranked with the greatest and ablest of our age and country ; a statesman illustrious for his public services ; a ready scholar ; a vigorous writer ; unexcelled as a logician, and in all the relations of life an eminent and worthy citizen.”

No one has ever known Judge Black with any degree of intimacy who has not been profoundly impressed with his conversational powers and table-talk.

It was there that his sentences had the same fine finish and bodied forth the same sparkling wit and solid wisdom that are found in his set addresses and written essays. It had the fascination of a novel and the geniality of the spring-time sun.

In no act of his life has Gladstone's statesmanship stood forth with greater luster than in his recent Home-Rule policy. All the world does him homage for it. It was, however, long anticipated by Judge Black, and at length uttered to the world in his speech at the celebration of the centenary of Grattan's Declaration of Irish Independence, delivered in Baltimore, April 18, 1882 :

"If the Irish people were in full possession of the right to administer their own domestic affairs, they could perform their duties to the empire a thousand times better than now. They would be the pride and the strength of England; not what they are—the weakness, the misfortune, and the shame. When we consider how easily, cheaply, and safely this unspeakable benefit might be bestowed, it is literally amazing to see it withheld. It is but erecting one or more political corporations, which you may call states, or territories, or provinces, to make, administer, and execute laws upon subjects which concern nobody but themselves, and with such limitations upon the power as may seem necessary to prevent its possible abuse. If this, coupled with a satisfactory adjustment of land tenures, would not start Ireland on a career of peace and prosperity, then all history is false, all experience delusive, and all philosophy a woven tissue of lies. . . . It is a mere truism to say that the land belongs to the owners. . . . Every established State—every supreme government of whatever form—has the right of *eminent domain*—that is to say, the power to take private property for public use upon making just compensation. It is a distinct and well-understood condition of all titles that they shall be surrendered upon those terms when the general good requires it. . . . The property of Irish landlords comes directly within the range of this power."—*Essays and Speeches*, pp. 169, 170.

For many years Judge Black silently submitted to

accusations of disloyalty while in Buchanan's Cabinet. Blaine, however, clears him of the charge from "the last of December, 1860," to the end, but holds that this was a "radical change" from his "opinion" of November 20, 1860, upon which opinion Buchanan based his message of December 3d following; and that this "change" came when he found that "he was playing with fire." Mr. Blaine further states that "some of the worst doctrines embodied in the President's evil message came directly from an [this] opinion by Judge Black as Attorney-General, and made by Mr. Buchanan still more odious and more dangerous by the quotation of a part and not the whole" (p. 231). The opinion in question is given at length on pp. 319-324 in Vol. II. of Curtis' Life of Buchanan. It is a plain statement, in answer to questions propounded by Mr. Buchanan, as to what are the constitutional and legal duties and powers of the President in certain emergencies. And to this day no constitutional lawyer has ever presumed to call in question the soundness of that opinion. It is an interpretation of the law as it is, and then was, and not of the law as it might have been. Its salient points, explicit and implicit, are: That the Union of the States is necessarily perpetual, no State having a right to secede; that the Federal Constitution is as much a part of the constitution of each State as if it had been textually inserted therein, but that the Federal Constitution acts, not upon the States *as such*, but upon every citizen of the Union individually; that where the law directs a certain thing to be done by specific agencies it is unlawful to do that thing by other agencies; that the Federal Constitution does not empower the government to make aggressive war upon

any State, confounding the innocent with the guilty, but that if any body of men attacks Federal property, or resists lawful Federal authority, defense becomes a duty. By this Mr. Black has always stood, and the now-acknowledged loyal course that followed is nothing more than the logical carrying out of this doctrine. An extract from Judge Black's first letter to Henry Wilson, many years after, will show how this matter stands :

"Of course, you are not so ignorant of the fundamental law as not to know that our exposition of it was perfectly sound and correct. You never pretended—no man with sense enough to know his right hand from his left ever will pretend—that the President had constitutional or legal authority to make an aggressive war against the States by his own act, nor had Congress any such power. But you think I ought not to have answered the President's questions truly, and that he ought not to have been influenced by constitutional scruples. That is the rub. There is no dispute—never was, and never can be—about the law. . . . Mr. Lincoln adopted precisely the same legal principles with regard to the coercion of the States that Mr. Buchanan had acted upon, and carried the policy of reconciliation infinitely beyond him."—*Essays and Speeches*, pp. 247 and 249.

Mr. Black's memorable Cabinet reply to Floyd's proposition to give up the Southern forts was also made before this alleged "radical change," namely :

"There never was a period in the history of the English nation when any minister could propose to give up to an enemy of his government a military post which was capable of being defended, without being brought to the block."

It was also by Mr. Black's express previous order that Major Anderson, when in his judgment the time for carrying it out had arrived, changed from Moultrie to the more defensible Fort Sumpter.

The truth of history as well as the honor of the Somerset church demand that these facts should be

known. Accordingly this fitting opportunity is improved.

Upon the expiration of Buchanan's Presidency, Judge Black returned to Somerset a poor man. There being then no railroad nearer than Johnstown, a distance of twenty-eight miles, and his reportership and other business demanding frequent and distant travels, he moved to York, Pennsylvania, the previous home of some of his ancestors.

While Attorney-General, unlike the usual custom, he argued himself the cases pertaining to his office. He even learned Spanish, that he might personally examine and conscientiously attend to the many land-claims arising out of the then recent cession of California, where "dire confusion reigned." By this faithfulness he saved millions upon millions of dollars in cases gained for the government. This success gave him such a reputation that afterwards he had the offer of more cases—large paying ones, too—than he cared to attend to. From the New Almaden cinnabar mines he received the largest fee ever paid to a lawyer in the United States, namely, \$163,000. Had he sought only for large fees rather than being anxious to aid the oppressed without regard to compensation, or had he even always collected fees actually earned, he might have died immensely rich. Of his public life, the following lines are true :

“Great without pomp, without ambition brave,
Proud not to conquer fellow-men, but save ;
Friend to the weak, a foe to none but those
Who plan their greatness on their brethren's woes ;
Awed by no titles—undefiled by lust—
Free without faction, obstinately just ;
Too wise to learn from Machiavel's school,

That truth and perfidy by turns should rule;
Warmed by religion's sacred, genuine ray,
That points to future bliss away;
Yet ne'er controlled by superstition's laws,
That worst of tyrants in the noblest cause."

This brings us to the strictly religious phase of his life. It is well worth considering how such an intellect would deal with the Bible and biblical questions. Not that the Judge was all intellect at the expense of heart, as so many abnormalities are, but that the intellectual predominated. And it is just here where his severest personal struggles came. His early education was Calvinistic, but his wife, Mary Forward, the oldest daughter of his legal preceptor, whom he married on March 23, 1836, was a Disciple. The Judge had passed that period in life when men can with blind trust accept the creed of others. Everything had to be weighed with judicial care by one who knew what evidence is. As early as 1833 he secured and studied a book by a Presbyterian minister, Obadiah Jennings of Tennessee, then just published in Pittsburg, and styled, "Debate on Campbellism." In this and various other directions the investigation went continuously on till in the summer of 1843, when he took his wife and Mrs. Emily Ogle into his carriage and drove to Bethany to give the final canvass to the matter with Alexander Campbell himself. The result was that he then and there "put on Christ." How thorough a Disciple he became all his after life attests, especially his famous "Answer to Ingersoll." He was but modestly stating his own experience when he wrote:

"Gibson, the great Chief-Justice of Pennsylvania, once said to a certain skeptical friend of his: 'Give Christianity a common-law trial';

submit the evidence *pro* and *con* to an impartial jury under the direction of a competent court, and the verdict will assuredly be in its favor.' This deliverance, coming from the most illustrious Judge of his time, not at all given to expressions of sentimental piety, and quite incapable of speaking on any subject for mere effect, staggered the unbelief of those who heard it."

How admirably he further puts the matter :

"The acceptance of Christianity by a large portion of the generation contemporary with its Founder and his apostles was, under the circumstances, an adjudication as solemn and authoritative as mortal intelligence could pronounce. The record of that judgment has come down to us, accompanied by the depositions of the principal witnesses. In the course of eighteen centuries many efforts have been made to open the judgment or set it aside on the ground that the evidence was insufficient to support it. But on every rehearing the wisdom and virtue of mankind have reaffirmed it."

Then in eight several counts he proceeds to validate this judgment as against Ingersoll's reopening of the case, and with majestic sweep, brushes aside his flimsy sophistry and excoriates his leprosy, closing like a true Roman that he was,

Adsum qui feci, in me convertite ferrum—

I who did this deed am here, turn on me thy steel.

But Ingersoll had enough, and with a little disgraceful bushwhacking, to which the Judge could not condescend, he sneaked from the field.

From the Judge's "Address on Religious Liberty" it may be profitable to quote a few sentences :

"We habitually use certain words and phrases, imported from the other side of the water, which are calculated to mislead us. One of these is the word *toleration*, as applied to matters of faith. It implies that we derive whatever religious freedom we have from the concessions of the government; that the king in a monarchy, and the majority of the people in a republic, permit those who differ from them to live unmolested. This motion is wholly untrue. It is not a political

privilege, but a natural, absolute, and indefeasible right, which human government may protect but can not either give or withhold. If we are permitted to enjoy it, our thanks are due, not to any popular majority, but to Him who gave us being."

"Again, we hear it continually said, by the wisest men among us, that Christianity is a part of our common law. No one has ever attempted to explain how this is understood. . . . We have merely quoted this maxim from the English Judges, and gone on repeating it ever since, without inquiring whether it was true or false. It never was true, even in England, in any just sense of the word; but it was not there, as here, a dead letter; for in the evil days of that nation it had a bloody and terrible meaning. What the king and Parliament, and a favored portion of the priesthood, chose to call Christianity was a part of *their* law enforced with the utmost severity. . . . The manifest object of the men who framed the institutions of this country, was to have a *State without religion*, and a *Church without politics*—that is to say, they never meant that one should be used as an engine for any purpose of the other, and that no man's right in one should be tested by his opinions about the other. As the Church takes no note of men's political differences, so the State looks with equal eye on all modes of religious faith. The Church may give her preference to a Tory, and the State may be served by a heretic."

How the Judge carried these principles into practical life, we are not left to doubt. In the Supreme Court of Pennsylvania, in the case of "the Commonwealth vs. Johnson," there is in the American Law Register for March, 1854, Vol. II., No. 5, a very important decision pronounced by him, on the driving of an omnibus through the streets of the city of Pittsburg on Sunday, as interfering with the proper sanctification of the Lordsday. The following points were clearly and irrefragably argued:

"I. Driving an omnibus as a public conveyance daily, and every day, is worldly employment, and not a work of charity or necessity, within the meaning of the act of '94, and, therefore, not lawful on Sunday.

"II. A contract of hiring by the month, does not, in general,

bind the hiring to work on Sundays; and if this work be such as the statute forbids, an express agreement to perform it on Sunday will not protect him, for such a contract is void.

“ III. Though traveling does not, in a legal sense, fall within the description of worldly employment intended to be prohibited, yet the running of public conveyances on Sunday, is forbidden by the statute.”

The last paragraph of Judge Black's decision is as follows :

“ Our fathers, who planted in our fundamental law the assertion of those immortal truths, that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to attend, erect, or support any place of public worship; and that no human authority can, in any case whatever, control or interfere with the rights of conscience; enacted, also, the statutes of 1705, 1786, and 1794, for the suppression of worldly employments on Sunday. So far from *conflicting* with those invaluable rights of conscience, they regarded such statutes as indispensable to *secure* them. It would be a small boon to the people of Pennsylvania to declare their indefeasible right to worship God according to the dictates of their consciences, amid the din and confusion of secular employments, and with desecrations on every hand of what they conscientiously believe to be hallowed time. These statutes were not designed to compel men to go to church, or to worship God in any manner inconsistent with personal preferences; but to compel a cessation of those employments which are calculated to interfere with the rights of those who choose to assemble for public worship. The day was set apart for a purpose, and the present enactments guard it, but they leave every one free to use it for that purpose or not. If he wish to use it for the purpose designed, the law protects him from the annoyance of others—if he do not, it restrains him from annoying those who do so use it. Thus the law, without oppressing anybody, becomes auxiliary to the rights of conscience. And there are other rights, intimately associated with the rights of conscience, which are worth preserving. The right to rear a family without compelling them to witness hourly infractions of one of its fundamental laws—the right to enjoy the peace and good order of society, and the increased securities of life and property which result from a decent observance of Sunday—the right of the poor to rest from labor, without diminution of wages or loss of employment—the right of beasts of burden to repose one-

seventh of their time from their unrequited toil—these are real and substantial interests which the legislature sought to secure by this enactment; and when has religion aimed at higher objects? If we doubted the policy of the statute, it would nevertheless be our sworn duty to administer it faithfully; but with a profound conviction of its wisdom and value, we are resolutely opposed to a course of judicial construction that would cheapen its demands and impair its power for good."

An incident occurred at Somerset a little while before he entered the Cabinet, which shows his reverence for the word of God. A brother in the Church failed to do his duty in a business transaction with him. The Judge resolved to settle the matter in the Civil Court. He insisted that Cæsar's appliances to probe such matters to the bottom are more perfect than loose Church arbitration. Whereupon one of the Elders quoted Paul:

"Dare any of you, having a matter against another, go to law before the unjust, and not before saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more things pertaining to this life?"—I. Cor. vi., 1-3.

Thereupon the Judge turned and stood for awhile, thoughtfully looking out of a window. Presently he said: "Pretty high authority, pretty high authority," and gracefully yielded the point.

Out of reverence for the name of God, he would not even take a judicial oath, but always affirmed.

Sometimes in the church assemblies at Somerset he would deliver an off-hand lecture on doctrinal matters, or an exhortation on moral and spiritual duties. Though this was not often done, it was always well done.

During one of the visits of Eld. N. J. Mitchell an incident occurred that shows the Judge's estimate of the Disciples' doctrinal position. Elder Mitchell is of small stature, and was a total stranger to the Judge. As he began his sermon on "The Plea of the Disciples of Christ," measuring his man, the Judge said to a neighbor in church, "Brother Snyder, we are sold;" but as the preacher began to develop with his theme, he said, "No, Brother Snyder, we are not sold;" and when the argument was ended, he added, with emphasis, "Well, Brother Snyder, if we have n't the truth, there is no truth in the universe."

Being a Disciple from profound conviction and upon thorough investigation, he stood by the struggling Washington Church as much as his arduous engagements would permit. When at York, Pennsylvania, where there is no Disciple church, he was still true to his faith. During the war he secured the services of Professor C. L. Loos to inaugurate the work there, but before it could be begun, Gen. Early, with his Southern troops, marched into York and the attempt was indefinitely postponed. All of Judge Black's children and grandchildren have been immersed, including, of course, his son Chauncey, the present Lieutenant-Governor, and recent Democratic nominee for Governor of Pennsylvania, who holds membership in the Washington, D. C., Disciple church, and leads a consistent Christian life. When Judge Black's granddaughter, Mary Forward Clayton, was ready for baptism, in 1882, he wished it done in Codorus creek, at York, that all might see his faith publicly exemplified, but deferred to the wishes of his family, who preferred to have it take place where there was a regular church.

He also took a lively interest in his wife's Sunday-school enterprises,* giving his ample grounds for picnic occasions, and excluding reporters, that the good work be not ostentatiously bruited abroad.

An editor of a New York Pedobaptist paper, speaks of Judge Black as follows:

“But, above all, he was a man of deep religious convictions. He was an ardent admirer of the late Alexander Campbell, and was identified with the ‘Disciples of Christ.’ Uncompromising and dogmatic in the statement of his doctrinal views, he was, at the same time, courteous and gentle in his intercourse with all Christian men, always insisting, however, that loyalty to Christ demands implicit obedience

* Judge David Fahs, a Moravian layman, of York, Pennsylvania, seeing that notwithstanding the forty odd churches in that place there were hundreds of neglected boys and girls among the poor of that extensive manufacturing city of twenty thousand people, started an independent Sunday-school in 1876, gathering up three boys the first day, but now having an enrollment of two hundred pupils, many of them being men and women advanced in years. About three months later Mrs. Elizabeth Sprigg, a Baptist, and Mrs. Barnes, an Episcopalian, together with others, came to their assistance. A year after beginning the work Mrs. Black took a class of women, which now numbers forty members. A chapel, some 75 by 48 feet, divided into numerous rooms which can all be thrown into one, was built about eight years ago at a cost of about four thousand dollars.

Having entered upon this work, Mrs Black, in the spring of 1879, started an additional mission school in East York, where a chapel named Bethany by her and costing twelve hundred dollars, was built a year later, to which two wings have at different times since been added. When this work was begun it was unsafe for even a man to walk the streets of that quarter at night, but now a woman would not be molested; for the influence of the school extends far beyond the immediate attendants, so that men once drunkards, gamblers, and even worse characters, are now owners of respectable homes. Judge Fahs superintends the school also, which numbers about one hundred and forty pupils. Mrs. Black's class of women in this school numbers thirty, with an average attendance of fifteen. Her carriage regularly carries the workers to their posts even at such seasons as she is absent from home.

Many of the attendants of these schools have to be shod and clothed. Mrs. Black alone bought in one winter sixty pair of arctic shoes and over a hundred warm petticoats. In her modesty she begged that these things be not here told. But as the writers purpose is to stimulate other Marys to like works of love, he must beg Sister Mary F. Black's pardon and—disobey.

The work of these schools is of necessity an undenominational one, and yet, as Mrs. Black has hitherto got pupils ready for baptism, she has sent either for a Disciple minister to administer the ordinance or has directed them to apply to the Baptist church of that place for it, according as the prudence of circumstances seemed to indicate.

to his commands; and, applying this test to baptism, he sometimes found his charity and patience in the case of his Pede-Baptist brethren severely taxed. On one of his late visits to New York we had the pleasure of a short interview with Judge Black, when he insisted on the inseparable relation of belief and baptism in the plan of salvation; and upon our remarking that his view of our Lord's words in the great commission rested upon his own interpretation, he replied, with earnestness, 'No, sir, it is not a question of interpretation; it is an absolute law and I hold it presumptuous to pervert it.'

Not long before his death, Judge Black said to a friend:

"When I am gone I want you to be able to say of me as was said of Samuel when he left the judgeship of Israel: 'Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, neither hast thou taken aught of any man's hand'" (I. Sam. xii. 3, 4).

Visitors to "Brockie," Judge Black's beautiful home near York, Pennsylvania, have told the writer that long after the rest of the household had retired for the night and were supposed to be wrapped in sleep, he could be heard going about in his study or ascending the stairs for bed, familiarly and reverently talking with his Heavenly Father.

On receiving the second volume of "Curtis' Life of Buchanan," as if aware that death was at his own door, he immediately turned to and read the account of Mr. Buchanan's death, hastily tearing the uncut leaves apart. It was the last reading he did. Then "he walked out upon the broad veranda of Brockie, gazed thoughtfully at the shadows of the clouds chasing each other across the moonlit hills—the last look he ever cast upon the world—and retired to the bed from which he never rose."

The immediate cause of his death was something akin to gravel, for which an operation was performed too late, and blood-poisoning ensued. While expecting his end, he said to one of his family: "I would not have you think for a moment that I am afraid to die." And to another: "My business on the other side is well settled—on this, it is still somewhat at loose ends." As his beloved wife knelt beside his bed to comfort him with her sympathy, he murmured the following prayer, which a friend noted down:

"O Thou beloved and most merciful Father, from whom I had my being and in whom I ever trusted, grant, if it be Thy will, that I no longer suffer this agony, and that I be speedily called home to Thee. And, O God, bless and comfort this my Mary."

His death took place on our Lord's resurrection day, Sunday, August 19, 1883, and his burial a few days later at set of sun, Eld. F. D. Power, of Washington, and others officiating. Surely, for him there is a morning of glorious resurrection!

One of the physicians present at his death-bed declared that a finer refutation of Ingersoll's doctrines could not be imagined than such a scene.

"His fame was brightened by his glorious end;
By pain unmoved, magnanimous in death,
He proved the hero with his latest breath,
And shot eternal splendors through the gloom
That shrouds in night the confines of the tomb."

The Somerset church sent the following letter to his beloved wife:

"SOMERSET, PA., August 24, 1883.

"MRS. MARY F. BLACK:

"*Dear Sister in Christ*—The shadow that has fallen across your threshold has also darkened our hearts. They bleed by reason of the sorrow that has pierced your own. We come to beg the privilege of mingling our tears with yours, our sister, and of joining in the

bitter wail. Your loss is ours. It was here that your dear husband found his earliest friends and knew his truest hearts. He was ours in the cradle, at the plow, before the bar, and on the bench. We only gave him up at length that he might be ours the more in the National Cabinet. We felt a neighbor's pride and a brother's joy in all his splendid triumphs. And now that death has come, we feel the icy hand as laid on us, and pour our grief.

"The name of Jeremiah S. Black, along-side of yours, still stands on the records of the Somerset Disciple church, where it was placed some forty years ago. We are sure that it also stands in the Lamb's Book of Life.

"Though by reason of distant residence he has not been able to meet with us regularly for a number of years, and so has worshipped elsewhere, we have never ceased to regard him as still a member here, and often had his name upon our lips as well as constantly in our hearts.

"At our last evening's prayer-meeting we recounted his deeds and gave vent to our sorrow. We spoke of his saying, 'No man can become truly great who is not thoroughly honest.' We sung the hymn that was sung at his baptism, beginning:

"Not all the nobles of the earth,
Who boast the honors of their birth,
So high a dignity can claim
As those who bear the Christian name."

"We recalled many of the excellent lessons he imparted as one of the early lay-teachers of this church. We are proud of the noble defense he made, in the *North American Review*, of the faith in Christ. And we rejoice in the calm confidence with which he faced the foe of life.

"These are the lights that relieve our gloom, and the oil of joy that soothes our hurt. We 'sorrow not as others who have no hope,' and are sure that you share our joy as we join in your sorrow.

"Blessed are the dead who die in the Lord."

"Dear sister, the depth of pain you feel, in this sad hour, marks the strength of the grasp with which the hand of Providence has laid hold of you to guide your life. Wrest not yourself from the Divine leadings, but allow the dear Father to lift His child into closer fellowship with Himself.

"We know that all things work together for good to them that love God, to them that are called according to his purpose."

"Yours in the hope of eternal life,

"In behalf of the church.

"PETER VOGEL, Pastor."

CHAPTER XIV.

EVANGELISTS.

One of the finest words of the English tongue is evangel—*sweet message*. It comes from the Greek word denoting gospel, namely, *evangelion*; and evangelist stands related to evangel as gospeler does to gospel, the two being synonyms. Evangelists are ministers of the gospel whose first business it is to carry the word “of this salvation” to those who are without the pale of the church, to build them into a “temple for the habitation of God through the Spirit,” and then to see that they and their officers walk orderly. In all the New Testament there is not a single Epistle addressed to either church or bishop telling them to select or how to ordain elders. But Timothy and Titus, two evangelists, are duly instructed how to proceed in this matter, and how to hear cause of complaint against such local officers.

That such was also the teaching of the fathers of this movement, it is perhaps well to show by a few extracts, before proceeding with the more local history of these and other evangelists that visited Somerset.

In the *Millennial Harbinger* for July, 1855, Alexan-

der Campbell takes an article from Dr. S. E. Shepherd's *Reviser* on "Organization," wherein the Doctor says of the evangelist:

"For continuance of this office the following order was given: 'The things which thou hast heard of me among many witnesses, *the same commit thou to faithful men, who shall be able to teach others also.*' Thus evangelists were to be perpetuated. No such charge was given relative to prophets and apostles."

"4. He [Timothy, an evangelist] was instructed to appoint as superintendents (*episkopoi*) or overseers, and (*diakonoi*) ministers."

"5. It was his business to reprove, under proper circumstances, although but a youth. It was not the privilege of his *age*, but a duty of his office."

"7. He was to hear accusations against elders, under proper circumstances, and rebuke publicly when they sinned, that 'others might fear.'"

"11. He was to make other evangelists."

"A supply of New Testament evangelists would be more for the conversion of the world and the improvement of congregations, than any man can calculate. There is no such order of men, fully invested, now in existence. All churches are now too *aristocratic*, or too *democratic*."

On this, Alexander Campbell comments thus:

"Either there is, or there is not, a Christian system of church organization. If there be no divinely instituted system of church organization, there must be a human system, or there is no system at all! Has the King of the kingdom of heaven himself laid down no system of organization? Then he has no kingdom of heaven—no church on earth! He may have a people, but, without organization, he can have neither church nor kingdom, for those terms indicate organized bodies."

"The Church of Christ has a living ministry, as well as a dead ministry, embalmed in the Living Oracles. Of these, *evangelists* are first, *bishops* are second, and *deacons* are third.

"I here use the words, *the Church of Christ*, in its specific sense. It is not a particular church, or a single community. When 'Christ gave himself for *the church*,' as apostles affirm, it was not for the church in Corinth, Ephesus, or Philippi, but for the church, the whole church, composed of all the individual communities on earth, tantamount to

the kingdom of Christ. Evangelists preach the gospel, baptize the converts, constitute churches, set things in order *and keep them in order*. They are not bishops or overseers of churches, nor deacons, but missionaries, or public heralds of the kingdom of Christ.

“But here a critical and most important question arises: *How are evangelists to keep the church, or the churches of Christ, in order?*”

“Next to apostles and prophets are ‘evangelists, pastors and teachers.’ These belong to the regular, or ordinary Christian ministry. ‘The pastors and teachers’ belong to the regular eldership of every Christian church. But as the evangelists rank before these, there is, in many minds, some ambiguity. We shall, therefore, examine with some care this office, as developed in the Christian ministry. Of this class we have Timothy and Titus, to whom Paul delivered three epistles. Let us, therefore, apply to them, and to the instructions Paul gave to them respecting their official duties. We only assume that their work is faithfully defined in the instructions given to them by Paul himself.

“In the first letter to Timothy, he states that he besought him to continue at Ephesus, that he should superintend the teachers, and charge them to teach no strange doctrine, and instructs him touching the character of the elders or bishops and deacons, the regular ministry of the church, what they should, and what they should not, do and teach, and that he should give attendance to reading, exhortation, and teaching, and that he should not neglect his gift, or office, given to him by the imposition of hands of the eldership, that ordained him to discharge the duties; and also, that he should see that they were well supported by the church, while they were laboring in preaching and teaching (I. Tim. v. 17). He also instructs him how to proceed *in the discipline of the elders*, and the ordination of proper characters, without partiality in judging and in rebuking them, when charged with neglect of duty; and also, cautions him in making or appointing persons to office in such a way as not to be partaker of their sins or errors. He also charges him ‘to keep the commandment given to him,’ as he must account for it ‘at the appearing of our Lord Jesus Christ.’ Besides preaching and teaching, he enjoins upon him the duty of re-proving, rebuking, and exhorting. See his several epistles.”

“We have always had, and now have, evangelists in our community; but *too many of them are as inefficient* as the elders or bishops of our churches. They preach, and baptize, and constitute churches, but, in many instances, *take no further supervision of either them or their eldership*. They neglect the duties of their office; often leaving these newly

constituted churches and their new elders to move along in a monotonous uniformity, without either zeal or diligence. But experience, that most effectual teacher, is now reproving either their incompetance or neglect of duty."

Such were the views of one of the men who visited Somerset. In the December number of the same magazine, namely, the *Harbinger*, of 1855, another of the visitors to Somerset, Pres. R. Milligan, writes thus on "The Christian Ministry."

"The church is not composed of an indefinite number of separate and independent organizations. It is a unit: a unit, indeed, composed of parts, and each part has its own proper organization; but nevertheless, a unit. . . . For 'there is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling; *one Lord*, *one faith*, *one baptism*, *one God and Father of all*, who is above all, and through all, and in you all' (Eph. iv. 4-6). There must, therefore, be some strong and sympathetic bond of union between all congregations of the saints. There must be some organization, that, without interfering with the delegated rights of each congregation, will bind together all in one harmonious whole; through which the church may exert her power over the nations; through which she may convert the world, organize new congregations, correct disorders in those already established, and give efficiency and energy to her works of faith and labor of love."

"When Christ ascended up on high, he not only gave apostles and prophets, but also *evangelists*, pastors and teachers to the church. This is, therefore, the proper official appellation of Barnabas, Mark, Luke, Silas, Apollos, Titus, Timothy, and all others who preach Christ and him crucified. This is the proper work of an evangelist. But he may have many subordinate duties. Some of them must have. Timothy, when left at Ephesus, was commanded not only to preach the word, but also to see that others taught nothing inconsistent with the apostolic doctrine, . . . that well qualified elders and deacons were chosen and set apart to their proper spheres of labor, . . . that an accusation against an elder should not be received, unless sustained by the testimony of two or three witnesses; . . . that as the presiding evangelist, Timothy should so administer the business of the congregation as to keep himself pure from the sins, faults, and foibles of others."

"It is further evident, that some kind of organization is indispensably necessary to the accomplishment of the evangelical work. When

Paul ordained Timothy, he did not dismiss him, after the example of some modern evangelists, to go when and where he pleased; to buy a farm on Monday, cultivate it on Tuesday, trade in stock on Wednesday, engage in commerce on Thursday, become a broker on Friday, discuss politics on Saturday, and on Lord's day preach when, where, and as his own immature judgment might dictate. Such was not Paul's sense of propriety. For a time, he kept Timothy under his own immediate care, tuition, and direction. It was not till they had travelled together through Phrygia, Galatia, and Mysia, and had visited Philippi and Thessalonica, that Paul left him, when he sailed for Athens, to assist Silas in setting in order the things that were wanting among the Berean Christians. After this, various important trusts were committed to Timothy; but not without the solemn charge to give himself wholly to the work, and to perpetuate the evangelical office by committing to other faithful and competent men all that he had heard from the apostle respecting the qualifications, duties, labors, and responsibilities of evangelists, as well as concerning the facts, precepts, promises, and threatenings of the gospel.

"The case of Timothy is not an exception to the apostolic rule. Paul treated other evangelists in the same way. Silas, Luke, Demas, Crescens, Mark, Titus, and many others, were his helpers, and, in some degree, subject to his authority. Moreover, the same spirit that inspired Paul, also directed Peter and other apostles. Each one, according to the necessities and opportunities of the case, called to his aid faithful men, who were able to teach others also, and directed them in their works of faith and labors of love."

"The details of this organization have been wisely left to the wisdom and prudence of the order. What will suit one age or district, may not, in every particular, be best adapted to the peculiarities of another. That every association of evangelists should elect its own rulers, appoint its own agents, and determine, by popular vote, many other questions of general expediency, is in harmony with both reason and revelation. But what extent of country every association should embrace; what financial, prudential, and executive arrangements it should adopt, must be left to its own wisdom and discretion, guided by the spirit and generic principles of the gospel.

"In some places, evangelical associations have been partially formed in judicial and congressional districts. And an attempt has been made to unite them in state associations. If this plan were perfected, and these again united in a national association, not to interfere, in the remotest degree, with anything that the apostles have done, but

merely to execute their plans and purposes; to compile or to adopt, for example, a common hymn-book for the whole church, and to settle all other questions of general expediency, it would certainly do much to correct present disorder, and to impart a spirit of unity, energy, and efficiency to all our ecclesiastical operations. To this subject the attention of the whole brotherhood is, therefore, most earnestly invited.

“From this discussion, it is evident that none should assume the position of a public teacher or proclaimer of the gospel, but those who have been proved, recommended, and regularly set apart to the work of the ministry. This is clearly and fully implied in the fact, that an order of men, possessing certain *required* qualifications, have, by divine authority, been appointed to the field of evangelical labor. If one man has a right to judge of his own fitness for the work, every other man has the same right; and thus all sorts of doctrine would soon be preached by all sorts of men!

“From such apostles, O ye chosen guards,
Preserve the church; and lay no careless hands
On skulls that can not teach, and will not learn.”

It must not, however, be supposed that all the so-called evangelists to be mentioned below as visitors to Somerset and the surrounding regions were as fit, as duly “called,” as properly ordained, or as given to the adjustment of the work, as the foregoing extracts teach. Indeed the “call” of an occasional one at least resembled his own shouting against a barn and taking the echo for an answer. Nor must the reader assume that the fact of their mention is a guarantee of that moral purity implied in Isaiah’s injunction: “Be ye clean, ye that bear the vessels of the Lord,” for in several instances Isaiah’s other description is true: “Yea, the dogs are greedy, they can never have enough; and these are shepherds that can not understand: they have all turned to their own way, each one to his gain, from every quarter.” Faithful history can not omit their mention, chiefly for the reason that in spite of their moral turpitude the gospel they were so

unworthy to preach nevertheless fell often into good soil, whose harvest needs honorable mention. There were such men in Paul's day, for he writes to the Philippians: "Some, indeed, preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in in my bonds." And again: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." While the fact that there are such preachers is to be deeply lamented, there can yet be rejoicing in the good that may result. Hence Paul continues the first quotation: "What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice and will rejoice." And this he did notwithstanding the fact that they slandered him in every way and he was compelled to oppose and expose them.

The prevalence of such men, never wholly possible to avoid, is helped by what Campbell in the *Harbinger* for 1843, p. 429, calls "the absence of an efficient system of coöperation, or rather the lack of a complete organization," so that "there is no way of preventing public imposition." Such men always oppose "coöperation" and "complete organization" with the false cry of "Popery! Popery!" for they well know that it would mean detection and exposure. Yet it was on this very question of organization that Campbell thought and wrote much, because he saw it was so necessary to the real prosperity of the Master's

cause. Another brief extract, from the *Harbinger* of 1850, p, 284, ff., must be given :

“A church of Christ at Connellsville, Philadelphia, Cincinnati, or New York, is not *the church* of Christ. The church of Christ is a very large and widely extended community, and possesses a large field, even the habitable earth. . . . The independence of any community in Christ's kingdom is not an independence of every community in that kingdom, in whatever concerns the interests of that kingdom. This would, indeed, be a fatal error to the progress and prosperity of that kingdom. In whatever concerns every private community, it is, indeed, independent of, and irresponsible to, any other; but it is both dependent upon, and responsible to, every other community, in all that pertains to the interests, honor, and prosperity of all. . . . Not one church can be absolutely independent of every other church belonging to the community or church of Christ. Our United States happens to be, of all national institutions on the earth, the most analogous to the Christian church in that particular point which we are now contemplating. There are thirty sovereign and independent States in this American Nation, each one independent of every other, yet all dependent upon every one for all that is due from her for the safety, prosperity, and happiness of the Nation. The Nation could not exist without the States, nor the States prosper or enjoy themselves, and discharge their duties, without the Nation.”

“Did you have any preachers of bad morals among you in those early days?” asked the writer once of Aunt Charlotte. “Yes,” was the answer, “but we gave them considerable honor, for they really brought more people into the church than did the pure and learned men, not excepting Alexander Campbell. Of course, we often did not know their real character till they had gone away, or at the earliest found them out only after their protracted meetings were well under way.” In early days, when churches were few and scattered, and when news travelled slowly, these men found better opportunities. Even now they move in regions akin to the olden times by the absence of inter-

church organization. They are usually noted by the abundance of testimonials which they carry. Nor are they slow to claim God's direct approval of their work as witnessed by their abundant success here and there. They do not settle down and stay for years with one congregation unless, perchance, they find one whose officers and leading members are themselves of damaged characters, and need that kind of an evangelist as that kind of an evangelist needs them. On occasion they can manufacture tears and penitence to order, and ask whether you think it Christian procedure to withhold forgiveness from such contrition and asseveration of pious intention. Being guilty of so much, they are often charged with kindred sins which they did not commit, and they know how to use such instances so as to throw discredit on real offenses. Should an ever so godly man expose them and oppose them for Christ's sake and the good of his cause, they would cry "persecution," "jealousy," or "kicking a man after he is down," etc., etc. Conscience does not stand in their way to make any assertion they can invent to serve a purpose; and so that inexperienced goodness of heart, which is not uncommon among the masses, falls a ready prey to their artful maneuvers and abundance of protestation. And as to success, the stream which has no breadth can readily appear deep with but little water. As no energy is expended in hard study and broad efforts, it can all be put forth with telling effect in its narrow channel. It requires but little knowledge to know only first principles and handle them with considerable display, especially when they are held in a cheap legal way and preached with an air of superior soundness in the faith. Twenty or thirty sermons are

abundant for a life-time's campaign with a "circulating medium." Absence of studious habits affords leisure to move freely among the people, thus setting the man of more conscientious work at an immense disadvantage in thoughtless popular estimation. As such men work merely for numbers, no matter how gathered, they can readily distance those who have an eye to thoroughness and the future. The masses often fail to consider how infinitely easier it is to bring a dozen children into the world, whom you do not expect to rear, than to train even one child into man or womanhood. Nor do they know that the preacher who makes converts with a conscientious regard to the after-life, will often rather discourage than invite certain additions, or at least be slower, because prayerfully anxious, in his movements.

It is now time to turn by name to the evangelistic visitors to Somerset and the surrounding regions. Space, however, is too limited to give them the full personal notice that could be desired; yet it is but common justice that at least a passing tribute be paid to their names and their work. In this way, too, events and occurrences can be preserved that would not otherwise find a fitting place. And first of all comes—

Thomas Campbell. The reader already knows that he was a notable Seceder minister in the north of Ireland, came to this country in quest of better health, preached in Washington County, Pennsylvania, from a conscientious study of the Bible turned immersionist, worked for a time among the Baptists, and finally with a larger liberty did the splendid work at Somerset already noted. Often thereafter his faithful sorrel carried him over and among these mountains. Two or three times he went even so far as Schellsburg, Bedford

County, and preached in the house of Henry Schell, the senior, and that of Mr. Williams. In his office of evangelist he would gather in new souls, and set in order the things that were wanting by training the churches and settling difficulties that would arise, especially when the elders were involved, as in the Scott neighborhood, to be mentioned in a later chapter. One summer he taught quite a large weekly week-day Bible class of young women and some young men, spending all the time on the first three chapters of Genesis. In the three months he spent here after the dedication, in 1844, of the first meeting-house, he took special pains to complete the order of public worship. He then started the custom, here still regularly observed, of reading on Lord's Day forenoon a resurrection chapter after the first hymn, taking the gospels in rotation and using the eleventh chapter of First Corinthians whenever there is a fifth Sunday. During all that stay he gave out each Lord's Day Newton's hymn, beginning :

" Kindred in Christ, for His dear sake,
 A hearty welcome here receive :
 May we together now partake
 The joys which only He can give."

Father Campbell believed in long sermons, especially in places that he could visit but seldom. Thus, on a Lord's Day occasion at Stoystown, in 1839, he read the hymn :

" This is the day the first ripe sheaf
 Before the Lord was waved,
 And Christ, first-fruits of them that slept,
 Was from the dead received," etc.

He commented as he read, for an hour and a half,

then all joined in singing it with the spirit and, no doubt, the understanding. This he followed with a most fervent prayer of unstinted length (for when that grand old man stood talking to his Creator he forgot the passage of time), and he preached for two and a half hours! Think of it, ye modern weaklings, a full half day with the Lord in a single session! Surely, that was being "at home with the Lord." And why should not the soul, when on its mount of spiritual transfiguration, wish to build abiding tabernacles? Who has not, at times, sat that long with an earthly friend? Should the Lord be less engaging? This, of course, was an extreme instance for even Father Campbell, yet his loving presence and gracious words so beguiled the sense of passing time that none thought of complaining.

A. W. Campbell, son of Thomas Campbell, so far as the writer has learned, was not here after the stirring events of 1829.

William Ballantine, that splendid scholar and noted Hebraist, who first preached among the Independents and Scotch Baptists in Scotland and Ireland, then came to this country and labored among the Pennsylvania Baptists, then among the Disciples, came to Somerset only once or twice after he had organized the church. He was a man of fervent zeal, distinguished piety, and sweet-spirited withal. Less than six months before his death, which occurred January 4, 1836, he wrote, among other things, to the editor of the *Harbinger*:

"Brother, I beseech you tell the proclaimers not to become declaimers. I am sorry to hear that some have become declaimers of sects. Let them give themselves to prayer and to the ministry of the word."

It is only boyish beginners, or narrow, inexperienced dogmatists, who think wisdom will die with them, that can do otherwise than here petitioned. Truth, conscious of its strength, can afford to "speak in love," and delights to be magnanimous.

Hearing of his sickness, the Somerset church wrote thus to Bro. Ballantine:

"SOMERSET, May 15th, 1835.

"*Dear Brother* :—The favor of our Lord Jesus Christ be with you, dearly beloved in the Lord.

"The church at Somerset have heard, with unfeigned regret, of the illness of one to whom we are united by the strongest ties—those of the gospel. We need scarcely say, that, to you, our attachment has not been of an ordinary character. We feel a relationship existing between us, to which all but Christians are strangers. As a father in Israel and an able instructor in the will and ways of the Lord, we have looked up to you with that reverence and respect which exalted talents, meekly and humbly exerted in the cause of our divine Master, are calculated to excite in children for a beloved parent. As a brother, we feel honored to be connected with you; and our greatest joy and crown of rejoicing is, that, with you, we are joint heirs in the rich inheritance of eternal life. In your 'light afflictions,' which can endure but for a short season, we sympathize with you; but we bless our heavenly Father that, in thus laying you low, he has brought you more nearly within reach of that crown of life, the object of all your cares, the consummation of all your hopes. We cannot, it is true, properly appreciate the heavenly joys of one whose hopes are so nearly merged in fruition; but we would not recall you, if we could, from those bright scenes on which your spirit must soon enter. No! if we could, we would not deny you the glorious joy of being like Jesus and seeing him as he is. Long, dear brother, will we rejoice in the recollection of our pleasing, profitable intercourse with you here; and when you shall be numbered amongst the glorious throng of the redeemed in heaven, we, whom you may have left below, will joy to remember the parental admonitions and brotherly exhortations of our triumphantly arisen friend. If God, in his mercy and kindness to your friends and the church, should see fit to prolong your stay on earth for a time, dear brother, make the welfare of this little church and her spiritual health and growth the subject of your prayers. Though we had for a season permitted apathy

to abate our exertions in the cause of truth, we now are permitted to indulge the comfortable hope that there is yet good in store for us, and that we shall yet be instrumental in spreading the truth and recommending the gospel to the world around us.

“And now, dear brother, if we should never again hear from you, or see your face in the flesh, we bid you an affectionate fraternal farewell; and may he who has safely guided *you* through the journey of life, and, at its close, unfolded to you the joys of heaven, safely guide *us* through *our* weary pilgrimage, and ultimately in heaven place us side by side with our beloved brother Ballantine. And all the glory of our salvation we will ascribe to God and the Lamb forever and ever. Amen!

“By a unanimous order of the Church,

“WM. H. POSTHLETHWAITE, Clerk.”

Bro. Ballantine's answer runs as follows :

“CAMDEN, May 24th, 1835.

“TO THE CHURCH AT SOMERSET, PA.

“*Dearly beloved Brethren* :—Your late letter to me has filled me with exceeding joy. I was afraid that our labor was in vain, having heard about your dissensions as a church concerning the Masonic question. I was afraid that it had quite disorganized you. Your letter has allayed all my fears. I bless the Lord that your holy zeal has been excited to your own edification and to the truth of the gospel around you. Now, brethren, let nothing turn you aside from the holy commandment delivered unto you. Continue steadfastly in the the Apostles' teaching, in the fellowship, in the breaking of the bread, and of the prayers. I beseech you that at no time you absent yourselves from the commemoration of the death and resurrection of the Lord Jesus Christ, without the most urgent necessity; and I entreat you, brethren, that you go on to perfection, not laying the foundation of repentance for dead works; but serving the living God; that you come behind in no gift, add to faith fortitude, etc.

“Now, brethren, we are hurrying to eternity. We must soon meet at the judgment seat of Christ, where every one must give an account of himself to God. May your account and mine be with joy, and not with grief. The Lord bless you all, and may you be kept through his power, through the faith of our Lord Jesus Christ, unto eternal life.

“Yours, in the hope of immortality,

“WILLIAM BALLANTINE.

“ P. S.—My ardent affection to brother Forward. I trust, as his name imparts, he is *forward* in the work of reformation.”

Alexander Campbell, another son of Thomas Campbell, may possibly have passed through Somerset on his trip east, in the middle of the century's teens, collecting money for the Wellsburg meeting-house. There is, however, no certain knowledge of his coming here before May or June of 1832, though he was well known to the church and community through the *Christian Baptist* and the *Millennial Harbinger*. It was on his visit of the year just mentioned that an incident occurred which shows the blind condemnation of partisanship and hate. Through his labors some six persons were to be baptized at the “little ford” north-east of town. That day Mary Morrison had brought him Luther's German Catechism, from Aunt Charlotte Ogle's, which he put into his pocket and took along. At the water he spoke to the large crowd, on the significance of the ordinance about to be administered, and, without naming the author, read as follows in question and answer :

*What is Baptism ?**

Baptism is not merely plain water, but it is the water ordained in God's command and conjoined with God's word.

Which, then, is such word of God ?

Where our Lord Jesus Christ says, at the end of Matthew : Go forth into all the world and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit.

* Wherever “baptism” and “baptize” occur, in this otherwise literal translation of the German, Luther uses *Taufe* and *taufen*, which really mean *dipping* and to *dip* (these English words being directly derived from them, see Webster's Dictionary), and are clearly so understood and so used by Luther, as the last two questions and answers unmistakably indicate. Somewhere in his other writings, that owing to absence from home are not at hand, he says in substance, that *taufen* comes from *taefen*, to put deep, and so means to *immerse*. In the absence of Luther's express words, I quote from the Commentary on Matthew by Dr. J. P. Lange, member of the Reformed church, and the American translation by Dr. Philip Schaff, a Presbyterian. Dr. Lange, on Matthew, chap. iii., uses the expres*

What does baptism bestow or avail?

It works remission of sins, redeems from death and the devil and bestows eternal salvation to all who believe, according to the words of God's promise.

Which, then, are such words and promise of God?

Where our Lord Jesus Christ says, at the end of Mark: He who believes and is baptized will be saved, but he who does not believe will be damned.

How can water do such great things?

Water, indeed, does it not, but God's word, which accompanies and is with the water, and the faith which in the water trusts such word of God. For without God's word the water is plain water and no baptism; but with the word of God it is baptism; that is, a grace-full water of life, and a bath of the new birth in the Holy Spirit, as St. Paul says to Titus in the third chapter: According to His mercy God saves us through the bath of regeneration and renewing of the Holy Spirit, whom He has poured out richly over us, through Jesus Christ our Saviour, in order that we, through His grace, may be just and heirs of eternal life, according to the hope. This is surely true.

What does such water-baptism signify?

It signifies that the old Adam in us through daily sorrow and repentance shall be drowned, and die with all sins and evil desires, and again daily a new man emerge and arise, who may live in righteousness and purity before God eternally.

Where is that written?

St. Paul to the Romans, sixth chapter, says: We together with Christ are through baptism buried into the death, that just as Jesus was waked up from the dead through the glory of the Father, so we also should walk in a new life.

As this reading was progressing, the crowd of spectators, largely Lutheran, and ignorant of its source, indulged in such comments as: "What stuff!" "What heresy!" "What damnable heresy!" etc., etc. But imagine their consternation and shame when Campbell paused, read the title page: "Dr. Luther's Small Catechism," then gazed about, and finally said:

sion, "*Die Taufe des Johannes ging noch nicht in die volle Tiefe,*" which can not be adequately expressed in English, but answers as near as may be to "the dipping of John did not enter into the complete depth," *i. e.*, did not go to the bottom of significance; or as Dr. Schaff freely renders it, "the baptism of John was not complete: in it the full idea of the rite was not completed." In a foot-note he says: "A play on words with reference to the etymology of *Taufe* from *teufen, tiefen, i. e.*, to plunge into the deep, to submerge. With the same reference Dr. Lange calls *Christian baptism* 'die absolute Vertiefung' [the complete *endepting*] which is equivalent in meaning to the apostle's figure of burial with Christ: Therefore we are buried with Him by baptism into death" Rom. vi. 4.

So on the next page Dr. Lange's same play on Luther's word for baptism—"Die *Taufe* geht mit uns in die *Tiefe*," is rendered by Dr. Schaff: "Baptism implies a descent into the depths."

“So taught Luther — so substantially teaches the word of God — and so, in the main, I believe !” *

It must not be supposed, however, that Mr. Campbell ever made rough onslaughts on those who doctrinally differed from him. He knew too well the place of a Christian gentleman. Thus, in discussing differences with a Methodist minister, he calls him “my brother Abbott” (*Harbinger*, 1847, p. 267), and reports a Baltimore, Maryland, meeting as having been conducted in the following good spirit:

“But mark ye, brethren, we did not abuse them, but preached down sectarianism by preaching up Christianity, feeling that there was no need of mentioning the former unless it were to show its incompatibility with the latter. We tried to keep in the spirit of the gospel, that our hearers might feel it.”—*Harbinger*, 1836, p. 286.

It was this gentle, yet firm, bearing that gained him friends everywhere, proved him to be a man of real worth, and wrested tributes of respect from those who widely differed from him. The versatile Dr. Wm. Elder, a Somerset man, and the real author of the “Greenback” system of money, writing on *Versatility of Talent*, said:

“Alexander Campbell, of Bethany, Virginia, is a profound linguist, a revival preacher, schoolmaster, farmer, post-master, politician, architect, anatomist, and several other things beside, and cannot be much beat in any of them by anybody.”—*Periscopics*, p. 213.

The Somerset *Weekly Visitor*, published by Robert R. Roddy, in the issue of Wednesday, July 23, 1851, speaks thus kindly:

* Nor is it alone the untaught multitude of the various denominations that does not know what the grand leaders of the reformation of the xvth century taught. A work entitled “Orthodoxy in the Civil Courts,” a *verbatim* official phonographic report of an actual trial, published by the Standard Publishing Company, of Cincinnati, O., shows that grave “divines,” under oath, unwittingly condemned their own creeds and standard works in the same way.

“The State Meeting of the Disciples was well attended. Bishop Campbell preached on Saturday, Sunday, and again on Monday. The crowd in attendance was immense, and the anxiety to hear this distinguished divine was very great. A number of persons united themselves with the church.”

Owing to the fact that Mr. Campbell had Bethany College and the Millennial Harbinger on his hands, and was pressed from all points for letters and visits, he only came on important occasions, as when the church here was split on the Masonic question and required the hand of a master evangelist, or when the meeting-house was to be dedicated, or the work of State missions was to be begun or superintended. Twice only, namely in 1844 and again in 1849, was he accompanied by his wife, though oftener by some young preacher, as A. E. Myers at the State Meeting of 1851.

As Bro. Myers is the only man who has heeded the writer's published request for facts connected with the Somerset church, his letter shall be given in full. It gives us, besides, an insight into the way Mr. Campbell improved his travels, and reveals the fact that even a great preacher may fail on important occasions:

“BETHANY, W. VA., January 3, 1885.

“Dear Bro. Peter Vogel:—I have just read in the *Christian Standard* your call for facts connected with the Somerset Church, Pa. In 1851, being a student in Bethany College, I went with Brother A. Campbell in his buggy, at his request, to the Pennsylvania State Meeting, that year held at Somerset. He was just closing the manuscript for his work, *Christian Baptism*, etc. We took with us to read Coleridge's *Aids to Reflection*. He would drive and I would read, and when I would get tired reading I would ask him some question and get him started to talking. So, often for near a half hour, he would occupy ‘the floor,’ and then say, ‘Let us have more of Coleridge.’ The first night we stayed at a tavern in Monongahela City, I think it was, and there that night he copied from Coleridge's work what is found in the last of the above work on baptism from that author. I think we reached

Judge Black's in Somerset on Thursday evening. This was our home during the meeting, and, I need not say, a pleasant one and to me a profitable one; for both of these great men were great conversationalists, their minds being well stored with good things from the word of God, from able Jurists, from the Poets, Humorists, etc., etc. Their conversations were on subjects of a high order and very edifying. They were apt, too, in illustrations and anecdotes; so much so that on one occasion at the Judge's house, when one after another anecdote had been brought up, the Judge capped the climax with one, and the Bishop, in the midst of much laughter, said: 'Judge, I will give it up, I will give it up.'

"There was quite a number of preachers present at the meeting, such as Samuel Church, Darsie, Benedict, Wm. Baxter, etc., etc. It was announced that A. Campbell would preach his last discourse on the occasion on Monday evening. The weather was very warm, it being July. After tea the Judge took the Bishop in his carriage for a drive. The audience gathered early and packed the house until there was no room to stand. Social meeting was carried on for a long while until the audience and preachers all became impatient with waiting. Finally the Judge drove up, and Bro. Church took Bro. Campbell into the pulpit, opened meeting, and the Bishop began. For about two hours he wandered over creation, but the latter part of the discourse was good. I heard him often for fifteen years, but that was the greatest failure of all. As we walked back the Judge said: 'Well, Bro. Campbell, you gave us a pretty long sitting.' 'How long?' asked the Bishop. 'Three hours,' answered the Judge. 'O no,' said the Bishop. 'Yes, three hours by my watch,' declared the Judge. 'Well, well!' said the Bishop; 'I suppose the people will think, "More of Alexander Campbell's last words.'" He then related that late in the life of Wm. Baxter, when finishing up some manuscript for a work, and feeling quite ill, he wrote: 'Wm. Baxter's last words.' But recovering, and being able to write more, he added: 'More of William Baxter's last words.'

"Bro. Church became somewhat excited toward the close of the discourse, and, notwithstanding that Bro. Campbell had twice asked for any who wished to confess the Saviour to rise in their seats, and none had arisen, made quite an exhortation, but none came or arose.

"The next day Bro. Campbell returned alone, and I took the stage for Cumberland, Washington, the eastern cities, and Niagara Falls, spending my college vacation.

"I am, yours in Christ,

"A. E. MYERS."

The erection of the first meeting-house, a brick structure, on the site of the present one, was largely due to Father Henry Schell, who found it a hopeless task to build up a flourishing church at Schellsburg, and so, in the beginning of the forties, moved to Somerset, bought land, donated the lot, and was prime mover in the work of building. The dedication of the house is thus reported in the *Harbinger* for 1844, p. 428 :

“I had the pleasure of a two weeks' excursion, in July, through western Pennsylvania; during which time we visited [Mrs. C. was along] and spoke in Washington, Pigeon Creek, Cookstown, Redstone, Jacob's Creek, Connellsville, Mount Pleasant and Somerset. . . . We only spoke once in all the places above named, except at Somerset, where we delivered some five discourses, during which some ten persons made the good confession. The church in Somerset, under the supervision of brethren Postlethwaithe and Huston, is in a good healthy state. Its present membership is about one hundred and forty-five members. The meeting-house is in a good position, being central in the town and scientifically constructed, so that it is a pleasure to speak in it.”

Mr. Campbell had not been here for six years before this, and presumably his next visit is recorded in the *Harbinger* of 1849, p. 598, as follows:

“During August we made an excursion into the mountains of Pennsylvania, in which we visited the churches in Somerset, Stoystown and Connellsville. Bro. W. Lanphear, of Ohio, had a meeting in progress in Somerset, during which several additions were made to this excellent congregation. I have not spent a happier Lord's day, with any church, within my recollection, than with the brotherhood in Somerset. Everything was done with great simplicity, gravity and devotion. Politically it embraces a highly respectable community, and numbers considerably over a hundred members.

“There is a very interesting society at Stoystown, amongst the most bigoted and intolerant community I have met with either in Pennsylvania or out of it.”

CHAPTER XV.

EVANGELISTS—CONTINUED.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth” (Isa. lii. 7, and Rom. x. 15).

“But unto the wicked God saith,
What hast thou to do to declare my statutes,
And that thou hast taken my covenant in thy mouth?” (Psa. l. 16.)

In continuing the list of evangelists, and incidents connected with their work, it is not always possible to mention them in the strictly chronological order of their first appearance here. Even when the exact relative order of two or more is certainly known, a slight deviation therefrom is sometimes advantageous for purposes of brevity, interest, and kindred considerations.

J. Wesley Lanphear, a superior Christian gentleman, who now resides at Warren, Ohio, writes as follows, under date of November 27, 1885:

“As to myself, the less said the better. I was born Oct. 6th, 1814, in Yates county, N. Y. This makes me seventy-one years old on the sixth day of last month. My parents were deeply religious.

My father* was a preacher, first in the Methodist church, then in the "Christian Connection," and finally a Disciple. He was a man of great natural eloquence and strict integrity. He spared no pains in instilling into the minds of his children the great principles of morality and religion.

"We emigrated into Ohio in 1832, locating in the woods at Brunswick, Medina county. I left there in 1836 and entered on my life's work. It was in this first considerable tour that I reached Somerset. My educational advantages were only those of the celebrated district school. Have often said, if rich, the main part should go for educational purposes. It is the *lack of this* that causes me to so highly appreciate it."

Earlier in the same letter occurs the following:

"My relation with the disciples at Somerset was that of an evangelist, engaged to preach the blessed word there and in the regions round about. There was no definite understanding as to the amount of pay or time of employment; yet I was well sustained—the brethren were liberal. The call came to me while in Maryland, in the autumn of 1837,† having visited Somerset in the spring of that year in company with James Darsie. This was my first call. I presume the brethren were influenced as much in it by the idea of fostering and encouraging me in the noble work of the ministry as anything else. Most assuredly I am more indebted to them than to any other people on earth. In fact they made me, so to speak. The field included the Morrison-and-Scott neighborhood, a few miles south-west of town, Stoystown, Shade, Johnstown, Schellsburg, Turkey-Foot, Dunganon, with a number of points the names of which I fail to recollect.

"At Somerset, Chauncey Forward was mainly the preaching elder, though all were preachers in those days. They were in admirable condition—pious, warm-hearted, zealous, and full of love to God and man. They were mainly a class of people who imparted character and

* Stephen Lanphear, father of Wesley, died March, 1853, at his residence in Medina county, Ohio. For more than a generation he preached the gospel in Ohio and Pennsylvania. See *Harbinger*, 1853, p. 716.

† This date should be, as in the previous extract, 1836; for Bro. Darsie's recollection is clear that they came to Forward's but a few days after the latter's first wife, Rebecca, had died, which occurred March 8th, 1836. After preaching a few sermons each, both went into Maryland, and Bro. Darsie left Lanphear at Beaver Creek to preach regularly for that church till his call to Somerset in the fall.

tone to society. Take them all in all I have never met their superiors anywhere. Their personal influence was very potent."

The following incident, since stereotyping, has been attributed to Norman Lanphear. On one occasion when Lanphear came there to preach he found the common school-house occupied by the Methodist preacher. The gentlemanly Lanphear at once became a respectful listener, but was closely observed by "his friends, the enemy." Immediately after the benediction, he arose and was about to ask the people to remain and hear him. Suddenly the candles, placed around the walls, were blown out. Just as suddenly the quick-witted Lanphear placed his tall form against the door to stop egress. A voice then called out: "Go on, we will hear you." Observing just then that the check-mated Methodist minister and his chief aids were seeking relief through the windows, Lanphear announced his text: "The wicked flee when no man pursueth; but the righteous stand bold as a lion:" and proceeded to illumine earth's darkness with powerful flashes of heavenly light; and for quite a while the spell-bound auditors forgot that candles were customary at that season of the night.

A later tour of Wesley Lanphear and John Henry is announced in the *Harbinger* as follows: Turkey-Foot, October 27 and 28, 1840; Laurel Hill,* October 29;

* On page 8 and 9 of Chapter viii., the writer confounded this Laurel Hill with another Laurel Hill. This Laurel Hill, which should be Laurel Creek, whose post-office is Trent, is the place where the Scott's School-house church reorganized, and is some three miles south of west from said school-house. It finally merged into the present New Centreville church (post-office, Glade), to be described further on.

The other Laurel Hill, where the funerals spoken of might advantageously take place, and whose post-office is Bakersville, was constituted about 1873, and is nominally under the control of the Somerset church. That is to say, though it has officers of its own, the deed of the church-property, dated January 27, 1877, is vested in "David Husband and Henry F. Schell, the (then) Elders of the Congre-

Somerset, October 30 and 31, and November 1 and 2; Shade, November 6, 7, 8 and 9.

Parts of three reports, taken from the *Millennial Harbinger* and relating to Somerset as then headquarters of missions, must close this notice of Lanphear:

“SOMERSET, PA., Nov. 18, 1850.

“*Bro. Campbell*:— . . . Bros. Lanphear and McDougal are both in the missionary field of Pennsylvania.—C. L. LOOS.”

“SOMERSET, PA., Jan. 24, 1851.

“*Bro. Campbell*:— . . . The brethren engaged in the general State mission have, so far, done very well. Bro. Lanphear is preaching west, and Bro. McDougal east, of the Alleghanies. Each one has selected several points of labor, to which they expect to give their whole attention for the present. . . . The coming year the brethren expect to send at least six missionaries into the field.—C. L. LOOS.”

“SOMERSET, PA., Jan. 29, 1851.

“*Bro. Campbell*:—In the ‘general field’ we have Bros. Lanphear and McDougal, and intend to send forth Bros. Bevins and Lobingier. The good effects of our movement are beginning to be felt; and although there have not yet been many additions, there has been much good seed sown, which we hope will germinate and bring forth fruit to the honor and glory of God.—We had a meeting about the holidays which resulted in six additions, four by immersion and two that had been immersed elsewhere. Our congregation is in a healthy state.—J. J. SCHELL.”

James Lanphear, a physician and uncle to Wesley, held a meeting here of six or seven weeks in June and July, 1834. A relative writes of him thus:

gation of the Church of Christ, and their successors in office, in trust for the use of Disciples of Christ worshiping in the vicinity where said house is situated, in Jefferson township, Somerset county, Pennsylvania.” This was done under the leadership of L. F. Bittle, chiefly because Somerset furnished most of the means to build the house, and makes Somerset in some degree morally responsible for any bad condition of affairs allowed there, though the conservatism that has always characterized this church has so far kept them from using any authority, except an indirect tendering of inefficient advice.

“He was quite gifted—powerful in exhortation, but unfortunate in his marriage, always getting into trouble. A few years since, he died in Medina county, Ohio.”

An “unfortunate marriage,” like the famous x of algebra, stands for a good deal in the equation of many a life. The meeting, however, was quite a successful one, resulting in some thirty additions, among whom were Melvina Stewart Wolgamot, Julia Coffroth Henneberger, Ann Carson, Elizabeth Huston Hamilton, Cornelia Blair, Catharine Johnson, Mary Ogle Kimmell, Julia Snyder Lint, etc.

Mr. Snyder, or rather Schneider, lived about a quarter of a mile east of town, and had forbidden his children to attend such heretical meetings, though his daughter Charlotte Ogle had already cast her lot with the “Campbellites.” When one day, however, Julia was going to the spring-house, she heard what seemed to her the most heavenly music borne across the meadow where a baptismal service was progressing. Then and there she resolved, come what might, she would attend the next evening’s meeting. She did so; and more, she united with the church. But, as was customary in those days, her Lutheran father ordered her from home as a punishment. So she spent a year with her sister, Mrs. Louisa Schell, who was also a Disciple, and then married Mr. Lint, who still enjoys life with her in Somerset, though he has never made profession of Christianity.

Norman Lanphear, cousin to Wesley, though by no means an able preacher, was nevertheless quite a successful man in his way. His understanding was superior to his delivery, and his management exceeded

both. In Pennsylvania he first preached about Pine Flat, Indiana county, and went from there to Schellsburg, Bedford county, about 1838, where he worked on a farm for five or six months, preaching on Lord's days at Schellsburg and a place called the Ridge, some seven or eight miles north, in a Freewill Baptist meeting-house, but failed to gain them over to the Restoration movement. He afterwards preached at Somerset, Scott's school-house, and various other points in this and adjoining counties. He wrote to the *Harbinger*, from Indiana county, thus :

BLAIRSVILLE, PA., February 26, 1840.

"Peace and health be multiplied unto you through the knowledge of God and Jesus Christ our Lord! The cause of the reformation is progressing slowly in this section of the country. Last June we organized a congregation* of seventeen in number in this vicinity; six have been added since. We are striving to maintain the apostolic practices. The congregation in Johnstown, Cambria county, is advancing moderately toward the mark of our high calling, increasing in knowledge and numbers. I understand there was a congregation of twenty-five in number, organized last fall or summer at Stoystown, Somerset county. I have not visited that section since.—NORMAN LANPHEAR."

James Darsie was born December 13, 1811, at Edinborough, Scotland. He came to New York City when seven months old. In 1824, at the age of twelve, he was baptized in Pittsburgh, † under the eldership of Walter Scott and Sidney Rigdon, the latter having united his Baptist Church with that of Walter Scott. The baptist was John C. Ashley, father of James M. Ashley, Congressman from Ohio. Darsie began to

* Blairsville Church afterward increased to about forty members, but want of a leader and liberal removals proved its early death.

† The first Christian Church of Pittsburgh, says Elder Darsie, was organized in the year 1817. Its chief members were George Forrester, Thomas Campbell, James Darsie, Sr., James Henderson, and James Hanen. By removals it went down about 1819, but was reorganized in 1820 by Walter Scott in his school.

speak in church when only fifteen years of age, and gradually grew into preaching, but was never ordained. He had preached a long while before he became satisfied that ordination by the imposition of hands, accompanied with fasting and prayer, is a spiritual requirement. Before this he had confounded it with the miraculous impartation of spiritual gifts, and so had adjudged it as part of the original scaffolding necessary to the erection of the Christian building, but, now that it is up, no longer needed. The writer has on several occasions seen Bro. Darsie engage in ordination services as the chief actor, and can not accept as sufficient reason for its neglect the fact of having been a long time in the service before discovering the personal duty.

In 1832, James Darsie and Robert Forrester of Pittsburgh made a short preaching tour into Washington county, Pennsylvania. In March, 1836, as already noted, Darsie and Wesley Lanphear together came to Somerset, put up with Chauncey Forward, each preached a few times, then went into Maryland. After five weeks of joint labor in Washington county, Maryland, Darsie left Lanphear with the Beaver Creek congregation while he went to a stream called Conococheague, where he preached till Lanphear came with horses and eight dollars in cash to help him part of the way to Schellsburg, Pennsylvania. For his preaching at the latter place, Father Henry Schell, through his son Henry F., gave him two dollars, which he was in doubt whether it was right to take. Being helped on his way to Somerset, where he spent a night, he then went to Pennsville, four miles from Connellsville, and preached for the church there, and finally returned to Pittsburgh, told his tale, and was roundly scolded as a "hireling

preacher" for having taken the immense sum of ten dollars for two or three months of labor!

After his marriage to the youngest daughter of Judge Lobingier of Mt. Pleasant, he settled in Fayette county with the Bethel Church, and also preached some at Connellsville, and often visited Somerset and other regions in Washington and Fayette counties. In 1862 he moved to Peters' Creek, Washington county, Pennsylvania, for two years, and in 1864 moved to Tulon, Stark county, Illinois, where he stayed eighteen months, and, on the death of one of his daughters and the fear that another one would die, he came in the fall of 1865 to Somerset as pastor. Afterward he moved to Bradocks, served as financial agent of Bethany College, and now lives at Salem, Ohio, preaching for the church there. We shall meet him again when the pastorates of Somerset are considered.

Webb, whose initials are not recollected, came from Ohio, travelled through Somerset county preaching at sundry points, went to Beaver Creek and Hagerstown, Maryland, and came to Schellsburg, Pennsylvania, about 1831 or '2. At the latter place he stirred up quite a commotion by his—for the first time—preaching Disciple views in that region. He occupied the Reformed and Lutheran houses in turn, and spoke for two hours at a time. Those churches little suspected what Trojan breach was implied in the walls of their traditions by the admission of this Grecian horse pregnant with gospel war. While the immediate result was small, only one or two baptisms, the breach made meant a good deal, as will be seen later.

Several items of this tour are worth preserving. At Hagerstown Bro. Webb made such bold headway that

Pedo-baptists generally became alarmed, and with one consent appealed to the Lutheran minister, Samuel K. Hoshour, to deliver them from the enemy. Hoshour's superior scholarship and ability were universally acknowledged, and had the implicit and explicit confidence of all. Thus appealed to, Mr. Hoshour, with his usual deliberation, took a month for accurate preparation, that the effect might be all the more definite and crushing. Of course, he first examined the works of the great Luther, which stood in their original tongues on his shelves. As he now looked with a diligence that never possessed him before, he was beyond measure astonished at the weight of passages like this one, in Vol. I. 336:

“*Baptism* is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished (for they do not *dip* the whole children, but only pour a little water on them), they ought nevertheless to be wholly immersed, and immediately drawn out; for that the etymology of the word seems to demand.”

In Luther's Church-postil, on the gospel for the third Sunday after the Holy Three Kings, or Epiphany, 219 sq., he found the following poser on infant baptism :

“There are some who hold that every one must believe for himself, and in personal faith receive baptism or sacrament; if not, then is baptism, or sacrament, of no benefit, etc. Such people speak and hold rightly. But others proceed and baptize just as well the young children, and sin against the second commandment because they take God's name and word non-beneficially and in vain, with bad conscience and willfully. The excuse, also, does not help them that they say and give out: The children are baptized with respect to their future faith, when once they may come to understanding; for faith must be before, yea, present in baptism. If we can not answer and show up better with respect to the faith of young children, that the young children themselves believe and have personal faith, then it is my faithful

counsel and decision that we abstain at once, the sooner the better, and nevermore baptize a child! that we may not mock and sin against the Most Praisable Majesty of God with such nonsense and tomfoolery in which there is nothing."

Other authorities were consulted with the same amazing effect. His familiar knowledge of the original Scripture languages led him to read God's *ipsissima verba*—His very words—with a closer, because awakened, accuracy; but all to the same conclusion: that hitherto his faith, his preaching, and his practice had been traditionary and of human invention! Henceforth, his conscience cried, it must be scriptural and divine. So he asked his congregation to give him leave-of-absence for ten days that he might go into the mountains of Virginia. There he not only climbed, but he did not stop till he reached Bethany, and talked with Alexander Campbell and ranged through his more extensive library. He returned, as in fact he went, a changed man, and at his home asked baptism, that is, immersion, believers' immersion, at the hands of Daniel Winters. Thus his scholarly campaign against the enemy ended like Saul's fiercely-meant assault on Damascus.

And how do you think, kind reader, this affected those who had so highly regarded his scholarship? Ah! scholarship was all right so long as it championed their traditions, but now that he had become of the enemy it was heartily discounted and considered as having made him "mad." Twenty, however, of the best in the Pedit-baptist churches followed him into the new fold.

The Lutherans had been paying him the then large sum of \$1,000 per annum for his services. The new

movement rented the town hall, and finally offered him one-half more to preach for them; but his wife, who did not share his views, and firmly believed herself eternally disgraced, absolutely refused to live longer in the community, and threatened to leave him if he did not leave with her. So he went West, where she finally herself became a devoted Disciple, and he eventually took a professorship in the Northwestern Christian, now Butler, University.

Before finishing with Hoshour, another scene must be reënacted. John F. Kantner was married to Sarah Duble, July 2, 1818, by Rev. Benj. Cutts, at Funktown, Maryland, and afterwards lived at Hagerstown. He was Reformed, and she Lutheran. The first child, J. H. Kantner, was duly "christened" by *his* minister, Rev. Martin Bruner. But for some reason, afterwards there came a lull. Meanwhile Mrs. Kantner's sister joined the Tunkers. As heresy like this must be resisted, Mrs. Kantner studied the Scriptures with a special view to giving her sister battle at an expected meeting. But, unfortunately for her, all the passages she could find (and she studied the Bible through) seemed to point to immersion and her perversion! She ended her investigation with changed views, but in silence; only, from one pretext or another, the children were not "christened," though Joseph, and Sarah, and Lizzie, had somehow managed to get names. No doubt, this was all "unorthodox," but still it was a fact. The accumulated sense of duty at last weighed heavily on Mr. Kantner, till he insisted that the matter must be no longer delayed. So in 1834, and to facilitate matters, he called in a *Lutheran* minister, the Rev. Charles Schäfer. On his arrival, Mrs. Kantner brought the

children in, duly prepared (in body) to "receive baptism." Next she set a bowl of water on the table and beside it laid the Bible and a five dollar bill. "Here," said she, "are the children, the water, the money, and—the Book. Show me your authority out of this Book, and then proceed." Here was quite a "circumstance"—for a minister! Had it been the catechism, the case could have been easily enough managed. After some hesitation, however, he finally found courage to say: "There is no direct authority in the Bible for it, but it is one of the rules of the church." It is, perhaps, needless to say that here occurred an "exception to the *rule*,"* and the five dollar bill was saved for more substantial purposes.

This prepared the Kantners to hear Disciple preaching, and finally to get ready for baptism. So one day they took a change of clothing and went four miles north of Hagerstown, where a Disciple minister by the name of Jacobs was holding meeting. But they found his style so abusive of the "sects" that they returned in disgust without being immersed. Afterwards, however, they removed to Stoystown, Pennsylvania, heard a different style of preaching from Bro. Caldwell, and

*Nor are such occurrences all of the past. Of several at hand, take this: In March, 1885, while A. P. Cobb was holding a successful meeting at Somerset, the resident Lutheran minister, Rev. J. F. Shearer, was preparing for the coming Easter communion. As in Lutheran duty bound, he looked up the unchristened infants. In his rounds he called on Mrs. H. Shaulis, one of his flock, whose husband religiously belonged nowhere, and duly engaged her baby for the occasion. Then he called on Mrs. Noah Hoover, sister to Mrs. Shaulis, and whose husband is also an outsider. As Mr. Shearer was bespeaking the baby of Mrs. Hoover, her husband opened his pocket-book and offered him both the child and a five dollar bill on condition that he should prove from the Bible his warrant for the procedure. After a few unsatisfactory remarks, the Reverend gentleman left without claiming the money or engaging the child. And more: when the Shaulises learned the facts in this case, they also thought best to keep their child from attending church so early in life.

became devoted disciples. Being a man of some ability, Bro. Kantner became elder at the organization of the Stoystown Church, holding the position till 1844, when he removed to Somerset and finally became deacon here. So did his son John H. See Chapter VIII.

The friendship formed at Hagerstown between the Kantners and Samuel K. Hoshour continued through life. The only letter attesting it that has fallen into the writer's hands is also valuable on other accounts, and is, therefore, here given:

"INDIANAPOLIS, MAY 25, 1874.

"BRO. JOHN F. KANTNER—*My Dear Sir*:— . . . I was glad to learn that in your advanced age you enjoy a good degree of health; that the gospel in its primitive simplicity furnishes you much support. That is my experience. What is knowledge, outside of the gospel, worth, when we are grappling with 'three-score years and ten,' in the vicinity of the bourn whence no traveler returns? It is the pure word of God that can save us from 'perishing in our afflictions.' The gospel *is* a power that we can *feel* when age more or less separates us from the active throngs around us, whose stirring greed after the world will finally jostle us from the stage of present existence!

"The tone of your letter, in places, is rather desponding with regard to the continued purity of the faith as you and I received it nearly forty years ago. You seem to have apprehensions that '*unsound*' men are going to barter the 'truth' for sectarian recognition and popularity. I think that is not so much the case as the editors of the *Review* are in the habit of indicating. Efforts to establish order in our ranks are liable to be ascribed to *motives* that do *not* exist. I have some acquaintance with the leading brethren throughout the brotherhood, and know of non- that are disposed to relinquish the grounds we took in the start of the cause for which we plead. But there is a growing conviction among our leading brethren that we lack that coöperation which can give efficiency and stability to the cause; that this coöperation requires association or concentration of our influence and means; that this must be effected by delegated meetings, I mean meetings of delegates who can understand the true state of things among us and devise *plans* for giving strength where there is weakness, for saving what is going to

loss, and for establishing the cause where it is not. These are my convictions.

"As regards my personal circumstances, I would remark that I am now in my seventy-first year—am still Professor of the Modern Languages in the University, and can teach as well as ever; am active of limb, good appetite, a little fuller in the face than formerly. Wife and I are the only inmates of our house—both trying to prepare for a better life. I hope that this will find you well. Write me again.

"Yours fraternally,

"SAMUEL K. HOSHOUR."

Philip G. Young, a doctor of medicine and dentistry, and married to a daughter of Judge Lobingier, came from Mt. Pleasant to Somerset in 1832, and did some evangelizing under the care of the Somerset Church. Having heard of the Schell family and the stir that Webb had made in that vicinity, Dr. Young was encouraged to go to Bedford County in February in 1833. This resulted in the baptism of Henry Schell and wife, and the two eldest sons, Jacob being twelve and Henry F. being ten and a half years old.

The conversion of the Schell family to Disciple views is interesting both in its own history and in its importance to the Somerset and other churches. Henry Schell was an elder in the Reformed Church of Schellsburg. His family eventually consisted of six still living sons (Alexander J. died young) and three surviving daughters. In the order of age the sons are: John Jacob, Henry F., Andrew J., Charles L., Hanson Y., and William H. Of these, Henry F., John J., and Andrew J. still reside in Somerset; the first two and the father having filled the offices mentioned in Chapter VIII. Charles L. is deacon in Beatrice, Nebraska, Hanson Y. resides in Springfield, Missouri, and William H., who lives in Washington, D. C., is a well-known

preacher of the gospel. Two of the daughters hold their membership here; Amanda J. is wife of Prof. J. J. Stulzman, "the father of public schools in Somerset County," and now teaching in this borough, and Emma J., widow of Dr. Ed. M. Kimmell, is mother of Dr. H. S. Kimmell, while Louisa Miller lives near Hagerstown, Maryland.

A Presbyterian minister, on coming to Schellsburg in 1832, found J. J. Schell so bright a lad that he proposed to the father to send him to Canonsburg, Washington County, Pennsylvania, to study for the ministry. The father replied that Jacob was inclined to be a Baptist, and that, too, from his unaided reading of the Bible. "That is all right," said the preacher, "if he will only be a regular Baptist, and not a 'Campbellite.'" This was the first time the boy heard that nickname. He had, indeed, heard Webb preach once or twice, and had talked some with his aunt, Charlotte Ogle, who visited there about the time of Webb's coming; and he had committed all of Matthew's gospel to memory. He used to ask his father such troublesome questions as, "Why can't people be just Christians now as of old?" A student for the ministry was teaching school in that neighborhood, who took him in hand and told him (what, by the way, he never saw in any good lexicon), that *baptizo* means also to *sprinkle* and to *pour*, and that *en* and *eis* are very slippery prepositions. When Jacob would ask, How, then, does it come that the Bible says they were baptized where there was "much water," that Jesus came "up out of the water," and that people were "buried in baptism"? his father was shocked at the presumption of the lad who would dare to question the word or assertion of

even an embryo "minister." Father Schell was so loyal to his church that he refused to see Webb immerse Ben. Williams, and busied himself with sowing wheat. The boy's questions, however, found a ready ear in his mother, and even began to trouble the father more than he dared to confess. So the father bought himself a new Bible and diligently read it through, marking all the passages that referred to baptism, that he might give them special study. But, search as he would, he failed to find satisfactory proof of sprinkling or infant baptism. It became general talk that Elder Schell was in trouble over theology. Some Baptists in an adjoining neighborhood took an interest in the matter, and sent Elder Woods, with no sort of doubt but that he would baptize him into the Baptist fold. From the time of his arrival, on through the night, and till the break of the next morning, the conversation went spiritedly on, but still Elder Schell could not see why men should "*repent* (and be baptized) *because of* the remission of their sins" (see Acts ii. 38). As the physicians say, Elder Woods found the case so stubbornly critical that he could do nothing further for him. When finally Dr. Young came on the stage of action, Elder Schell had so fallen from grace that his own meeting-house was forbidden ground to the new preacher, and even the common school-house was locked against him. The Elder's former great influence lay in ruins, demolished by the much-vaunted Protestant principle of "private judgment"! Private judgment is all right, you know, provided you don't ask questions that the minister can't answer. Elder Schell's parlor and that of widow Nancy Williams (a woman of superior intellect and Webb's first convert there) henceforth had to serve as

meeting-places—the one for town and the other for the country. Several others were at one time or another immersed, till the number of those who, “on the first day of the week, came together to break bread,” reached about nine. The membership at no time was larger, chiefly because the people grew afraid to hear. Why *do* men hold to doctrines that can not bear public investigation? Will the Lord change His law to suit our willful prejudices?

Finding it impossible to have such a church there as he wished, Mr Schell, in 1841, moved to Somerset. Here he found a strong church, the strongest in the place, needing some one to go ahead in the matter of building a suitable house of worship; and so he found vent for his zeal and his means. He enjoyed the satisfaction, too, of seeing his children, one by one, as they grew old enough, becoming members of Christ's body, and filling honorable stations in life.

On the fourth page of Chapter VII. will be found a letter from Dr. Young to the *Harbinger*, which gives us, chronologically, the next item of information. This sketch can be best finished by here introducing—

Hanson Painter, also a doctor, and presumably a student of Dr. Young. Thompsonianism was all the rage then, especially among preachers, as Homeopathy seems to be the fashion now. That, at least, was the case in this region; and all the grandfathers and grandmothers have a burning recollection of No. 6. In those impecunious days the practice supplemented the preaching. Dr. Painter was originally from Virginia, and came with Dr. Young from Mt. Pleasant to Somerset in 1835, did some preaching about here, married Miss Clarissa Loehr (cousin to the Schells), afterwards

practiced medicine in Bedford, and about 1838 moved with the Loehrs to Illinois, settling at Bloomington and dealing in live stock.

In answer to a call from Henry Schell, Somerset sent Drs. Young and Painter to Schellsburg in 1835. On their arrival, he drove them in his carriage to Morrison's Cove, Cumberland Valley Township, in the eastern part of the county, where the "Christian Connection," or "Bible Christians," were holding their Septennial Convention. The meeting was held in a grove, and was well attended by their preachers. On Saturday Bros. Young and Painter were introduced as representing the Disciples of Christ. Dr. Young was asked to preach on Lord's day morning, and give a full statement of the position of the Disciples of Christ. Waxing warm in his two hours' discourse, in true primitive fashion, he literally laid off his coat and did his best. After the song that followed, the Doctor desired a public expression on his preaching. He put the question in this form: "All those who are in favor of a union on the principles this day set forth will please arise." All but twenty stood up. Next he called for a negative expression in the same manner, when only one arose, and that an old lady. Unfortunately, this movement was not followed up, and so yielded only indirect results. How much this meeting contributed to the later coming over in Pennsylvania into the Disciple ranks of whole conferences of that people, it is perhaps impossible to say.

It is, however, to be regretted that at Bloomington, Illinois, in his advanced years, Dr. Young turned Spiritualist.

George H. Caldwell lived in Cumberland Valley

township, Bedford county, and was present at the above meeting. The whole family belonged to the Bible Christians, and meant all that their act implied when they rose in the affirmative of the question voted on. The father, who had been preaching for the Bible Christians, was now joined in the new work by his son, who wrote thus to the editor of the *Harbinger*:

BEDFORD COUNTY, PA., Feb. 6, 1836.

“There are not many disciples in this county, but I think there are many who will receive the truth. There is, in the southern part of this county, a considerable number of Bible Christians; and some of them receive the truth, others do not. My father has labored nearly thirty years, and through him and others occasionally the churches have been gathered. I expect you are apprised of the union that took place last summer, when Bro. P. G. Young and others were visiting us; but still there are some bitterly opposed. D. Long and Lewis, from Ohio, visited this county lately, and opposed the truth, and did much injury by misrepresenting the disciples on every occasion where they did not have us to face. On one occasion Long spoke at a two days’ meeting, and said every thing he had ever heard (and could think of) against the disciples. In speaking of you, he said that he had a conversation with you, and that you said, to him you could regenerate people—trying to impress it on the people that you say you can do all that is necessary for salvation.—GEORGE H. CALDWELL.”

Some time in 1838 the younger Caldwell came to Henry Schell’s to be directed into some likely field of labor. Bro. Schell sent him to Stoystown, or rather to Sprucetown, a much smaller place a mile east of Stoystown. He gave him a letter of introduction to a friendly acquaintance, a merchant by the name of Samuel Kimmell, and sent his son Jacob along as guide and hostler. On Saturday evening Caldwell preached in the Sprucetown school-house. Sunday morning found the crowd too great for the house, so they held forth under some trees near by. Somerset was repre-

sented by Judge Kimmell. In answer to an invitation at the close of the sermon,

Charles Lavan, a Baptist, responded, saying that he was dissatisfied with his former baptism because he did not then understand the true purpose of the institution. He was now baptized "for the remission of sins." We have already met this man (page seven of Chapter IX.) in connection with the Johnstown Church, to which he returned, preached some for them, and then went west to preach.

For Lord's day evening Bro. Caldwell's meeting was appointed in the Stoystown school-house. On his arrival there, the house was found to be occupied, through prior appointment, by a minister of the Evangelical Association. Bro. Caldwell urged him to go on according to his appointment, which he did, speaking on the necessity of faith and repentance. Then Caldwell arose, substantially endorsed the sermon, but alleged that faith and repentance were preparatory acts, which, according to the Saviour's great commission and apostolic teaching, must be completed in obedience, beginning with baptism in order to the enjoyment of the remission of alien sins and the "putting on of Christ." As he ceased speaking, the first minister felt called on to dissent from the position taken, since the thief on the cross went to paradise without baptism. Again Caldwell arose and called attention to the fact that that took place before the issuance of the Saviour's commission to all the world, and indeed before the new covenant could possibly have taken effect, since, as Paul says, "A Testament is of force *after* men are dead; otherwise it is of no force at all while the testator liveth;" that Peter, to whom the keys for

the first opening of the New Testament kingdom were committed, had then not yet, as afterwards at Pentecost, opened that kingdom to men; and that the Priesthood of Jesus, in whose name alone remission of sins is now granted, had not then been begun, for Paul expressly says, "If he were on earth, he should not be a priest." These statements he closed with an earnest appeal for men to enter the kingdom by the door as opened on Pentecost and to avail themselves of the provisions of this heavenly Priesthood. Seven individuals responded to this call, among them John F. Kanter and his wife. The meeting was continued some days and twenty-five became obedient to the faith.

On September 14, 1839, Bro. Caldwell returned, found the number of believers somewhat increased, became the instrument of adding twenty-five more, and organized in the Samuel Kimmell school-house with sixty-four names, appointing John F. Kanter and Edward Bevins as elders. The school-house in which the Shade Church then met, and where Caldwell also labored, was only five miles distant, and their more experienced elders, John Birkebile and Samuel Hunter, by solicitation of the Stoystown Church, regularly alternated on Lord's days in lending them aid till they knew how to help themselves.

Of course other points in Somerset county were visited by Bro. Caldwell. But some time thereafter the Caldwells moved to the State of Indiana, their original home, where some of the family still live. Geo. H. Caldwell, however, in November, 1847, returned to Washington county, Maryland, the home of his wife's people, and located at Boonsboro'; preaching there and at Beaver Creek, Smoketown, and Caneco-

cheague, as he writes it. A year or two later he died, being in the delirium of fever as a letter from the Schells reached him urging his return to this county. Thus fell, in early manhood, one of the purest spirits that ever preached the gospel of God's grace in this county. But he was ripe for glory, so the Lord took him early, leaving many an old reprobate to the further chances of His grace—"not willing that any should perish, but that all should come to repentance."

In a lengthy letter, Caldwell wrote to John F. Kantner, January 19, 1848, as follows:

"Every remembrance of you awakens sentiments of gratitude and Christian affection that make your memory more agreeable. Soldiers, who have for a time stood side by side in the Christian warfare, become doubly endeared to each other—especially when they have mutually proved themselves worthy of the good cause in which they are engaged. It is thus that confidence is inspired, love confirmed, and the connection between kindred spirits established. And may we not add that this is more than 'telegraphic' connection, that it is more than 'magnetic' influence, yea, that it is that divine and spiritual influence that pervades the body that has this ONE Spirit, ONE hope, ONE Lord, ONE faith, ONE baptism, ONE God and Father who is above all, and through all, and in all."

CHAPTER XVI.

EVANGELISTS—CONCLUDED.

It will be of historic interest, before continuing with the more local narrative, to show to the present generation, by a few additional quotations, how Alexander Campbell, the then leading teacher in the movement joined by the Somerset Church, guarded and guided the evangelizing interests. This is also of present practical advantage, inasmuch as there are still at least a few corners in Pennsylvania and elsewhere where the following words of scriptural wisdom are needed :

“There is, however, little or no general coöperation ; no general organization ; no mutual understanding ; no coming together in one place in cases of emergency, and for the dissemination and support of the gospel, and mutual encouragement of one another in the work of the Lord ; and that, forsooth, because some men have abused such meetings, converting them into legislative halls, into spiritual high courts of judicature and inquisitorial tribunals, for proscription and excision.

“Instead of some mutual understanding and coöperation, every little congregation of one or two scores of men, women and children, feels itself authorized to send out whom they will as evangelists and public instructors, as regardless of what is fitting as they are incompetent to act advisedly in matters of such high and public concern and importance.”

“Some gross hypocrites and other ambiguous characters are sent, or run unsend by any respectable church for intelligence and high moral worth; and, when once adrift, they migrate, like swallows, from one country to another, as their character wears out, and are ever and anon abusing the confidence and unsuspecting benevolence of the brotherhood.”

“And who does not know that a consummate hypocrite and imposter can wheedle and beg from some two or three good-natured, accommodating spirits a suit of traveling credentials, that will safely conduct a polygamist, a horse thief, or a gambler, from one State to another and aid him in his diabolical projects?”—*Mill. Har.*, 1841, pp. 534-35.

“The apostles themselves, who acted sometimes as deacons, sometimes as bishops, but oftener as evangelists, furnish us the best and fullest models for those who should be chosen by congregations to promulgate the gospel in our own times and country.”—*Mill. Har.*, 1835, p. 523.

“Into whatsoever house he [the evangelist] enters, it is for peace and not for war. He prays for peace on every dwelling. He is not censorious, pharisaic, nor disgustingly familiar. . . . He sacrifices everything to human prejudice, but truth, honor and righteousness. True to his Lord and faithful to men, he ‘speaks the truth in love.’ He sees, he knows the world is full of darkness, ignorance, superstition and error. He removes the darkness, not by inveighing against it, but by presenting the light, and seeks to reform the world more by persuasion than demonstration.”—*Same*, p. 524.

“Some who call themselves evangelists in this our day more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and the sand—to heaven and earth—to take care of it; and then itinerates the desert.”—*Same*, p. 527.

“When a person, once eminently useful, has fallen into some gross sin, there is less excuse for him than for any other person. . . . I would as soon hold up my hand for him that sold his Master for fifteen dollars, as for such a one to plead the cause of righteousness and the holiness of the gospel.”—*Mill. Har.*, 1836, p. 121.

“But if penitent, ought not such a one to be restored? To a place in the congregation only. . . . And what are the proofs of repentance in such a case? Self-abasement, profound humility, shamefacedness, a disposition to sit back and retire from the public gaze.”—*Same*.

“Since the days of Judas, who sold his Master for fifteen dollars,

till now, there have not been wanting those who assumed the garb of Christianity for the sake of making provision for the lusts of the flesh. . . . Judas, for all that appears to the contrary, when sent by the Mess'ah to announce the approaching reign, was just as successful in proclaiming the word as any of the twelve. We sometimes mistake when we appeal to what is called the usefulness of men, or their success in preaching the word, as evidence that the Lord is with them. Neither the word of God nor the ordinances of the gospel derive their virtue or influence from him that administers them. . . . Neither talent, nor usefulness, nor great success, are to be plead in the absence of justice, humility, purity and the love of God. An immoral person is not to be trusted, countenanced or sustained as a preacher of righteousness, if he had the zeal of Paul and the eloquence of Apollos. . . . To see a professed preacher of truth and purity outraving all discipline, defying the authority of the congregation, incensed at those who will not countenance him in his course, and denouncing brethren because they are conscientious in obeying the precept found in I. Cor. v. 2, is, to me, a new sort of evidence that God has forgiven him! But if God had forgiven him, and the brethren too, does it follow that he must be elevated to the place from which he fell? . . . The Lord forgave Moses for a hasty word and action, but he would not suffer him to lead Israel into Canaan."—*Mill. Har.*, 1834, pp. 614-16.

A people is rightly judged, says a discerning friend, by its public representatives; and whenever such men receive aid or comfort by individuals or communities, knowing their characters, the fair conclusion is that their abettors are like unto them. Alas! that private history should be disclosed by such public advocacy.

Public functionaries are as pulse-beats to the body. There is always hope that any sore on that body will heal if only the pulse be normal, but the danger becomes alarming if the life-giving pulse is also involved.

"Another portion of our more gifted and ingenious cohorts have addicted themselves to the enviable task of public censors of the senior theologians. Boys in their *teens*, or youths who for years to come would not have been permitted to lay a leg of mutton on God's ancient altar, are now gravely and learnedly exposing the errors of Luther, Calvin,

Wesley, the Synods of Dort, Westminster and Trent, *cum multis aliis*, with as much self-approbation and secret relish as the most exquisite sensualist devours a favorite dish when his appetite is stimulated with the pickles of Macænas and a feast of full twelve hours. These are the wild beasts of our Ephesus, with whom it is more difficult to conflict than with those with whom Paul fought in the capital of Asia. Yet these are workmen who are never ashamed, but always glory in their success in what they call preaching the gospel of peace. . . .

“Such a preacher gave the Presbyterians, Methodists, Baptists, or some other party a good and decent whipping,” said Deacon *Pugnatius* to his friend *Hairesis*, who immediately applauded him for his talents and services. He received his reward, and continues to improve in the arts of castigation.”—*Mill. Har.*, 1842, pp. 245-6.

“Thousands affirm the conviction that the making of disciples is a work of far inferior importance to that of saving those that are made. And certain it is that the teaching and discipline of the disciples is in all the apostolic writings the great object. Without bishops and well-accomplished teachers there is little or no importance to be attached to the work of baptizing—not a tithe of the baptized can enter the kingdom of heaven.”—*Mill. Har.*, 1842, p. 327.

Space and purpose, however, forbid additional quotations from the same high source, that might be both abundantly and advantageously made on numerous other phases of the evangelistic calling and mode of operation. The more local history awaits attention.

Marcus Bosworth, being about forty-six years old, first came to Somerset early in 1840. He was born, reared and married in Massachusetts; he then moved to Braceville, Trumbull county, Ohio, where he and his wife first joined the Presbyterians, then the Baptists, among whom he was licensed and ordained to preach, and finally he, together with that church, came over into the Disciple ranks. His wife managed the farm while he traveled as evangelist. He was emphatically a man of prayer, a fluent conversationalist, hortatory in style of preaching, easily moved and easily moving to tears.

At his first coming he made Somerset headquarters for three months. His work was thus reported:

“SOMERSET, PA., April 21, 1840.

“Bro. Bosworth has fully met the expectations of the brethren here. He is a sound, *practical* man, full of knowledge, zeal, and the love of the gospel. He has added twenty-five by immersion to this and the neighboring churches of this county—has excited much attention and investigation, which we doubt not will result in much good. In short, any community must be blessed with the labors of so excellent a brother. But, more than all this, it gives me much pleasure to add that the church at this place is increasing in the faith, order and practice of the gospel, the maintenance of which will do much toward the promotion of the good cause in this country. May the Lord prosper still more extensively His own cause throughout the world.

“W. H. POSTHLETHWAITE.”

Once, at Lavansville, four miles west of Somerset, having preached in the house of Sister Mark Ross, he went north of the village to immerse. As he was returning, Rev. Peter Rizer, the Lutheran minister, stepped out to the road and said, “John baptized in Enon near to Salim, because there were *many springs* there.” Bosworth’s reply was, “If many springs, then *much water*; and if much water, then many springs.”

Bosworth died at his home in 1847, having made three visits to Somerset. One of these was with—

Capt. Amos Allerton, of Deerfield, Portage county, Ohio. He was a tall, wiry man, who as an infidel attended Walter Scott’s meeting with the avowed intention of whipping the preacher, but ended the first session with his enrollment as soldier of the cross, and afterwards became a captain of the Lord’s hosts. The incidents respecting his Somerset county work are of dim recollection; but distinctly is it remembered that at the Scott school-house he thought such adornments as flowers on ladies’ bonnets too earthly for

spiritually minded people, but revised his notions, or at least kept them in abeyance, when at Somerset Sister Posthlewthaite entered church with a beautiful rose on her bosom.

“For of the soul the body form doth take,
For soul is form and doth the body make.”

John Schaffer, native of Westmoreland county, Pennsylvania, where, under Rev. Wagenhals, he studied for and was ordained to the Lutheran ministry, afterwards moved to Columbiana county, Ohio. There he married a sister of Jonas Hartzel and became a Disciple, choosing the poverty that belonged to the then unpaid Disciple ministry rather than the good salary he was receiving in his old faith. He visited Somerset twice, at an interval of two years, each time evangelizing in the county for several months, preaching mostly in German. His first coming was in 1841, when, at a meeting six miles east of Somerset, at a place also known as “the Ridge,” he brought in, among others, the Knupp family. His favorite hymn on that and similar occasions began :

“Möchten's doch die Menschen sehen
Wie sie Gott so herzlich liebt;
Häufig würden sie bald gehen
Zu Dem, der die Sünd' vergibt.”

Jacob Knupp had eight sons and five daughters. The boys could read English and the girls German. These the father would range by families into two facing rows, especially on Sundays, and read with them the Scriptures, verse about, he beginning in German, then a boy in English, followed by a girl in German, and so on to the end of the exercise.

John Flick, about this time, came here from Belmont county, Ohio. He was born and reared in Somerset county, and his relatives still live in and about Somerset. His principal mission was the introduction of Alexander Hall's *Gospel Proclamation*, a monthly, and the sale of "Universalism Against Itself," the real author of which was James Rossell.* He did, however, considerable preaching, largely in German. To illustrate the fallaciousness of purely psychological evidence of pardon, he would bring up the case of a young man who sought to divine from the ringing of the church bell his chance and duty with reference to marrying a certain young lady. As he really desired the union the triple-stroking bell readily said, "Marry the girl," "marry the girl," etc., etc., and of course he was "happy." When, however, afterwards something occurred which made him disinclined in that direction, a second consultation of the same oracle pealed out, "Let her alone," "let her alone," and he did. Now, how much more sensible it would have been to just ask the girl herself. So when you wish to get knowledge of pardon, why not consult the same divine word that preaches your doom, gives you your only knowledge of heaven, and says, "He that believeth and is baptized shall be saved"?

John Henry, known as "the walking Bible" because he could repeat it by chapters and books, was a sweet

* That is to say, that James Rossell, who recently died at California, Pa., had a debate with a Universalist minister in Ohio, whom he utterly routed by his original method of turning Universalian weapons against Universalism. Hall was present, and was so taken with the effectiveness and novelty of the course that he asked the privilege of taking the notes home. He then wrote the book in question, and laid it before Elder Rossell, saying, "As this is yours more than mine, let us publish it jointly." Rossell not caring to do so, with his permission Hall published it alone.

singer and able to play nine different musical instruments. He was over six feet in stature, of fluent speech, and possessed most wonderful reasoning powers. He also was born in Pennsylvania, in Washington county, but during his manhood lived in Austintown, Mahoning county, Ohio, where he owned a farm, and where he was buried in 1844, at the age of forty-seven. "He never lifted his spear but in victory," and the victories were always great. During October and November of 1840, in company with J. Wesley Lanphear, as already noted, he made the tour of Somerset county. His songs, as all true songs are, were pictures of heaven with a living soul in them.

William and *A. S. Hayden* were brothers, and also the fathers of Hiram College, the latter being its first principal. The former was born in Westmoreland county, Pennsylvania, and the latter in Youngstown, then Trumbull county, Ohio. Walter Scott said, "Give me my Bible, my Head, and Bro. Wm. Hayden, and we will go out and convert the world." Depending on his Austintown farm for a living, Wm. Hayden was, nevertheless, absent from home, for twenty-five years, on an average of two hundred and forty days and nights every year. These journeys reached from Syracuse, New York, to the Mississippi, and from Canada to Virginia. In many of them the brothers were together, though the latter was more of a pastor than an evangelist. While both were men of splendid preaching ability, and in this respect did grand work, they were the pioneers of song among the Disciples. *A. S. Hayden* published the first note-book in our ranks. As the power of song is a large factor in our moving of people after their enlightenment and convic-

tion, the per cent. of our success due to these composers and singing pilgrims is very great. They came together into this county on several occasions, doing efficient work, and abide in heart memory. About 1856 A. S. Hayden was here by himself as chief speaker at an annual meeting.

Chauncey Ward came from Ohio early in the forties. He had been a Presbyterian layman. Few men were more successful preachers than he. First he made Somerset his headquarters, preaching here, at Stoystown, Shade and Johnstown. Then he lived at Ebensburg,* serving there and at Johnstown, both in Cambria county, and a few other points. Early in February, 1842, while preaching at his first four stations, a Methodist minister by the name of Williams, who also preached at Stoystown, said on a Sunday of Ward's appointment: "Next Sunday I will preach on baptism and ask the Reverend gentleman to be present." Ward's arrangements demanded his absence, yet he asked: "Brethren, what shall I do? Shall I let my other appointment go?" They pressed him to do so. The regular place of preaching for both Methodists and Disciples was the Union School-house, conveniently situated; but, that Mr. Williams might have absolute control, he bargained with the Lutherans for their house, though quite a little distance out of town.

*Ebensburg is the Cambria county-seat. The church there was originally Baptist, principally composed of Welsh people, and came into the restoration in or before 1834, under the leadership of Festus Tibbott and Benjamin Davis. It has since been ministered to by Chauncey Ward, Wm. Lloyd (who still lives there), Wm. H. Schell, George Clendennin, H. B. Cox, Wilfing, A. S. Morrison, H. C. Cooper, and B. F. Bower, its present pastor. Their present house, 40 by 60 feet, costing \$6,000, was built in 1868. The church has, at times, been quite large, and numbers now about ninety souls. Its Sunday-school was started in 1845, and is now superintended by Richard Tibbott. The elders are Wm. Lloyd and John Tibbott; the deacons, G. Jones, Wm. Williamson and Richard Tibbott.

Nevertheless the house was well filled, the sermon beginning at 1 P. M. A number of Somerset Disciples were also present, Samuel Huston* among them.

*We have already met *Samuel Huston* several times, especially as associated with William H. Posthethwaite in the eldership, and will again meet him on other important occasions, so that we might as well take a good look at him here. He was born at the very beginning of 1811; baptized by Forward in 1831; by the same married to Miss Nancy Meese, April 16, 1833; ordained bishop by Alexander Campbell late in 1839, and died March 17, 1856. His widow and five daughters are still members of the Somerset church, two of the latter being also widowed. His only son lives here too, though not a member of any church. The widow is too palsied to attend church services. Samuel Huston was a man of uncommon bodily strength, had red hair, and was a carpenter by trade. Always dependent on his daily toil for his living, he yet so conscientiously shepherded the church that not a lamb could be absent on Lord's day without receiving a visit from him on Monday or Tuesday. Though the words were not then written, his song was in substance—

" This one of mine
Has wandered from me;
The way may be wild, and rough, and steep,
I go to the desert to find my sheep."

Often late into the night, after a hard day's work, he would be moving about among the members of the church. As he and his brother, Chambers Huston, usually worked together at their trade, and carpenter work, even on houses, was then paid by the several pieces, Chambers would often work by himself and count it as if both were at it, that Samuel might spend a half day or so every now and then among the membership of the church.

It grieved him to see brethren waste time on secret societies. One such, whom he failed to persuade to be married to the Lord alone, told the writer that as he once unexpectedly passed into Huston's back yard, he heard him on the stable hay pleading with the Lord in his behalf, and that decided him.

Huston was no ready speaker, and yet he frequently went into adjoining neighborhoods to publicly urge upon the people the claims of the Saviour. At home he was the baptist and a trusty counselor. Everywhere the sick called him to their bed-sides for his helpful prayers. Church members and friends from the country all knew and proved that they knew he kept open house.

" He, only, in a general honest thought,
And common good to all, made one of them.
His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, *This was a man!*"

Said the *Somerset Democrat* in obituary: " Perhaps no one of all our citizens enjoyed the confidence of his neighbors to an equal extent; and we know that no one deserved it more fully than did the subject of this notice. He was one of God's noblemen—a Christian and an honest man." L. R. Norton wrote in the *Christian Age*: " In his death was fulfilled that beautiful saying of David, ' Mark the perfect, and behold the upright, for the end of that man is peace.' " And C. L. Loos added: " A noble man, truly, has fallen in Israel."

Ward sat on the front bench, facing the speaker, quietly resting his head on his propping hand, and occasionally taking a note. To forestall any questioning of his progress, Mr. Williams had prefaced his speech by the vigorous statement, "No one but a blackguard will interrupt a speaker." During its progress he made abundant assertions as to the force of the Greek, and occasionally said, as he made a point, "Stick a pin there." Of "burial in baptism" he disposed by asserting that in those days burial was effected by laying the dead upon a shelf in a vault. He occupied three hours, and gave room for remarks. Owing to lateness in the day, Ward refused to speak then, but announced his reply for that evening in the Union School-house. Before the set hour had arrived, the house was literally packed, three occupying the place of two on the benches by sitting on one another's knees, and every foot of standing room was taken. Mr. Ward urged Mr. Williams, who came late, and Mr. Williams' supporting minister, Mr. Haynes, into the stand. When Ward came to "burial in baptism," he called attention to the ridiculous figure Peter must have cut at the Saviour's tomb by "stooping down" to look way up on a shelf! When Williams, unable to contain himself longer, rose to make statements, Ward quietly said: "You told us this afternoon that no one but a blackguard will interrupt a speaker. Sir, I do not envy your position." The effect is better imagined than told. During the progress of the speech Mr. Haynes indulged in half-aloud talking to Williams, evidently for a purpose. John Kantner, seeing this, at last went up, and, shaking him by the shoulder, said: "Either behave or come away." The earnestness in

his eye had an instantaneous effect. Ward made short work of the afternoon Greek by simply quoting a few authorities, then asserting that no one who had any fair knowledge of that tongue could hold otherwise; and lastly by offering Mr. Williams his Greek Testament and asking him to translate a given passage to prove his knowledge of the tongue and competency to expound it. The book was not taken. "How much stock do you now take in his *learned* disquisitions?" asked Ward of the audience. That ended the whole affair.

Ward followed up that day's work with a two weeks' meeting, gaining twenty-eight or thirty accessions, among them N. B. Snyder, a Lutheran; James Carson, a Presbyterian, and Miss Mary Garmen, a Roman Catholic.

In March following, Mr. Ward held a meeting in Somerset, and made large inroads among the Lutherans; Mrs. A. J. Schell and Mrs. James Parson, two sisters, and granddaughters of Mary T. Graft, being of the number. Thereupon the Lutheran minister, Rev. Peter Rizer, urged thereto by his members, announced a sermon on baptism in his church. Ward, however, kept on with his meeting in the court-house, while Samuel Huston and others heard Rizer and took notes. The sermon proved to be largely accusation and abuse, such as charging that these Campbellites dragged children out of houses at midnight, cut holes into the ice and soused them in. "My God!" he exclaimed, "how long are the citizens going to permit it?" When, after the benediction, Samuel Huston announced that the sermon would be reviewed in the court-house on the next evening, Rizer exclaimed, "Am I not safe in my

own pulpit any more! Is there no officer in the house? 'Squire Pile—where is 'Squire Pile?' Thereupon several men started to put Huston out of the house, but, as all were going out any way, no hand of violence was laid on him. The sermon, of course, was duly reviewed; the meeting continued, and the number of accessions swelled into the neighborhood of fifty.

Such were some of the stirring scenes of the past. They were certainly not the most advantageous to the finest development of piety, and yet in fulfillment of the Saviour's words, "I came to cast fire upon the earth; and what will I, if it be already kindled?" Peace is desirable, but sometimes it has to be conquered. "First pure, then peaceable," are also inspired words.

Sad to say, however, Ward left Ebensburg about 1845 or '6 under a serious cloud.

L. P. Streator, now living near Washington, Pennsylvania, came into this State in October, 1840, from the Western Reserve, having been originally sent out as evangelist by the Windham, Portage county, church. He writes:

"My first visit to Somerset was in October, 1842, when I was looked upon as too small a preacher for the Somerset pulpit. Fortunately, however, I grew. Afterwards I held several good meetings there. In 1852 I spent five weeks with them, dividing the time (September and the fore part of October) between Berlin, Stoystown and Somerset. The church at Somerset then had more talent than any other in the State."

He has been here at various other times since, chiefly at coöperative meetings.

Nathan J. Mitchell was born March 2, 1808, in Pikerun township, Washington county, Pennsylvania, but afterwards moved with his parents to Belmont

county, Ohio, where he married Miss Sarah Bye Packer and became a Disciple. A visit to his wife's people brought him, in April, 1832, to Howard, Centre county, Pennsylvania. The plea of the Disciples never having been heard there, he soon found himself so successfully engaged in the Bald Eagle and adjoining valleys that he could never permanently leave. One of his visits to his Ohio home brought him on his return trip to Somerset, in March, 1836, on the evening before Bro. Forward's first wife died. Owing to the gloom cast over the community, it seems he did not preach. He came here, however, in 1860, from Lockhaven—where he died November 30, 1886—and held quite a successful meeting, an incident of which has been noticed in the chapter on Judge Black. His extensive and useful life is fortunately preserved to the public in a characteristic biography entitled *A Pioneer Preacher*.

Edward Bevins was born in Manchester, England, in 1811. When he was nine years old his parents landed in New York, then lived for a number of years in Philadelphia. Afterwards they moved to Steubenville, Ohio, where the mother died. Father and son, being weavers by trade, changed from city to city at the invitation of more remunerative employment. Eventually Edward Bevins came to Stoystown, Pennsylvania, to work in the mills of John F. Kantner. He was of small stature, but somewhat heavily set. He knew the rules of the prize-ring to perfection, and had a season's experience as leader of a minstrel troop, made up of Stoystown talent, of which he was chief singer in black. Whether "Queensbury rules" were then in vogue the writer hereof is too ignorant to say, but he has it from Bevins' lips that long after he "had quit

that sort of foolishness," which, indeed, he never followed as a serious business, a brother, who believed it to be most healthy exercise and had unlimited faith in his own perfection in the art, nearly pestered the life out of Bro. Bevins, on a certain occasion of visit to said brother's place of business, to put on the gloves "just once" and have a little exercise. At last Bevins said, "Well, to please you, I will do it 'just once.'" So saying, he adjusted the "accouterments," and stood near a corner of the room, facing diagonally across it. Said brother advanced, and, aiming to break through his guard, threw all the weight of his body into his blow; but the aim passed over the head of Bevins, he having squatted to give it passage. As Bevins quickly rose, said brother found himself impaled, hip and shoulder, on two fists, *en route* for the opposite corner of the room on an aerial excursion over benches, etc. Though this occurred a score or more years ago, and said brother still lives, he has to this day never been able to lay his finger on his fondness for the "exercise."

Bevins had been sowing wild oats with a somewhat free hand; but having united his fortunes with Miss Mary Pisel, of Stoystown, he thenceforth wove a steadier web, and pitched his tent at Laughlinstown,*

* There was no Disciple church at that time in Laughlinstown, though Alexander Campbell perhaps about that time preached, in passing, to outdoor audiences with horse and saddle as pulpit. Considerable preaching was done there, more especially in Ligonier (a larger place some three miles west), by Bros. Bevins, James Darsie and others, and a church organized, which went down. The present organization in Laughlinstown was effected, in 1875, by S. A. Allen. The membership numbers now about thirty-five. In 1884 and '5, Neal S. McCallum gave them one-eighth of his time (the fifth Lord's days) and led them in the building of a house, 30x40, costing \$1,200, which was dedicated by the writer on the first Lord's day in 1885, followed up by four days preaching with four or five additions. Since then E. W. Gordon (then of McKeesport, now of Williamsport, Pennsylvania) has

Westmoreland county. Upon receiving word from his father that Pittsburgh offered superior openings, he went there. By this time Samuel Church had baptized his father and his step-mother. Then Bevins first, and afterwards his wife, also became obedient to the faith, being immersed by the same minister. Not many months thereafter Bevins returned to Stoystown, just in time to become there a charter member of the new church, and with his employer, John F. Kantner, elder of the church. Not only did these two elders guide and teach that church, but Bevins took occasion to proclaim Christ outside of the village, as at the John Penrod School-house, a mile west. About 1850, in the large exodus that broke up the church, he moved to Somerset, where Kantner already was, and where, as already noted, the latter became deacon and the former elder. Here Bevins wove but little, depending for about fifteen consecutive years on a grocery store for a living, which his wife could see to while he went here and there to preach Christ. In his humility he delighted rather to second the labors of others, as those of L. R. Norton and Prof. C. L. Loos, but would go by himself rather than not have the work accomplished. This he did with untiring zeal, though in much feebleness of body, having his constitution seriously shattered by a three months' typhoid fever in 1852 and '3, which the doctors then knew not how to treat. Unable to stand country diet, he carried tea and some other articles always with him. Necessary change of beds, especially the infliction of those cold and unventilated

held them quite a successful meeting. Though they have no regular preaching, they assemble regularly for the breaking of the loaf and devotional exercises. J. C. Morley is the acting elder.

“spare beds,” which are the preacher’s bane, and other incident exposure, made him suffer intensely from rheumatism; but yet, as long as he could creep, he preached Christ for mere nominal or no compensation. During the years 1870 and 1871 the writer, being then in charge of the Somerset church, learned to prize him highly. Especially was an insight into his fervency of zeal and simplicity of godliness gained at a protracted meeting held for and with him at Shade, in April, 1871. His songs, as by him sung, had soul in them. As to style of tune they suggested, but in no objectional way, his minstrel experience; and as to matter, his utter objurgation of his earlier life and his complete dependence on Christ for acceptable righteousness. As more highly prized than a photograph of his physical form, the reader is asked to gaze on that of his soul as expressed in his favorite song, *Show Pity, Lord*,* herewith given.

Bevins preferred to gather people into weak churches already in existence, but on demand of occasion he would venture a new organization. Thus, in the fall of 1871, he pushed beyond Hooversville, up into the Alleghanies, in the Bedford edge of Shade township, and planted a church of ten members at *Daley P. O.*†

*The writer knows nothing of the parentage of the music, or its original form, and has heard it rendered in numerous ways. But the melody, as here given, is as Bevins sung it, according to the writer’s clear recollection. The harmony has been kindly adjusted by Prof. J. H. Fillmore, of Cincinnati, Ohio.

† Daley is a lovely spot when you once get there, and reminds one of descriptions he may read of some of the mountain valleys of Switzerland. Some trout-hungry city preacher would find Bro. David C. Lambert’s just the place for a brief summer vacation, provided he is not too lazy to preach for his trouble. Under Bevins’ nurture the church grew. Since then, in 1881, they built a chapel, 28x36, worth \$1,000. For two years recently they were served by Neal S. McCallum, once every other month, and now number about sixty members, some of whom

SHOW PITY, LORD.

1. { Show pity, Lord; O Lord, forgive, Prepare me, Lord, to die: }
 { Let a re-pent-ant reb-el live, Prepare me, Lord, to die. }

CHORUS.

Will the wa-ters be chill-y, Will the wa-ters be chill-y,

Will the wa-ters be chill-y, When I am called to die.

- 2 Are not Thy mercies large and free?
 Prepare me, Lord, to die;
 May not a sinner trust in Thee?
 Prepare me, Lord, to die.
 CHO.—Will the waters, etc.
- 3 My crimes, though great, can not surpass
 The power and glory of Thy grace.
- 4 Great God, Thy nature hath no bound,
 So let Thy pard'ning love be found.
- 5 O wash my soul from ev'ry sin,
 And make my guilty conscience clean.
- 6 Here, on my heart, the burden lies,
 And past offenses pain my eyes.
- 7 My lips, with shame, my sins confess,
 Against Thy law, against Thy grace.
- 8 Lord, should Thy judgment grow severe,
 I am condemned, but Thou art clear.

- 9 Should sudden vengeance seize my breath,
I must pronounce Thee just in death ;
- 10 And if my soul were sent to hell,
Thy righteous law approves it well.
- 11 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round Thy word,
- 12 Would light on some sweet promise there,
Some sure support against despair.

In the winter of 1872 he also had a hand in the organization of the church at New Centreville* (P. O. Glade), ten miles southwest of Somerset.

As Bro. Bevins came home from a mountain trip, in 1875, and dropped into the Somerset prayer-meeting, he found their zeal, at least on that particular evening, burning less brightly than the fires he had been kindling in the high places. As leader on that occasion, he called on this one, then on that one, both brethren and sisters, to take some public part in the services, and was largely refused. Then he arose, read the hymn, "Am I a soldier of the cross," and by rapid, fervent comment made its meaning stand out, then asked all

live at quite a distance. Their Sunday-school holds only summer sessions, and is superintended by William Flegel. David C. and J. C. Lambert are the elders, and Samuel Flegel and David Ling are the deacons.

*There were a few remnants of the Turkey Foot church and some of Laurel Hill (or Laurel Creek), as well as some resulting from transient preaching at New Centreville. These, twenty-three in all, Bros. Bevins and M. L. Streater gathered into a provisional organization in the winter of 1872, appointing David Younkin, Aaron Boucher and William Flick as elders. In September, 1874, they purchased the old Methodist chapel, 28x40 feet, and now worth about \$400. Part of the purchase money came from the sale of the Turkey Foot house. The cause moved on slowly, for the church only met for transient preaching by Bevins, E. L. Allen, James Darsie, David Husband and J. B. Pyatt. No regular meetings were held till the first of March, 1877, when Bros. S. Teagarden and Hiram A. Hartzell held a protracted meeting of eleven days with eighteen baptisms. On the seventh of the following July, reorganization, rather than a permanent organization, was effected by choosing Aaron Schrock and H. B. Barnes as elders, and William Flick, Aaron Boucher and David Younkin as deacons. Thenceforward they met regularly for the breaking of bread and for prayers. Teagarden preached again for them in August, and held another protracted meeting in October, 1877, with fifteen acces-

who had a true will to sing it "with the spirit and with the understanding also." Said a sister but recently, "Till then I had never taken a public part in devotional exercises, but then and there I resolved that this should be true no longer." Her conduct since has been in continual redemption of that promise.

As elder of the church here, Bro. Bevins had a happy way of reproving wrong-doers or arousing the negligent. "Was your attention ever called," he would ask such, "to the beauty, import or gravity of such and such a passage?" then go on to quote it with a brief comment on the point he wished to emphasize. It was thus that he made God's word indeed a "hammer" to break the sinful heart, or a "fire" to burn away its dross, or the "oil of joy" to the sorrowing.

Rheumatism finally confined him to his home, and palsy released him from earth February 12, 1878, in a most triumphant death. His mortal remains sleep beside those of his aged father; and his childless widow still mourns his departure, and in faith awaits the eternal reunion.

W. T. Moore, now missionary in London, England, and editor there of the *Christian Commonwealth*, held two meetings in Somerset. The first one began January 21, 1858, and, in reporting it for the *Millennial*

sions, and Bittle preached for them monthly for half a year. At his suggestion, Kincaid of West Virginia, held them a meeting in December, 1878, with three additions. M. B. Ryan located with them in September, 1879, giving them half of his time for two years. So also did T. F. Richardson for one year and three months, beginning January 5, 1881. Neal S. McCallum served them monthly from April, 1884, till his resignation in the beginning of 1886. Since then they have had no preaching except a week by Peter Vogel beginning November 14, 1886. On January 10, 1887, Vogel expects to begin them a protracted meeting with a view to arrange for some one to serve them regularly a part of the time. Though their membership numbers only about sixty, they are the wealthiest church in the county. Their Sunday-school Superintendent is W. H. Barron, of New Lexington. The present elders are William Flick and Aaron Schrock.

Harbinger of that year (p. 238), he says: "Thirty-six were added, and one other confessed, but was forbidden to be baptized by her parents." An incident with a lesson in it occurred in this meeting. A thoughtful gentleman of Ligonier, Westmoreland county, who had been favorably impressed with the plea of the Disciples as presented by Ed. Bevins and James Darsie, came over to hear Moore with the intention of uniting with the church. But Moore's oracular and dogmatic handling of the convictions of those differing from him so repelled the gentleman in question that he went home and joined the Methodist church.

Moore's second meeting here began August 1, 1862, with a manifest change of style. He had not lived the intervening years without profit and growth. There were twenty-five additions. It was in this meeting that he preached the funeral of Mary T. Graft. An incident of this meeting is sent by a sister whose modesty requests that she be nameless:

"Bro. Archer, a sweet singer from Bellaire, Ohio, was with Bro. Moore. On the last night of the meeting, after the congregation had been dismissed, Bro. Archer and Bro. Moore sang the 'Shining Shore,' which was then new and had never been heard in Somerset. Many lingered to listen, among the number Grandmother Ogle and the writer. I stood opposite her, and as I unconsciously raised my eyes to her face I saw a sight I shall never forget. She stood with her hands on the back of the next seat, and the expression of her face recalled that wonderful experience of Dr. Payson before his death, when, as he expressed it to his friends, he was in the land of Beulah. You remember his words when trying to tell them of his happiness. A few months passed by, and Mary Ogle had not only 'almost,' but fully discovered that Shining Shore."

Other Evangelists, about thirty-five in number, were here, most of them for a protracted meeting or two, others only on a transient visit. It would be exceed-

ingly interesting, at least locally, to give them all equal notice with the foregoing ; but so many other things await attention that room can be found for only the briefest mention, however much more most of them deserve.

First, then, there was *John Thomas*, who has hitherto been overlooked. He came here from the South, in the neighborhood of 1840, riding a hobby not well adapted to these mountains. And *David S. Burnet* was here as early as thirty-four or thirty-five. *Robert Milligan* came in 1842. *W. J. Pettigrew*, from the Baptists, first preached here on Friday before the dedication in 1844, and again in 1850, coming from Richmond, Virginia. *W. F. Pool* held a meeting in 1845. Perhaps about that time *Apollos Phinney* labored at various points in this county. *J. Harrison Jones*, of Ohio, also did some preaching about that time. *Robert Graham* was here a day or two in 1847. About that time *Moses E. Lard* spent a summer's college vacation here. *E. Davis* came in 1849. At the convention of 1850, among others were *Samuel Church*, of Allegheny ; *E. E. Orvis*, from northeastern Pennsylvania, and *James Challen*, of Philadelphia. The latter also held a meeting in 1854 and solicited subscribers to his *Ladies' Magazine*. In April, 1852, *Isaac Errett* preached here and in Berlin, at which time, in the latter place, Miss Belle Kimmell and Lib. Glessner were baptized by C. L. Loos. In June, 1853, *B. F. Perkey*, from Butler county, Ohio, lectured on Spiritualism. From June 10 to 20, 1859, *Robert Moffett* had 23 additions here. *W. A. Belding's* meeting began June 9, 1861, and, notwithstanding that recruiting was going on for the civil war, he enlisted sixteen souls under the banner of the King. In Sep-

tember, 1862, a visit from *Prof. C. L. Loos*, who formerly had been pastor here, resulted in three additions. *Thomas C. McKeever*, in August, 1863 and 1864, held meetings with some success. *Alanson Wilcox* was with McKeever in the first meeting, and also here several times by himself in 1864. *L. B. Hyatt* began a meeting in January, 1864. In May of the same year *Benjamin Franklin* held a two weeks' meeting with three additions. Some time during the civil war *J. D. Benedict*, of Tonawanda, New York, was here, and again on July 3-6, 1873. During the pastorate of James Darsie meetings were held, in October, 1866, by *J. B. Johnson* with twenty-five additions; by *J. W. Allen*, in 1867, with twenty-nine additions, and by *David M. Kinter*, from February 21 to March 1, 1869, with the number of additions not remembered. The last three evangelists were pastors at Johnstown at the time, and the first two of the three were school-mates of the writer at Eureka College, Illinois. In 1871 and after, *M. L. Streater* as State Evangelist visited Somerset a number of times. About the middle of the seventies, *R. T. Davis*, of Allegheny, attended a general meeting at Somerset, and remained to do some preaching in the county. From May 25 to June 5, 1879, *Ephraim Doolittle*, of West Virginia, preached with eight additions. *William Baxter*, famed for success, held forth from October 1 to 14, 1879, with no additions. *W. L. Hayden* and *Neal S. McCallum* have each preached occasional sermons within the past three or four years. *A. P. Cobb*, then of Covington, Kentucky, held two very successful meetings; the first, with fifty-six additions, began March 10, 1885, and the second, with forty additions, began on the same date and month of 1886.

In this summary, pastorates, whether short or long, are designedly omitted; and, no doubt, others have been forgotten who richly deserve mention.

CHAPTER XVII.

PREACHERS FROM SOMERSET.

The men who from the Somerset Church or through its indirect influence started in the ministry, or at least here were born into eminent usefulness, are not so numerous as the prominence of this church might suggest. For this there are obvious reasons. In its beginning it was exclusively a church of women; and to this day women have predominated in the membership, notwithstanding a number of very prominent men have been members here. At present, however, the percentage of the male membership is greater than at any previous period of the church's history. Except where infant baptism takes the place of conversion, it seems to be everywhere true that that sex which is most largely represented in jails and penitentiaries is least represented on church rolls.

Chauncey Forward, who is sketched in Chapter VII., stands first in time and first in talent among all who from here have devoted themselves to the proclamation of the grace of God.

J. W. Lanphear, mentioned in Chapter XV., regards the Somerset Church as his mother in the ministry.

Charles Lavan, noticed under Evangelists, may also be considered as belonging to Somerset, since Mary Morrison and Chauncey Forward drew him into Disciple ranks.

L. R. Norton will be treated of among the pastors, and the extent of Somerset's claim shown.

Edward Bevins was described in the last chapter as preaching some at Stoystown, but as making the real beginning of his evangelistic career here.

J. Z. Taylor was born near Bakersville, eight miles west of Somerset, November 6, 1830. He came to Somerset in September, 1853, at the beginning of Prof. C. L. Loos' Collegiate Institute, and left for Bethany College in the fall of 1856. During the vacation of 1857 he returned and began evangelizing. The memory of his work then done is still green in living monuments. In this place he married Miss Mary Stuart, sister to Mrs. H. F. Schell. Mary Stuart was named after Mary Morrison, one of the blessed three to whom the initial labors recounted in this Tale are due. As Mary Morrison died April 20, 1851 (see *Mill. Harb.* of that year, p. 358), and Mary Graft wished to have Mary Stuart realize the scriptural honorableness of the name Mary, she wrote her a large four-page letter on the subject, bearing date September 25, 1855. It is exceptionally well written, and would have been given in full had it come earlier to hand.

Bro. Taylor's desire for the ministry is at least in part due to Mary Graft, as appears, among other interesting things, in the following extract from Sister Taylor's recent letter :

“ Mary Graft was the only woman I have known who deserves the

name of evangelist. The chief good she did was in going out after souls; and for that she will have stars in her crown.

"When she heard that I was going to marry Mr. Taylor, she said to me: 'Honey, when he was a little boy and I used to go to his mother's house to expound the Word, he stood at my knees and listened.' She firmly believed that the impressions he received then had led to his entering the ministry.

"As illustrative of her brave and energetic spirit, manifested in the work that had to be done then by 'those women,' my mother told me the following: One day she had to pass the tavern kept by Capt. Webster, to whom you allude in one of your early chapters. When she came in sight, he turned to his associates, standing or sitting around, and said, 'There comes Capt. Graft with her candlestick in her pocket.' He was right. She was on her way to light up the court-house for religious services.

"The last time I was in her house she told me that in her Bible readings she never allowed herself to pick out a chapter here and there, for in that way there would always be some portion of the Word overlooked. She urged me to adopt her rule and read the Scriptures regularly through."

Bro. Taylor now lives in Kansas City, Missouri. It is needless to say anything of his present labor and standing in the brotherhood, which, like that of Paul through the Corinthians, is "known and read of all men."

George Lobingier and *Frank B. Lobingier* are grandsons of Judge Lobingier, and brothers of Jacob Lobingier, Jr., who lives at the old homestead at Laurelville, Westmoreland county, Pennsylvania, close to the line of Fayette county, three miles east of Mt. Pleasant and twenty-five miles west of Somerset. There was either never a church there, or at least no strong one. The men who preached at Somerset, or evangelized Somerset county, occasionally also preached there. Thus the two grandsons of the Judge fall to Somerset. George Lobingier is also related to Somerset by mar-

riage, having taken Miss Ada Stuart, sister of Mrs. Taylor, to wife. He writes from his present home, Hebron, Nebraska, on January 16, 1886, thus :

“Somerset was called ‘The Mother of Churches.’ It was a missionary society as well as a church. I remember Mary Graft (in her second childhood), and ‘the other Mary’—Ogle—but did not know Mary Morrison. I can not say that I preached under the ‘influence’ of that church, and yet the grand lives of Henry F. Schell and Jacob Schell, and Ed. Bevins and others, may have assisted me. My preaching commenced more than eighteen, nearly nineteen, years ago.

“My brother, *F. B. Lobingier*, preached frequently at Somerset. He was pastor of Paca Street, Baltimore, Church, Maryland, and labored as an evangelist in Maryland and in Pennsylvania. He died, in 1857, in Westmoreland county, Pennsylvania.

“I am glad the ‘decline’ incident to so many churches once strong, has not overtaken the Somerset church.”

Henry Schell Lobingier, who graduated at Bethany, and was first stationed in Morrisania, a suburb of New York City, is a son of Jacob Lobingier, Jr. His mother was Lillie Stuart, daughter of Andrew and Susan Stuart, of Somerset, and sister to Mrs. Henry F. Schell. He came from Philadelphia, and preached at Somerset August 24th and 31st, 1879, having several additions at the latter date. He is, therefore, bound to Somerset by a fourfold tie—his name, his mother, his visits, and the place of his origin.

William H. Schell, now of Washington City, is brother to the Somerset Schells, and, of course, was reared here. His desire to preach he traces to Mary Ogle. He writes :

“When quite young, I was accustomed to pay frequent visits to Mary Ogle, a dear old mother in Israel. She secured a warm place in my heart by supplying me bountifully with sheep-nose apples, and I, in grateful appreciation, did service at the wood-pile. She always insisted that I was to become a preacher when I grew up. I never forgot her

words, but as I approached manhood I concluded they would never be realized. In the summer of 1864 I had concluded to go into the sheep business with my brother Charles in Illinois, but upon visiting Somerset my brother Jack said to me that my brothers would like to have me become a preacher."

Upon his consenting to this, his brothers furnished him the means and he matriculated at Bethany College that fall. At the invitation of Bro. Wells, whose daughter Charles Schell married, he preached his first sermon the following year at a school-house between Bethany and Wellsburg. He describes the affair thus :

"The school-house was pretty well filled, the weather cool, the stove-pipe gone, and the windows sadly in need of repair. I had carefully written in *full* a sermon on the Christian Warfare. I have never written another in full. I had it pretty well committed. I opened in due form and began to speak. The weather grew colder as I continued, the audience began to grow uneasy and individuals to shiver. I, however, was *warm enough*. Having the address written, I did not know how to *quit* until I had gone over the ground. It was decidedly hard on the congregation, but it satisfied me that I could preach, at least after a fashion."

His further course he describes thus :

"During my college course I preached in the vicinity of Bethany frequently, and was, for a time, regularly employed to preach for the Dutch Fork Church one-fourth of my time. Through the kind efforts of Bro. James Darsie I was called to work for the brethren at Ebensburg, Pennsylvania, immediately after my graduation, in 1868."

So far as the writer knows, July 20th and 27th, 1879, were the last times he preached in Somerset.

It may not be just the fair thing for Somerset to claim the *Darsie Brothers*, John, George and Lloyd; but as Somerset is not particularly ashamed of them, and they need a home somewhere, we will just take them in. A young lady being once asked where she was

born, answered, "Nowhere;" then explained, "I am a minister's daughter." Let Somerset, then, be the ministerial birth-place of these good brethren. James Darsie was pastor here when his two older preaching sons finished up their college days and began their public career. How far in other respects the claim of Somerset may go, the following will serve to show:

"FRANKFORT, KY., January 11, 1886.

"*Dear Bro. Vogel* :—I was never at Somerset save to visit my father while he was preaching there. I spent a good part of several college vacations there, and preached twice for the church among my earliest efforts. About the same can be said of my brother, John L. We both graduated at Bethany, June, 1868, and began to preach regularly the succeeding fall. John's first charge was the church at Pleasant Valley, Pennsylvania, which he had in connection with the academy there. I began at Baltimore, Maryland, October 1st, and supplied for Bro. A. N. Gilbert till March following. Thence, April, 1869, I went to Tuscola, Illinois, for two years. My brother Lloyd was a small boy at Somerset when my father lived there. He began preaching at Auburn, New York, something over two years ago.

"Yours fraternally,

"GEORGE DARSIE."

John J. Cramer, born July 22, 1860, near New Lexington, Somerset county, Pennsylvania, son of Samuel J. and Rosie Knight Cramer, went from this county to the Bible Department of Kentucky University in 1880, where he spent two sessions. On a visit home in June after these sessions, he preached several times at New Centerville. Then he went to Antioch, Lake county, Illinois. After serving that church two years, he labored four months at Mt. Sterling, Brown county, Illinois. For the last two years he has preached at Denver, Hancock county, Illinois, where, on December 28, 1886, he approved God's judgment on the

loneliness of Adam and united his fortunes with those of Sister Hannah E. Fleming.

Milton J. Pritts is twenty-nine years old, and was born five miles east of Somerset. He has some acquaintance with the classic tongues, and was admitted to the Somerset bar August 23, 1881, but does only such legal business as falls in the line of his tellership in the Somerset Bank. He has served the church as deacon for several years, and was, on July 4, 1886, ordained one of its elders. Several years ago he was licensed to preach, but has made no use of this privilege beyond occasionally visiting a neighboring church or taking turns with Elder Henry F. Schell in filling the home pulpit during the absence of the regular minister. He is, however, more than half inclined to give himself regularly to the work after he has provided himself with sufficient of this world's goods so as not to be at the mercy of the whims of churches.

Three others are now *in preparation* at Butler University: *Stuart Schell*, son of Henry F. Schell, is in his nineteenth year. He has not fully decided to enter the ministry, but all signs point that way. He was immersed by the writer on March 14, 1885, during A. P. Cobb's first meeting here. The other two are from Berlin, their native town, but both belonged to Somerset before the Berlin organization. They are brothers. Both were sprinkled in infancy, and they have a brother in the Lutheran ministry. *Mark Collins* is twenty-six years old, and has considerable experience in the mercantile business. He was baptized by L. F. Bittle, June 4, 1876. *Robert Collins* is twenty-one years old, a marble-cutter by trade, and was immersed by the

writer on October 20, 1883. All three are superior young men, and will be heard from.

There are still others in the Somerset Church who would make good preachers, but it is too soon to speak of them by name.

CHAPTER XVIII.

OTHER CHURCHES.

In the body of the chapter on Chauncey Forward, and in foot-notes to the chapters on Evangelists, a number of churches, among which Somerset is the central figure, have been briefly mentioned. It is but common justice that the remaining churches within the same district of country should receive like notice, though not all of these are directly related to Somerset. The district referred to is that which constitutes the Second District in the present division of the State for purposes of coöperation, and embraces the counties of Somerset, Cambria, Westmoreland and Indiana. To begin, then, with the remaining Somerset county churches, we come first to—

Petersburg, in Addison township, which lies in the southwest corner of the county. The post-office is *Addison*. The origin and present conduct of this church is due to Elder Hiram A. Hartzell, whose sister Susan is married to the Hon. A. J. Colborn,* residing at

*The records of the Jersey Baptist Church state that William Wood began a three weeks' protracted meeting there on May 27, 1843, and that on July 25th following, Jackson Colborn, with others, was received into fellowship.

Somerset, and who, with his wife, is a member of the Somerset church. He is also a relative of the Jonas Hartzell who figured so extensively in the early history of the Western Reserve, in northeastern Ohio, and a few years since died in Davenport, Iowa.

Hiram A. Hartzell, a dentist by profession, was born in Stoystown, February 28, 1815; went to Connellsville in 1832; was there immersed into the Baptist faith by Elder Ambrose B. Allen; went to Berlin in October of the same year and put his membership into the Jersey Church, it being the nearest Regular Baptist organization. Three years later he moved to Addison, where he married and has since buried his wife. The records of the Jersey Church show that he received a letter of travel on July 7, 1838, and that he was licensed, May 15, 1841, to preach three months before the Jersey Church, Indian Creek and Little Crossing. Later he was regularly ordained and did service here and there. A debate (to be noticed in the next chapter) between John Thomas, a Baptist, and Dr. P. G. Young, about the year 1836, put the problem of baptism for the remission of sins in such a light that thenceforward it troubled Elder Hartzell. One circumstance after another intensified his unrest. Elders Whitehead, from Morgantown, now West Virginia, and Isaac Wynd, from Uniontown, Pennsylvania, held a meeting for the Jersey Church in the latter part of the forties, and baptized seven persons where Ursina now stands. Then they came to Elder Hartzell's for the purpose of talking to his sister Venie, who showed inclinations towards the Disciples. To her it seemed that baptism was not *because of* but *for* the the remission of sins; and this was the matter which

these men came to settle. In the hope of getting relief from his own doubts, Elder Hartzell espoused his sister's cause and planted himself on the Disciple construction of Acts ii. 38. He called attention to the fact that precisely the same phraseology is used with reference to the blood of Christ (Matt. xxvi. 28); that Paul says we were "baptized *into* Christ" (Rom. vi. 3); and that the falling of the scales from Saul's eyes, on which these men rested as proof of "conversion," did not obviate the necessity of his having to be baptized to "wash away his sins" (Acts xxii. 16), and was, therefore, merely a removal of physical blindness. Instead of removing his doubts, these men finally left, declaring that "Hartzell had turned Campbellite."

Shortly after this they sent John Thomas, from beyond Uniontown, as by fame more skilled in the treatment of such "heresy." He arrived late in the day, and at once addressed himself to his purpose. The interesting dialogue grew so animated that it lasted all night and into the next day. Thomas then quit the field, declaring that Hartzell had irredeemably gone "Campbellite." Hartzell, however, had no special fondness for the people so nick-named, but, having found himself able to maintain the doctrine of "baptism for the remission of sins" against the best comers, as an honest man he had no choice left but to preach it. Elder Sammons, who had come from the Seventh-day Baptists into the Regular fold, told Hartzell that no other man in the Baptist ranks would be allowed to so preach.* Hartzell answered, "I am anxious to be

*Such men, however, as Dr. Hackett, the commentator; T. J. Conant, the translator, and sundry other prominent Baptist ministers and professors, unhesitatingly teach baptism *in order to* the remission of sins. It is probably only a question of time about all Baptists coming over to the same views.

called to account." But his day of reckoning never came. His new position, however, brought him into closer and closer sympathy with the Disciples, till, in 1855, under the pastorate of Prof. C. L. Loos, he formally identified himself with the Somerset Church, and at once went to the Jersey Church to give them the reasons of his change in an hour's address. Prof. Loos said that he had been ripening for years, and that fruit falls when fully matured.

As Dr. Hartzell still lived in Addison, he preached in the school-houses of Petersburg and Listonburg, making some headway. Other preachers came also occasionally to his help, notably James Darsie, till, in 1878, Hartzell built a chapel in Petersburg, about 30x50 feet, and costing about \$1,200, which was dedicated by Joseph King, of Allegheny, on February 2, 1879. On April 24, 1882, it was legally incorporated, the only Disciple house in the county, outside of the Somerset Church, that has taken this step.

Among the preachers who have since held transient meetings there are D. L. Kincaid and Peter Vogel, while M. B. Ryan, Neal S. McCallum and Wesley Larimer have had regular appointments. Both church and Sunday-school have been fairly prosperous, though neighboring churches, recently organized, have considerably weakened both, till the church membership is now somewhere below fifty.

The *Mountain Church*, or *Coffin Rock*, so called from a large stone in the exact shape of a coffin, is four miles northeast of Petersburg. Members of the Petersburg Church lived there without the means of regular attendance where they held their membership. So in 1885 Elder Hartzell built them a chapel, about 22x36

feet, at a cost of about \$600, which was dedicated by Wesley Larimer on September 12, 1885. There are now about fifteen members there, and under the leadership of Dr. Hartzell they have a regular Sunday-school and occasional preaching.

Confluence derives its name from the junction of the Castleman and Youghiogheny Rivers and Laurel Creek, hence also the township name of Turkeyfoot. It is a village on the Pittsburgh Division of the Baltimore and Ohio Railroad. It had occasional, transient preaching by various persons, as by Prof. Woolery while living at Somerset, who also held a debate there, but no attempt was made at organization till January, 1884. Then twenty-three persons were banded together, with Dr. W. S. Mountain, Louis Grossman and William Daily (the latter now moved away) as elders, and W. C. Dodds and D. Simmons as deacons. Part of the membership live at Ursina, and some were drawn from the Petersburg Church. A chapel, worth about \$700, and in size 24x40 feet, was bought in November, 1883. The Sunday-school, under the superintendency of Dr. Mountain, numbers about fifty-six scholars. They depend mostly on transient preaching, but meet regularly for Sunday-school and breaking the loaf. The present membership is somewhat larger than at the beginning, having been increased in meetings held by W. H. Williams, Wesley Larimer, and others.

Berlin, at the terminus of a branch of the B. & O. R. R., has received much and early attention by Somerset, through every preacher who has been located at the latter place for any considerable time, and through many of the visiting evangelists, but all with little result until recently. The chief reason of this is found

in the fact that its Germanic population is thoroughly wedded to tradition, and in that other fact before alluded to, namely, that the village pays an annual ground rent of a Spanish milled dollar on every lot to the Lutheran and Reformed churches, and that these churches have besides a money endowment, by bequest, for their Sunday-schools. Somehow, people love to go where there is money. They may not be conscious of its influence, and yet they are influenced.

On October 15 to November 5, 1883, Neal S. McCallum and Peter Vogel laid joint siege to this place, the latter doing all of the German preaching and half of the English. Though Bro. McCallum is one of the few native Scotchmen who speaks good German, and began his ministry in German, he was kind enough not to wrestle with that tongue at Berlin. Including a few that were shortly after added by the same ministry, the meeting resulted in some twenty additions. These, with twenty others borrowed from Somerset, were the following April constituted into a church, with N. S. McCallum and Abraham Musser as elders, and Daniel A. Brubaker and John Foust as deacons. McCallum located with them, giving them one-fourth of his time till March 1, 1886, when he moved to Edinburg, Indiana. As Musser has also moved away, Daniel A. Brubaker is acting elder and Sunday-school superintendent. On January 15, 1885, they appointed a building committee, and on August 9th following, an extra nice chapel for \$1,800 was dedicated by W. H. Williams. Since McCallum's removal they have had only transient preaching by C. S. Long, M. B. Ryan and Peter Vogel, the latter holding them a brief meeting in October, 1886, with two additions. Arrangements are begun looking to

the employment of an evangelist by the several minor churches of the county.

Meyersdale, on the Pittsburg Division of the B. & O. R. R., is about equal in size to Somerset. In the latter part of August, 1885, McCallum and Vogel held a joint meeting there of about two weeks. There were no additions, but some fifteen Disciples found there pledged themselves to go into an organization at an opportune time in the near future. In the fore part of August, 1886, the number of members was increased to twenty-four, and on the 15th of that month a partial organization was effected. S. B. Teagarden is now holding them a meeting there, having begun on January 27, 1887.

Bolivar, on the Pennsylvania Central Railroad, is the only place in *Westmoreland county*, besides Langlins-town, that has a church of Disciple. Save Cookport, it is the only place in the Second Pennsylvania District which the writer has not personally visited, and that for the reason that every communication addressed to the elders has failed to elicit an answer. They have, however, a chapel and an organization, and believe in edifying themselves. The Lord bless them.

The churches in *Indiana county* were visited by the writer, as Evangelist of the Second District, in August, 1884, in the following order :

Homer is quite a village, situated on a branch of the Pennsylvania Railroad. The cause was started there about 1867, by D. M. Kinter, whose native place is a few miles north of Indiana, the county-seat. He gathered in six souls, and the number was in time increased to thirty; but now there are only sixteen. Amos Hutton, who has gone back to the Baptists, did them much

harm by his life and ministry. Transient preaching has been done by — Davis, M. L. Streator when State Evangelist, Wm. Lloyd and Carroll Ghent. Neal S. McCallum served them regularly a part of his time for three years, and resided there one year—in 1880. They meet in a school-house, and have Sunday-school on alternate Lord's days. E. P. Hill is elder, and J. R. Buterbaugh and Hiram Layton deacons.

Sample Run (Onberg P. O.) is seven miles east of Indiana and eight miles north of west from Pine Flat. The church was started somewhere near 1840, and now numbers about forty members. Part of the time they have been served by the ministers who cared for Pine Flat, and the rest of the time they have depended on transient preaching and self edification. Until 1886 they met in a country school-house, but have now built a chapel near said school-house. J. M. Winsheimer is elder, and Samuel Barnett deacon.

Pine Flat is a small village about fourteen miles east of Indiana. The church was organized, January 2, 1856, by James B. Pyatt and James Darsie, with seven members, and has now about eighty. Their chapel was built in 1858, and is now worth about \$1,200. Their pastors have been J. B. Pyatt, George Lobingier, D. M. Kinter, Amos Hutton, William Griggsby, Neal S. McCallum, M. H. Tipton, H. C. Cooper and Dr. Beaulieu. Transient preachers have been Festus Tibbott, Benj. Davis, L. R. Norton, Andrew Burns, Benjamin Franklin (who held a debate there), Alanson Wilcox, M. L. Streator, S. P. Miller, John Ellis, W. L. Hayden and Peter Vogel. Mrs. Mary B. Williams is Sunday-school superintendent. The elders are John

W. Williams and P. J. Arthur, and the deacons are Stephen Griffith and T. P. Stevens.

Smithport (Horton P. O.) is a hamlet some fourteen miles north of Pine Flat. The church was founded, November 10, 1867, by D. M. Kinter, with seven members. It has now about fifty-five. In 1869 the M. E. Church built a house, 35x50 feet, costing \$2,200, which was bought by the Disciples for \$600 in March, 1883. The church had transient preaching by D. M. Kinter, — Evans, J. F. Rowe, M. L. Streator, William Lloyd, Peter Vogel, H. C. Cooper, Dr. Beaulieu, and others. Amos Hutton lived there one year, and M. H. Tipton served the church irregularly for one year. Their Sunday-school has about sixty-five scholars. Fred Weitzel is elder.

Cookport, four miles north of Pine Flat, also a rural village, had a church organized there by Dr. Beaulieu, in March, 1886, with thirty-two members. They have since increased their numbers and built a meeting-house.

CHAPTER XIX.

CONTROVERSY.

Every new movement by conscientious men has the presumption of truth in its favor. It may, indeed, be only a mutually admitted tradition to which new or renewed importance is given, but usually it is a lost or neglected truth that is sought to be rescued. In proportion as that truth is vital or fundamental will the new movement have strength, especially if in intelligent hands. Men's lack of omniscience makes them liable to take but partial views of broad questions, and fallibility often renders their views erroneous. Such errors are all the more deep-seated when, by long-continued habit, they have been so interpreted into favorite texts that to call such interpretation in question seems an assailment of the very word of God. New or renewed truth, is, therefore, only born into vigor amid the throes of debate. And the form of discussion depends on the age, the country, and the individual: where might makes right, persecution is divine; but where physical force is at a discount, arguments are the resort, till experience teaches error its weakness and compels either a surrender or a refusal to further

enter the lists, according as sincerity or policy is strongest.

Thus it happened in these regions. The Disciples were at first the challenged party, while now they may freely challenge, with none to accept.

The initial emphasis, however, which always belongs to the ousting of error and the re-introduction of truth, closes the eyes of opponents to every virtue, and causes the echo of slanderous battle to live long after the warfare has ceased. Such echoes still ring in these mountains.

Before entering fully upon the chief purpose in this chapter, a few promiscuous incidents may serve to show the tension of the public pulse and the quality of some of the strata in which we are to work.

In an early spring, down in the twenties, the Lutheran meeting-house burnt down without any certain knowledge as to how it came about. The fire was first seen at three o'clock in the morning. The day before had been a high-day of merry-making in Somerset. The rural population was largely represented. Foot-races, quoit-pitching, wrestling-matches, some fisticuffs, and plenty of whiskey-drinking, was the order of the day, and a large share of it took place near the house in question. A burning cigar-stub thrown behind the open steps late in the evening, or the attempt of some belated sot to light his pipe for the home-journey, would account for it all. Lutherans, however, accused Mary Ogle of incendiarism. The Rev. C. F. Heyer, who was their pastor from 1825 to 1828 and afterwards missionary to Asia, wrote to a brother minister substantially the same thing and complained that in consequence he had to quit his

charge. The following Sunday the Lutherans assembled on the ashes to hold a meeting denunciatory of the Baptists. A storm drove them away. After its abatement they re-assembled for the same purpose, but again the elements compelled their leaving. By this omen the better-disposed part concluded that they were mistaken, while the rest held their surmisings firm.

A German who went by the name of Philip was working for Jacob Schneider, the father of Aunt Charlotte, in 1842 or '3. The farm-house stands a distance east of Somerset, where the Koontzes now live. Seeing a crowd gather at the stream between the house and town, Philip inquired of Mr. Schneider as to the purpose of the assemblage. On being told that a man was to be baptized, he asked, "How came he to be so old without baptism?" The answer not being satisfactory, he next inquired of Aunt Charlotte, who happened to be at her father's, and she replied that the Bible taught only *believers'* immersion—*nur Taufe der Glaubenden*. "I grant you," he answered, "that, if you go by the Bible, you have to do so; but who goes by that now-a-days? We must listen to the church."* He afterwards got his Bible to show that he was not ignorant of its contents, but spoke from fuller information.

*What the phrase "the church" means in such connection has never yet been satisfactorily defined. Among the Romanists, where the phrase originated, it was variously held to be "the consent of the leaders," "the general council," "the ecumenical council and the Pope," "the Pope." In the council of 1870 it was finally fixed, at the expense of a split, that in matters of doctrine and morals the Pope alone is impeccable and infallible, and his deliverances are irreformable! But what business a professed Protestant has with such a phrase, in such a connection, does not appear from Scripture; for there the expression, if unlimited, always signifies all the disciples of the Lord Jesus; and, if limited, all the believers of a given locality. So "to listen to the church" signifies "to obey one's self!" "to dictate terms to the Almighty!"

Mill Run is in Fayette county, twelve miles east of Connellsville, at the foot of the Laurel Hills. There a *union* church was built by citizens of all and no denominations. The Baptists, Methodists, and Presbyterians had used it at will. About 1835, a Disciple preacher came along that way and desired to use it also. The liberal-minded portion of the community wished to hear him, but the rest arrayed themselves against it. An attempt to use the house found it closed and guarded. This led to quarrels and removals from the community. Meetings of all kinds were discontinued, and John Bingham, without protest, occupied the house as a shop for the manufacture of whiskey-barrels and the storage of such whiskey as he took in trade for his wares, till the building rotted down!

In the southern part of Somerset county, in the early spring of 1836 or possibly '37, John Thomas, the Baptist minister before mentioned, a red-haired Welshman with decided brogue, who "*lumped*" instead of "loved," and who was a half-brother to the venerable Dr. William Shadrach, took umbrage at some alleged *Harbinger* expression of Alexander Campbell as heresy needing to be crushed. As near as can be recollected the matter alleged had this substance: The blood of Christ, abstractly considered, does not avail for the removal of personal transgression; but in the concrete form of specific obedience, as the baptism of a penitent believer, it cleanses from sin. This led to a challenge to discuss the design of baptism, which Dr. P. G. Young accepted. At a set time the parties met in Paddytown, some four miles north of Ursina, to hold their debate in the Bethel meeting-house, which was under the control of the Methodists. Henry L. Hol-

brook, a farmer, surveyor, and courter of law, was one of the moderators; the Methodist minister, Turner by name, was another; and the third man's name is forgotten. There were to be three sessions a day—morning, afternoon, and evening. It is needless here to go over the several arguments as far as recollected. Suffice it to say that the chief reliance of Elder Thomas was I. John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." Dr. Young stood erect with hand resting on staff and called attention to the fact that (1) this passage is not predicated of *aliens* seeking an interest in Christ, but of "us" who "walk in the light" and "have fellowship one with another;" that (2) it does not say, the blood of Christ "alone" or "abstractly;" but (3) it is a "concrete" offer through the "specific obedience" "if we confess our sins" and "walk in the light." Jonas Younkin had demanded of Elder Thomas the particular year and number of the Harbinger in which he claimed to have found his wording of Campbell's language. At a suitable juncture William Scott, a teacher, was called on to read the editorial publicly, but no such wording was found as Thomas had alleged. By this time the moral atmosphere was getting decidedly close. To add to other inconveniences, before the close of the afternoon session Chauncey Forward and Charles Ogle had arrived from Somerset with a formidable array of books. Before the night session the Methodists and Baptists, who had made common cause on this question and against the Disciples, had laid their heads together and decided on a course of action. In that conference the Methodist minister stated to Hiram A. Hartzell and other Baptists, that on some pretext or other the de-

bate would have to be stopped that night or the "Campbellites" would ruin both Baptists and Methodists. Accordingly, at the close of the night session, Rev. Turner stated that the debate must end, since he, one of the moderators, had important business to attend to, which demanded his absence. Ogle replied that there were plenty of able men who could take his place, and that the move looked to him like a lame trick to run from a foe they could not face and to flee from truth to which they had not the manhood to surrender. Turner answered that such language was unbecoming a consecrated house. Ogle rejoined, "Where lies this 'consecration'? Is it in the plastering? in the boards? in the shingles? or in that modern invention yonder, the 'mourners' bench'? And what has so 'consecrated' this house that truth dare not be here elicited, and that lame error must be here hidden by tricks and still steadfastly worshiped?" Nevertheless the debate ended then and there—a fact which is of itself a verdict.

In the *Somerset Herald* for October 24, 1843, appeared the following :

"READ THIS!—The undersigned propose to discuss the following questions with any two respectable members of the Church of Disciples, viz. :

"First. Is immersion the mode, and the exclusive mode, of scriptural baptism?

"Second. Is remission of sins the object, and the exclusive object, of water baptism?

"Third. Are adult believers the only proper subjects of Christian baptism?

"On all these subjects we will take the negative.

"It is also expressly understood that the debaters on both sides are to be confined exclusively to the Holy Scriptures: the only legitimate

source from which evidence can be drawn, in the investigation of purely scriptural principle. The debaters on both sides shall be allowed to appeal to the commonly received version of King James the I., which version has been received by most Protestant denominations of any note in the world, and which, we are willing to allow, is a sufficient rule of faith and practice. Reference can also be had to the original Greek and Hebrew Scriptures, and, if the affirmants desire it, the Latin Vulgate may also be used.

“We must also have four weeks’ notice of the time and place of discussion.

“M. P. JIMISON, Perryopolis, Fayette Co., Pa.,
“JNO. L. WILLIAMS, Addison, Somerset Co., Pa.”

“October 7, 1843.”

In the Somerset *Herald* for October 31, 1843, the editor, Jonathan Row, says :

“ . . . The communication of Messrs. Jimison and Williams, republished below, having, during our absence of a few weeks since, found its way into our paper, we deem it due to the challenged party that they be heard through the same channel. . . . ”

After this the above challenge is added, with the following reply by the Somerset elders :

“SOMERSET, October 30, 1843.

“MR. M. P. JIMISON—*Dear Sir*.:—We have seen a publication signed by you and John L. Williams, in the Somerset *Herald* of last week. You have thus *compelled* us, in justice to ourselves, to *publish* this reply. We do not, and never did, wish to get into a newspaper controversy with you or any other person. Your dragging us into one by the publication of a challenge, without its being accompanied by our reply, is wholly indefensible; especially when you knew our wishes on this subject and promised to comply with them. If the editor had been at home, his good sense would have defeated *your object*, and spared us this communication.

“You will remember that when you and Mr. Williams were here on the 4th inst., he (Mr. W.) stated, in your presence, to a large congregation, that ‘you had come here in pursuance of a well defined arrangement,’ by which the debate was then to go on. In fact and in truth, there was no arrangement at all, either as to questions, rules or time. We charge *him* with nothing worse than a mistake; but it was

such a mistake, about a plain matter of fact, so easily corrected by reference to his own handwriting, or by a small effort of even a bad memory, that we do not choose to have any further correspondence with him, lest he might make some other mistake of the same kind.

“Your publication, if considered by itself, would allow us to infer that you consider yourselves authorized to prescribe not only the rules, but also the questions—not only what we *shall* assert of the doctrine of our church, but also the kind of evidence by which you will condescend to let us prove it. We will not *be* forced to assert what we do not believe, nor to relinquish the use of evidence because it may suit the purposes of our opponents to exclude it from the public eye. Mr. Williams, in his letter of the 15th of September, says: ‘As to rules, they will be agreed upon by competent persons whom we may select; I shall not *dictate* anything on the subject.’ In the one addressed to you, on the 4th inst., you were told we would assent to this. We do not wish to suppose that you would shuffle out of your own proposition when you saw it would be accepted. We therefore take it for granted that the proposition as to questions and rules is to be modified, if we show that it ought to be. We *can* show that—hear us.

“We object to your second question on the ground that we never assert that any of God’s institutions have an ‘exclusive object’ unless his word says so. We have said that baptism is *the* test of our faith in Christ, through whose blood we have the remission of sins—a perpetual commemoration of his death, burial and resurrection, and *the ordinance* by which *believers* enter his church.

“Perhaps in this we do not differ after all. Mr. Wesley and the Methodist Discipline teach that baptism is for the remission of sins quite as unequivocally as we do. If you believe the Discipline, you ought to agree with us, for the Discipline and the Bible coincide in this. The phrase ‘water baptism’ is not found in the Scriptures, and we never use it. Without faith and repentance, ‘water baptism’ (as you call it) is worse than useless, and sins are certainly not so remitted. We are willing to defend the doctrine as laid down by the Saviour in Matthew xxviii., and reiterated by Peter in Acts ii.

“Your third question would also make us affirm what we do not believe, and never asserted. We never use the phrase ‘*adult believers*,’ but teach that ‘he that believeth’ is *the* scriptural subject of Christian baptism—age and size are circumstances of no importance if the subject can understand and believe.

“Now, as to rules, you say, ‘It is expressly understood,’ etc. With whom have you had this express understanding? Certainly not with us.

Perhaps, however, you did not intend to say that the rules you lay down should be adopted in pursuance of an argument with us; but your language might be taken as an assertion that you had a 'clear and well defined arrangement' to that effect with us. To prevent misunderstanding, we here say that there is *no such understanding or arrangement*.

"We do agree with you most cordially and unhesitatingly that the Scriptures are the only legitimate source of information on such a subject—the only rule of faith and practice. The doctrines and commandments of men weigh not with us *even as* 'the small dust of the balance.' If, therefore, we prove that the immersion of believers for the remission of sins was commanded by Christ and practiced by his apostles, and that sprinkling of non-believing infants, who have committed no sins, is not commanded in the word of truth, but is a mere human invention, you will be beaten, of course. On the other hand, if you show that sprinkling is commanded in the Scriptures—that infants without sins, and incapable of believing or disbelieving, are proper subjects of baptism, you will be the victors. Then you will have achieved a triumph no other man or set of men have achieved, and which we think you are not destined to achieve. The only question between us, therefore, is this; What do the Scriptures say on this subject?

"But what shall be the mode of examining the Scriptures and of communicating the result to the public? Here we differ. We say that every word and phrase in the Bible has a clear, definite and unmistakable meaning in the original language; its great author has given explicit and unequivocal directions for the guidance of his people. He has not trifled with his disciples, nor 'paltered with them in a double sense.' To suppose that he has, would be wholly inconsistent with our reverence for his *infinitely* wise and beneficent character. If the Scriptures, in the original, be free from ambiguity, they are capable of being translated with equal simplicity and plainness into any other language. There are and have been learning and honesty enough in the Christian world to translate the Bible *faithfully and truly*; though we do not believe every translation is a correct one. Whatever *apparent* ambiguity there may be in the Bible is not chargeable to its Author, but to the kingcraft and priestcraft that have dealt with it. It is absolutely necessary that we should have the Scriptures translated, that the people who may be present at the debate shall understand what is going on. You propose to confine the debaters to three versions of the Scriptures: the original Greek, the Latin Vulgate, and King James' translation. In this enumeration we throw out the Hebrew, for we do not expect to

hear anything more of that *from you*. We will now speak of them in their order.

“1st. As to the Greek original. The debate is to be conducted before an audience who will understand no Greek. To quote the Greek Testament to them without any interpretation would be to speak to them in an unknown tongue. Says the Apostle Paul, I. Cor. xiv., ‘He who speaks in an unknown tongue speaketh not unto men,’ etc. ‘If the trumpet give forth an *uncertain* sound, who shall prepare himself to the battle?’ And, ‘If I know not the *meaning* of the voice, I shall be to him that speaketh a barbarian, and he shall be a barbarian unto me.’ You can scarcely wish to appear before the people as a barbarian. Your best friends will not wish to see or hear you in that character.

“2d. The case is made no better by proposing to read from the Latin Vulgate, for the congregation will understand as little of Latin as of Greek.

“3d. But you are willing to read from King James’ translation—as we shall show, only so far as it suits *you*. You know, as well as we do, that the Greek word *baptizo*, on which the principal controversy must turn, is *not translated* at all in that version. King James, for political and kingly reasons, did not choose to have *that* word translated by its true meaning ‘immerse,’ and it *could not* be translated sprinkle. He, therefore, cunningly enough, caused his ‘trumpet to give an *uncertain* sound’ by leaving it untranslated. By simply *transferring* the Greek word into the English text, he sent the Bible into the hands of the people, speaking on the subject in an unknown tongue. From the care you have exhibited to select *only* such versions as *can not* be understood by the audience, we are led to wonder whether *truth* can be your *only* object. It is only strange that you did not *also permit* us to use a Chinese version. We are aware of your intention to set yourselves up as translators. In your public attempts at argument on this subject, you have *denied* the fidelity of the king’s version, especially when it speaks of the Saviour’s being baptized *in Jordan*, of Philip’s and the eunuch’s going *down into the water* and coming up *out of the water*, etc., etc. You will, of course, do this again and give *your own* translation to words left by the king *untranslated*. This might be convenient to you, but you will pardon us for preferring *evidence to assertion*. It is unnecessary to have a debate *merely* for the purpose of hearing *your opinions*. We are not aware that you or Mr. Williams have any great reputation as Greek scholars. If your merit does not exceed your fame, the public might be in some danger of following guides who are imperfectly acquainted with the road, and ‘when the blind lead the blind

both fall into the ditch.' Another very serious objection to this part of your proposition is, that if you *should* assert that the Greek word *baptizo* means *sprinkle*, and our debater that it means *immerse*, and neither side be permitted to produce *evidence*, the whole matter would become a mere question of *veracity*. It would be a personal *wrangle*, not a debate, and the friends of neither would be instructed or edified.

"The current translations of the passages in dispute, by all the wise, good and learned men of the Christian world, have made them plain upon tables, so that 'he who runs may read.' Luther, the great reformer, whose learning was only exceeded by his undaunted courage and spotless honesty; Calvin, the founder of the Presbyterian Church, and scores of other eminent men of that sort; Wesley, whose whole life was one unreserved sacrifice to what he *deemed* the cause of true religion; Prof. Porson, the best Greek scholar of modern times; Dr. Wall, the *great* defender of 'infant baptism;' William Penn, as wise as he was benevolent; all these, and a thousand others whose impartiality no *Paido-baptist* will doubt, whose honesty can not be impugned, and whose learning *you* will not pretend is inferior to any of the present day—all these have given their translations of the disputed passages, all of them have told us, not what they have thought, but what, *as Greek* scholars, they *knew* to be the true translation. We ask no evidence furnished by any 'Baptist' or modern Disciple, we rely solely upon the evidence of our opponents. You do not, by your challenge, even *permit* us to use the Greek grammar and dictionary. You deny to us the right of showing, by authentic history, that the whole Christian world for thirteen hundred years understood the command of the Saviour as we do, and that sprinkling healthy persons was first legalized by the Roman Catholic Council of Ravenna in 1311. You wish to force *your opinion* upon the public as superior to translation, grammar, dictionary, history, everything. Such proposition is worse than absurd. A comparison and collection of passages, wherever they occur, with the help of the translation we propose to read, will show *them* to be right. The Bible will *thus* be made its own expositor, and will prove that you were not *intended* to sustain a cause which John Wesley and Martin Luther gave up as indefensible.

"Do you really mean to say this kind of evidence is not good? Or only that you *do not wish* it adduced? If you think the historical fact mentioned above, and the translation of all the good and wise men we have mentioned, are worth *nothing* at all, we would thank you to refer us to any rule of arithmetic by which we may calculate how much *less* than theirs the unsupported opinions of M. P. Jimison and J. L. Wil-

liams would be rated. We mean no disparagement to you; your own modesty will readily suggest that you are not *quite* equal to them.

“ We think we can easily agree as to the questions. As to the rules, the dispute is, in short, just this: We must have a translation; you want to make it *yourselves* and exclude all others; we will not let you do so, but are willing to take your translation *together with* the original, and all translations made by Paidobaptists. We will not agree to any rule that will debar us from the use of the Methodist Discipline.

“ This business has now run out to a length quite as unexpected as it is unpleasant to us. We have no desire, and never had, to get into controversy with members of the Methodist Church, unless we are sure that either we or they will be benefited by it. Many of them are much *prejudiced* against us now, and the cordial and sincere respect we entertain for them makes us anxious rather to remove than increase that prejudice. We trust you will do us the *justice* to state that in this matter we have throughout acted on the defensive. You *publicly* charged us with violating a ‘clear and well defined arrangement.’ After giving you notice of our intention, we showed before the same public that this charge was founded in gross mistake. You now publish a challenge in the newspapers; and, as we have no intention to suffer any further mistakes to be made by you or the public, we have defined our position in the same paper. If you desire a fair and honorable debate, you can have it; but if you wish to suppress the *truth* by imposing rules, the effect of which would exclude *that* from the public mind, we will be no parties to such a transaction.

“ W. H. POSTHLETHWAITE,

“ SAMUEL HUSTON.”

To this lengthy self-explanatory letter, penned by the scholarly Posthlethwaite,* it is only necessary to

* William H. Posthlethwaite was born August 8, 1805, in Greensburg, Westmoreland county, Pennsylvania. He was the finest classical scholar of the Somerset Bar, where he was admitted to practice December 26, 1826. He also served two terms as Prothonotary, namely, from December, 1836, to November, 1842. He was one of the converts in Thomas Campbell's great meeting of 1829, and served the church twenty-one years as elder. When the writer first knew him, he had long before resigned that office, but still took an active interest in church matters. An incident will show his tact. Two sisters in the church were not on speaking terms, and had been so for a considerable time—each too “proud” to speak first. Before prayer-meeting, one evening in the summer of 1870, one of these sisters, Posthlethwaite and the writer stood in a conversational group before the old Academy.

add that afterwards an agreement was reached by which the debate was to proceed. The time, however, arrived and the court-house was filled with an eager public, only to be disappointed by the non-appearance of the Methodist disputants. When the still lingering doubt had changed to certainty, Judge Jeremiah S. Black arose, stated the case, read the entire correspondence, then made a ringing speech, and closed with the following quotation from Macbeth :

“ Hang out our banners on the outer wall,
 Our castle's strength
 Will laugh a siege to scorn.
 We might have met them dareful, beard to beard,
 And beat them backward home.”

On Tuesday, May 6, 1884, a Lutheran Conference assembled at Hooversville, and continued several days. Over the signature of J. M. S., the proceedings were afterwards officially published in all the county papers. In this report was found the following paragraph :

“ At 2 P. M., Thursday, Conference convened again, and the following subjects were discussed in well prepared and able papers: ‘ Proper Subjects of Baptism, by Rev. J. F. Kuhlman; ‘ The Mode of Baptism,’ by Rev. J. H. Zinn. It was conclusively shown that infants, as well as adult believers, are proper subjects of baptism, and that no particular mode is essential to the validity of the ordinance. This church question was thoroughly and impartially discussed, and the right of choice of Christian liberty fully allowed.”

Inasmuch as the county press is secular and unde-

During that conversation the other sister swept by, so devoutly heading for the prayer-meeting that she could not find it in her heart to salute by the way. Hardly had she passed when Bro. Posthlewite called her by name, and as she turned the two “proudiess” stood facing. Instantly they received a mutual introduction, and, with a smile, shook hands. Neither had spoken “first,” yet both were reconciled. On the 29th day of December, 1870, Mr. Posthlewite offered the first temperance resolution presented to any church in Somerset. During his eldership he also took delight in preaching to surrounding churches. He died July 11, 1879.

nominational, belonging, therefore, as much to one religious people as another, it seemed to the writer that this matter was of the nature of a challenge in your own home, and could not be allowed to go unnoticed without confession of weakness and fear. He, therefore, published the following in each of the Somerset papers:

“In last week's *Herald* it is said of certain ‘well prepared and able papers,’ one by Rev. J. F. Kuhlman, on ‘Proper Subjects of Baptism,’ and the other by Rev. J. H. Zinn, on ‘Mode of Baptism,’ that ‘it was conclusively shown that infants, as well as adult believers, are proper subjects of baptism, and that no particular mode is essential to the validity of the ordinance.’ Having, in times past, paid considerable attention to both of these topics, and having never found any proof, much less ‘conclusive proof,’ of either proposition, the reverend gentlemen are hereby respectfully invited to publish those ‘well prepared and able papers’ in the papers of our borough for review, or to read them in the Disciple pulpit of this place, with the privilege of reply.

“PETER VOGEL.”

Said papers, however, were neither published nor read as requested, though both men lived, and one still lives, less than ten miles from Somerset. Since then, at least Mr. Zinn has read his to various Lutheran congregations, as if it were unanswerable, and his people delight to hear it.

“There is a way which seemeth right unto a man,
But the end thereof are the ways of death.”

CHAPTER XX.

SOUL-SLEEPING, FEET-WASHING, TRINE IMMERSION, ETC.

In an earlier chapter it was stated that the hobby of Dr. John Thomas could make no headway among these mountains. Later on, however, the writings of a Mr. Storrs influenced a few good people of Somerset in favor of materialism, or soul-sleeping. To meet this state of things here, as well as to answer a call by the editor of the *Christian Standard*, made in view of a wider demand, the writer, then pastor at Somerset, wrote a series of six articles on "The Human Spirit and its Destiny," commencing with the issue of the *Standard* for July 22, 1871. In those articles the starting point was I. Thess. v. 23: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." The principal term, spirit, Greek *pneuma*, was shown to have, in all, six uses, namely:

1. Wind, air in motion; breath (Job. iv. 9; Heb. i. 7).
2. Disposition, temper (Luke ix. 55; Acts xviii. 25).

3. An influence from a person (Matt. xxii. 43; I. Cor. v. 4, 5).

5. The import of a law (Rom. ii. 29; vii. 6; II. Cor. iii. 6).

6. A being or entity. *God* (John iv. 24); *The Holy Spirit* (Matt. iii. 16); *Angels* (Heb. i. 14); *evil spirits or demons* (Matt. viii. 16; Mark viii. 16; Mark ix. 17-26); and lastly, *the conscious entity of man* (Job xxxiv. 14, 15; I. Cor. v. 5; II. Cor. ii. 11; II. Cor. xii. 1-5).

It was shown that in the last four citations no other definition except the sixth could be applied. This point clearly established, step by step the advance was made to prove the human spirit still conscious after death of the body, and the spirits of the wicked subject to everlasting punishment. There is now no trace of soul-sleeping in Somerset.

From two other sources have Somerset Disciples, as well as many others in Pennsylvania, been influenced. On one side this influence came from "The Church of God," and on the other, from "The German Baptists."* The former practice, feet-washing as

* *The Church of God* was founded by John Winebrenner, at Harrisburg, Pennsylvania, October, 1830, and now numbers about 60,000 adherents. Its membership is mostly in Pennsylvania, where the mourner's-bench system of revivals seems to find congenial soil. John Winebrenner was born in Frederick county, Maryland, March 25, 1797, and died at Harrisburg, Pennsylvania, September 12, 1860. He became minister to the German Reformed Church at Harrisburg, but rejecting Calvinism, adopting the mourner's-bench and believers' immersion, and feet-washing as an ordinance, he seceded and established a church of his own. "The congregation of this denomination are in part independent in church government, but are united into 'elderships,' which are again joined into one 'general eldership,' which owns the church property."

The German Baptists formally took this name in Annual Meeting, 1856, though originally they were known as the Brethren Church. By outsiders, and to some extent by themselves, they are variously called Dunkers, Dunkards, or Tunkers, from the German *tunken*, "to dip." Their founder, Alexander Mack, a

an ordinance, and the latter, feet-washing, trine immersion, anointing the sick, and the holy kiss as ordinances. As a result from these influences the Turkey-Foot Church of Christ practiced feet-washing as an ordinance and saluted with the holy kiss. There are still a few members in several of the Somerset county churches who wash feet as a social ordinance and hold to the kiss as a Christian salutation. Occasionally also anointing has been practiced. A few persons, even, have left the Disciples and joined the German Baptists to find peace of conscience, while more of the latter have sought membership with the Disciples and so have raised the question of the validity of trine immersion. The writer's practice, on such occasions, has been to leave it wholly with the individual conscience, believing that while the Dunkards have trine immersion in theory they have it not in reality, since the candidate is caused to kneel in the water up to his arm-

Presbyterian layman, was born, 1679, in Schleisheim, between Mannheim and Heidelberg, in the Chur Pfaltz (Palatinate), Germany, and died at Germantown, Pennsylvania, 1735. Reading the Bible in the light of Patristic history, mistaking it for primitive, he adopted trine immersion, and with his wife and six others founded the first church of its kind, in 1708, at Schwartzenau, in Westphalia. Though peacefully disposed, their goods were spoiled, bonds and imprisonment fell to their lot, even to galley-work. So in 1719 twenty families came to Germantown, Pennsylvania, followed by all within the next ten years, who meanwhile had sought rest in vain, first in the Prussian Creyfield, then in Holland. At Germantown they founded their first church, on Christmas, 1723. Their ministers are largely chosen from the laity by lot. In doctrine they resemble the Mennonites, and in simplicity of dress the Friends. They practice trine immersion, feet-washing, the kiss of charity, laying on of hands, anointing with oil, paschal-love feasts, etc.—In 1882 they made the decisions by a two-thirds vote of the Annual Meeting mandatory. Already divided into two still remaining bodies, a third division established itself in a Dayton, Ohio, Convention June 6 and 7, 1883. This last division took the original name of their people, the Brethren Church. It embraces the progressive element, who do not differ essentially from the old order in doctrine, but favor an educated ministry, Sunday-schools, and such like. They allow a liberty of dress, reject the mandates of the Annual Meeting, and hold the New Testament as a sufficient creed and discipline. Altogether the Dunkards number nearly 100,000 adherents scattered throughout a number of States, but chiefly found in Pennsylvania.

pits, then, after formally denouncing the world, the flesh, and the devil, and having covered his face with his hands, his *head* is thrice dipped forward, once in each of the Three Names: but the body *as a whole* is only once immersed. Trine immersion could not be effected without each time taking the candidate wholly out of the water, a thing the Dunkards never do. Nevertheless there is room for a fair doubt of its validity on the ground of Rev. xxii. 18: "If any man shall add," etc.

These environments called for an address on these matters at Berlin, which the writer delivered on Lord's day forenoon, June 18, 1871. Having been announced some days in advance, the speaker found on his arrival that the Dunkards had sent to a distant county for one of their foremost ministers, Eld. H. R. Holsinger, who was present to take notes and to review. Both the house and the hour of the afternoon appointment were tendered him for the purpose, but he insisted on using their own house and the evening hour, though assured that the speaker could not be present owing to imperative previous engagements.

As the matters canvassed in that address are living issues throughout Pennsylvania and parts of other states, the writer has been urged to reproduce it here. The notes, however, were not preserved, and so he can but briefly indicate its probable range.

Introductory.—It is possible to be scriptural and yet to be sinfully anti-scriptural. That is to say, you can quote the Old Testament as though it were of the New; this the Judaizers did at Antioch, but were rebuked in the council at Jerusalem (see Acts xv.). You can hold the national and sectional as though it were universal; so a Jew, like Timothy, could be circum-

cised, but not a Gentile, like Titus (comp. Acts xvi. with Gal. ii.). You can project the temporary into the perpetual, as do those who teach communism of goods on the ground of Acts ii. 44. You can take the miraculous as ordinary, as do the Mormons from Mark xvi. 17. You can pervert the figurative into the literal, as some have done with Matt. v. 29, 30. In all this you quote Scripture and yet you sin.

I. *The Paschal supper* was a Jewish institution, in commemoration of a Jewish event—deliverance from Egypt, fifteen hundred years before Christ—but is no more a part of Christianity than is circumcision, though Christ *as a Jew* practiced both. So Paul as a Jew offered even animal sacrifices for the remission of sins (Jewish national sins), after Christ had died and he had written Hebrews. See Acts xxi. 26. The Priesthood of Jesus did not begin till after his ascension into heaven (Heb. vii. 12), and hence his personal acts, like eating the passover, were done under the law and as a Jew. Christians commemorate *their* deliverance in the Lord's Supper: "Do this in remembrance," etc.

II. *Anointing with oil* to heal the sick (James v. 14), if not a medical measure on which God's blessing was asked, was a miraculous affair like Naaman's bathing in Jordan for leprosy (II. Kings v. 14) or the blind man's washing in the pool of Siloam (John ix. 7). So the twelve miraculously anointed the sick (Mark vi. 13) and handkerchiefs or aprons were carried from Paul's person with like effect (Acts xix. 12).. But the days of miracles are past. Paul taught that prophecy and other miracles were to cease (I. Cor. 13), and John says that prophecy has ceased (Rev. xxii. 18). Hence all

miracles have ceased, and with them the miraculous anointings.

More likely, however, is that view of James v. 14, which construes it of the well-known practice of medical anointing, then prevalent and recently revived in our own country, which by a Christian was to be done in the name of the Lord—as they were directed, “Whatever ye do, in word or in deed, do all in the name of the Lord Jesus” (Col. iii. 16). This no more makes it a church rite than did the giving of a cup of cold water in the name of Christ (Mark ix. 41) make that an ordinance. So the devout Christian to-day will administer any known good remedy “in the name of the Lord,” and with prayer.

III. *The kiss* was as common a mode of ordinary salutation in the East as shaking hands is with us, and had been for hundreds of years before Christ dwelt among men. See Gen. xxix. 13; II. Sam. xv. 5; I. Kings xix. 20; Prov. xxvii. 6; Luke vii. 45. So common was it that when Judas wished to point out Jesus to his enemies by means which would be so usual as not to be suspected of having a special significance, he adopted the kiss (Mark xiv. 45). Neither Jesus nor any of his apostles ever commanded kissing. The unqualified expression, “Kiss one another,” or “Salute one another with a kiss” *never* occurs. There was no need of such a command, for it was the social custom of the day and was done anyway. As there were, however, some who kissed, like Judas, in an unholy way, in hypocrisy, Paul and Peter both insisted on sincerity in this social act, and therefore said, Let it be “holy” (Rom. xvi. 16; I. Cor. 16. 20; II. Cor. xiii. 12; I. Thess. v. 26); or let it be “of love” (I. Pet. v. 14).

Regulating a matter is not creating it, nor ordering its perpetuity. So Paul regulated the public appearance, but said expressly that mere regulation is not to be construed into law (I. Cor. xi. 13-16).

IV. *Feet-washing* was also a social custom and grew out of the practice of wearing only soles of shoes strapped on the feet. It is hundreds of years old. (Gen. xviii. 4; xix. 2; xiv. 32; xliii. 24; Judges xix. 21, and elsewhere). Sometimes persons washed their own feet (II. Sam. xi. 8; xix. 24; Songs v. 3); at other times the entertainer did it, but usually by a servant (I. Sam. xxv. 4). Especially was feet-washing a common act of hospitality (Luke vii. 44) just as was the placing of food before a guest, or providing lodging.

Hence Paul classifies feet-washing with the rearing of children, the entertainment of strangers, the ministering to the afflicted, and kindred matters. Twice over he calls the entire list "good works" (I. Tim. v. 10). The word "ordinance" has two meanings which must not be confounded, for they are as different as two good things can possibly be. One meaning is, that which is ordained to be observed without regard to its kind or manner; and the other is, that which is ordained to be observed as a religious rite only. Hospitality, feet-washing, and rearing children do not come under the last head but under the first. They are to be observed as "good works," not as "rites." Baptism and the communion are ordinances in the sacred sense, but they are not "good works." An ordinance in the sense of a rite is never a "good work" and can not be. It is a positive institution and not a moral commandment. A good work always grows out of a

natural necessity, and in itself serves a natural need. To wash a clean foot is not a "good work. When Peter desired the Saviour to wash his "clean" parts, he refused to do it, and that on the ground that they did not "need" it (John xiii. 9, 10).

The reason for the Saviour's washing the feet of the disciples on that particular occasion is found in the fact of their having just quarrelled as to who should be greatest. In their ignorance they supposed that his kingdom would be a political one, where he is greatest who has the most servants. The Saviour told them that it was, indeed, true that in worldly kingdoms he is the greatest who can command the most servants; but that his kingdom was different and therefore the matter was reversed. In his kingdom he would be greatest who would do the most service—that it was for that reason, and to teach them this lesson, that he served them, though he was their Lord and Master. See Luke xxii. 24-27; John xiii. 12-17. But as they did not then understand or realize this, he said to Peter, "What I do thou knowest not now; but thou shalt understand hereafter" (John xiii. 7).

From the expression to Peter, "If I wash thee not, thou hast no part with me" (John xiii. 8), some have concluded that feet-washing is essential to salvation. These forget that the Saviour often plays on words, making the common sense to illustrate and enforce a special and higher one, as: "Let the dead bury their dead" (Luke ix. 60). You, Peter, object to my *washing* your *feet*, but I must do a greater washing for you: I must wash you in my very blood or you can not be saved. Hence he does not say, If I wash thy *feet* not, but, "If I wash *thee* not." It is not the feet merely, but

“*thee*,” Peter as a whole. When Peter wants to understand this of his mere body as a whole, Jesus replies, that that kind of washing is only “needed” at the feet, since he had been bathing and only his feet are now soiled.

Let feet-washing, then, remain where Paul puts it, a “good work,” not an ordinance, and on the same plane with hospitality and rearing children.

V. *Trine immersion* has a wealth of argument against it. Its advocates argue (1) that *baptizo*, the word used in the New Testament to institute and describe the baptismal rite, is a frequentative verb and so requires repetitions of the act to fulfill its meaning, and (2) that baptism into “the name of the Father and the Son of the Holy Spirit” demands three distinct actions.

It is, however, at least a question whether *baptizo* was ever a frequentative verb. William Webster, of Cambridge and of King’s Colleges, England, in his “Syntax and Synonyms of the Greek Testament,” says:

“*Bapto*, *Baptizo*, differ *chiftly in intensity*, like ‘to blacken,’ and ‘to blacken,’ *Bapto*, dip or dye: *baptizo*, make a thing dipped or dyed: *hvantizo*, make a thing *errasmemon*. Verbs in *izo* are always factitive, as ‘civilize,’ or frequentative, as ‘Hellenize,’ ‘philosophize,’ until by decay of language they lost their factitive or frequentative meaning” (P. 197).

So Jelf and Stuart show that *baptizo* is intensive, completive rather than frequentative.

Even if originally frequentative, it certainly lost that force, “by decay of language,” so long ago that not a single example of it remains in all Greek literature. Hence a large per cent. of lexicons do not even mention the alleged fact of its frequentative form.

Others allude to it only to show its lost force, and, like Pickering and Robinson, say: "Frequentative in form but not in fact." And no lexicon, defining it in another tongue, ever gives as its equivalent either word or phrase that means more than single immersion. Neither has any translator in any tongue (See Campbell on Baptism, P. 137) ever rendered it by a frequentative.

For hundreds of years before Christ, as well as then and since, it has been used of but single immersion and nothing else—as: The sinking of a ship, the thrusting of a sword into a body as in falling upon it when committing suicide, the sinking of soldiers in water by weight of armor, the going under of any object because of its own or a superincumbent weight, the thrusting of a pole or sword into water, the soul as encased in the body, and numerous other acts which amount to the same thing. All these statements are here made with numerous passages under the head lying before the writer. They are absolutely final on the question.

Hence Tertullian, born about the middle of the second century, admits that *trine* immersion is an innovation:

"Then we are three times immersed, answering somewhat more than the Lord prescribed in the Gospel."—*On the Soldier's Crown*, chap. 3.

The practice evidently arose with the abnormal emphasis of the trinitarian doctrine. So Jerome, born A. D., 331, says on Eph. iv. 5:

"And thrice are we immersed, that there may appear one sacrament of the Trinity."

Others practiced it from the fanciful notion that it

would represent Christ's resurrection on the third day. Thus Athanasius, born about the close of third century, says:

"For that the child sinks down thrice in the front, and comes up, this shows the death, and the resurrection on the third day of Christ."
--*Questions on the Psalms*, Prop. 92.

And this was actually three immersions, not merely one and two partial ones, such as is now called trine immersion, and it flourished in the days and regions of infant baptism. The earlier, purer ages knew nothing of either.

It is also argued by trine immersionists that the three names in the commission, "baptizing them into the name of the Father and of the Son and of the Holy Spirit," demand triple action. But if triple action is in the *names*, then it can not be in the *baptizing*. This must first be conceded before the other can be argued. But the three names are so united by *and* (the commas of Common Version were not in the original Greek, and they are not in the Revision)—the three names are so united by *and* and the location of *name* in the singular, as to bind them into complete unity. To teach three actions the reading would have to be, "baptizing them into the name of the Father, and into the name of the Son, and also in the name of the Holy Spirit." But it does not so read. Hence also the abbreviated formula, "into the name of Christ," was commonly used, as it could not have been had triple action been apostolic. See Acts viii. 16; xix. 5; and compare I. Cor. i. 13; Acts x. 48; and ii. 38. Besides, John's baptism, which alone Jesus and the nucleus of the Pentecostal church received, was administered into one name. It must, therefore, have been simply "one immersion,"

as also Christian baptism is called in Eph. iv. 5. And finally, since, baptism is a burial and resurrection, in the likeness and resurrection of Jesus, (Rom. vi. 4; Col. ii. 12), and since he was but once buried and rose but once, baptism can not be other than a single immersion.

CHAPTER XXI.

THE MASONIC TROUBLE.

The stability of the Somerset Church has been as severely tried as it is possible to test any principle. The fact of having in its bosom men of intellect, men who were leaders of state-interest, brought a time of "sifting" such as came to Peter, and such as the weaker disciples of the Lord could not know. Its most critical passage may be introduced by a quotation from Johnson's Encyclopædia, article Anti-Masonry:

"In the summer of 1826, a thriftless tailor, named William Morgan, living in the village of Batavia, in Western New York, it was whispered, was engaged in preparing a revelation of the secrets of the Masonic order, whereof he was a member. Other Masons, including the editor of the village gazette, were understood to be engaged with him in the enterprise. Suddenly, Morgan disappeared one evening, and it was soon proved that he had been forcibly abducted. Excitement naturally arose, committees of vigilance and safety were organized, and he was traced westward to Fort Niagara, near Lewiston, N. Y., where he was temporarily imprisoned, and whence, it was ultimately testified, he was taken out into deep water in Lake Ontario and there sunk, though this was strenuously denied, and various stories from time to time affirmed that he was seen alive at Smyrna in Asia and other places. Such reports did not allay the excitement, which deepened and diffused itself, finding vent in a political party, which cast 33,000 votes in the State of New York in 1828, about 70,000 in 1829

[61,776 in Pa.], and 128,000 in 1830; but of this last a fraction were not Anti-Masons, but only Anti-Jackson. The party spread into other States, and nominated William Wirt for President and Ellmaker for Vice-President in 1832, when they were heartily supported in several other States, but carried Vermont only. They probably diverted votes enough from Clay to give the States of Ohio and New Jersey to Jackson. They nearly elected Joseph Ritner governor of Pennsylvania, in 1832 [88,165 votes against 91,335 for Wolf], and did elect him in 1835, through a split in the Democratic ranks."

Chauncey Forward was a Democrat and Charles Ogle was an Anti-Mason. They were brethren in the church and had been fast friends, and in a manner remained friends throughout the following struggle; that is, Forward knew no malice and Charles Ogle respected him always personally. Forward had been in Congress since 1825, and resigned in the spring of 1831, to accept the offices of Prothonotary, Register, Recorder, Clerk of Orphans' Court, etc., offered and urged upon him since the preceding fall by Gov. George Wolf,* but he had reelection in his power. As a political measure promising himself the seat Ogle threw himself more strongly than ever into Anti-Masonry. And as Forward had been a Mason and had received his present appointment from a Masonic Governor, the matter got into the church, the members generally taking sides. Indeed, the whole community, whether members of any or no church, were on one side or the other. Public Anti-Masonic meetings were held in the court-house. The flame burned higher in the church, because fed by out-

*The Governor, who had been twice burnt in effigy at Somerset, wrote to Forward, April 11, 1831: "It is due, I think, to my friends, if I have any in your county, to let them know the true state of the case and that the offices were bestowed on you, not by your solicitation, but were a free-will offering on my part, so long ago as last fall," etc.

side fuel. Anti-Masonic resolutions were passed in the church, and demands were made of Forward that he should not only denounce Masonry, but also expose its secrets. Besides, a lengthy paper was drawn up and signed by twelve brethren, setting forth that Mr. Forward had to them "renounced and denounced" Freemasonry; that as he had said, he "loathed and abominated it;" that "as he saw Freemasonry no person could be a Christian and an adhering Freemason;" that "if his brethren would let him alone he would perhaps be as warm an Anti-Mason as any of them;" that "he had often thought, if he did not renounce Freemasonry publicly at the present time, he would prepare and leave amongst his papers a posthumous work to satisfy his children and posterity of his opinion on the subject." In order that the public might have in authentic form just what he had to say, but more especially to declare himself suitably respecting the church-resolutions, Elder Forward submitted the following, here given from the original:

"An Address by Chauncey Forward to the Church at Somerset on Certain Resolutions respecting Masonry. November 29th, 1832.

"Protesting against all human authority to call me or any other man to account for any opinions not expressed—yet being sincerely desirous that the church should be united, prosperous, and happy in Christian fellowship, I do, of my own desire to remove a difficulty existing, as is said, in the minds of some of our brethren and sisters in Christ on the subject of Freemasonry, lay before the church a brief general statement of my views on the subject.

"I was once attached to the order of Masonry. I joined it with no intention of doing wrong either to myself or any human being. With the same sentiments and feelings I continued in it till some time, I think about five years since, when I withdrew with a certificate of good standing in the Fraternity. Since I have been a member of the church, I have never entered a Lodge, nor had any communication

with Masons as such. I have thoroughly examined myself and catechised my own conscience with all diligent scrutiny, and I think I can say with perfect justice to myself, that although I have often failed and come short in duty, I never did a deliberate injury to any mortal creature in compliance with any supposed Masonic obligation or for any other reason.

“Of Masons I will not speak in my own language, lest it should be offensive, but I will adopt the language of an author of high respect amongst Anti-Masons, and, as I have understood, a member of the Baptist church in the State of New York. In separating Masons from the institution to which they belong, he uses this emphatic language:

“‘Far be it from me to speak in reproachful terms of the gentlemen who compose our Lodges. I owe them nothing but kindness. I bear them witness so far as I have had opportunity to associate with them that they are candid and just men, incapable of being concerned in any known imposition—men liberal, social, charitable. Many of them eminent in the State, bold in the battlefield, pious in the ministry, men amiable in private life, benefactors of their kind, my seniors in age and understanding.’

“Now if it be that I am in error on this point I have erred with Anti-Masonic authority, admitted to be good by members of this church in whose veracity I have much confidence.

“Some three years since, having submitted to the Gospel ordinance of baptism, I became a member of this church, publicly and privately professing to take the Bible alone as my rule of faith and practice in religious life. I have on all occasions publicly and privately rejected all human creeds, catechisms, confessions of faith, and every other invention of men as having no authority to bind him whom the Lord of glory had made free. I have, I think you will all bear me witness, contended earnestly for the Bible as the sole and only source of all genuine morality; and that for any man or set of men to devise any code of morals not drawn from this source is altogether absurd. No man knows or can know anything of the will or purpose of Jehovah except what He has been pleased to reveal and that in His Written Word alone.

“With all these things before the church and the world I am at a loss to understand how any man can suppose me an advocate for Free-masonry or any other human institution professing merely to control the morals of men. Could it even be supposed that I were insincere in my profession as a Christian, one would think that a decent regard to

my own character for consistency must forbid the idea unless I am a downright simpleton.

“For the last three years no man has heard me avow myself a defender of this institution. So far from it, both members of this church and the public have heard me positively disavow any desire or design to defend it. There are many things said of the institution, by both its friends and its enemies, which I do not believe, for the simple reason that I have no evidence on which to believe them. Masonry is a human institution. But if ever I have ‘contended earnestly for the faith once delivered to the saints,’ and I hope I have, in the presence of a rein-trying and heart searching God I appeal to all mankind to say if ever I spoke of human inventions in any way whatever and then excepted Masonry out of the general conclusion. I can not conceive anything from which such a supposition could arise except from the fact that I have refused to become a political Anti-Mason. My abhorrence of indiscriminate warfare against a whole body of men, where any could be truly spoken of in the language just quoted, is at least sufficient to justify my own conscience in continuing to adhere *politically* to the old Democratic party. There are hundreds of men whose political sentiments I know, as well Masons as others, to whom I could confide my political interests but would not trust a moment in my religious concerns. In the kingdom of our Lord I acknowledge no supreme power—no law-giver but King Jesus. I acknowledge the civil power not as superior but subordinate to His—not for the *correction* but for the *protection* of the public morals and rights of every citizen. In the affairs of the Lord’s kingdom I would not agree to receive assistance from any earthly ruler. The best thing we can ask of the civil authority is to let our religion alone. The best way to have it so is not to thrust our peculiar religious sentiments into the civil rule of country. Acting in the kingdom of the Lord we are bound to love the Lord supremely and the brethren with a pure heart fervently. In the State, when new relations obtain, we are bound to respect the civil magistrate and endeavor to protect and sustain the civil rights of every man as guaranteed by the constitution and laws. No citizen can be rightfully disfranchised until the constitution and laws have declared him so.—These observations are not made with any view to hurt the feelings or influence the minds of any of my brethren who may differ with me, but simply to vindicate my own conduct. These are some of the reasons why I am opposed to political Anti-Masonry. They may be wrong, but they are at least sincere. So far I hope my conduct is cleared from any suspicion. But lest what I have said respecting the

inventions of men should be construed by some one present into something which I do not intend, let me remark that I should be ashamed to say or think that there are not amongst all the numerous *sects* who have, some of them at least, more or less adopted or acted upon these things, as honorable, honest, good men and Christians* as can be found elsewhere.

"Masonry itself, so far as I am acquainted with it, is not a political, and, if it do, certainly ought not to pretend to be a religious institution. It is true that the institution in its lectures, as is generally known, enjoins upon its members to do justice to all men; to obey the laws of the

* In asserting his opinion that there are as good Christians amongst numerous of the sects as can be found elsewhere, Mr. Forward is in good company. In the appendix to his debate on Romanism (which Bishop Purcell suppressed) Alexander Campbell says of Episcopalians, Methodists and Baptists: "I find in all these communities, as well as in some others, excellent men with whom I fully harmonize in all cardinal points of religion" (*Harbinger* 1837, p. 230). When a lady from Lunenburg, Va., found fault with this utterance, he defended it at great length in the September issue of the same year, making a distinction between perfect and imperfect Christians, *promising nothing to those willfully imperfect*, and making it equally imperfecting to come short in a moral as in a positive commandment. "I can not, therefore," he says, "make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven" (*Harbinger*, 1837, p. 412). In the December number he shows to further inquirers, by sundry quotations from the *Christian Baptist* that this has always been his opinion and is the very spirit of his movement. In repelling the charge of being schismatic, he shows, in the April number, that the Campbells and their co-laborers would never have left the Presbyterians had they allowed them to be true to conscience. His language is: "So fully were we aware of the evils of schism, and so reluctant to assume the attitude of a new party, that we proposed to continue in the Presbyterian connection, even after we were convinced of various imperfections in the form of its government, in its system of discipline, in its administration of Christian ordinances, and of the want of Scriptural warrant for infant baptism; provided only, they would allow us to follow out our convictions by not obliging us to do what we could not approve, and allowing us to teach and enforce only those matters for which we could produce clear Scriptural authority, and make all the rest a subject of forbearance till farther enlightened" (p. 146).

Nearly a decade later Mr. Campbell says: "I am also of opinion, that I have more good reasons and scriptural authority for refusing communion with many immersed persons than for refusing Christian communion with some unimmersed, but very exemplary followers of the Lamb. Still, should any person persist in treating immersion as a human tradition, with whom I might have communed on several occasions, after that he had had opportunity of better instruction and indicated an uncandid temper, I would say to him that I could not, in good conscience, invite him to participate with me in any Christian institution."—(*Millennial Harbinger*, 1845, p. 140).

government under which they live; to be engaged in no plot or conspiracy against the State, to do to others as they would wish others to do to them, etc. But these things are only borrowed from the Christian system, and are, of course, all well enough. Were I to defend *them*, I would but defend the cause of my Redeemer. But whenever Masonry departs from the Scriptures and adopts a ceremonial and principles of its own, that ceremonial and those principles will find no defender in me. Thus far the institution is a mere human device and must share the fate of all institutions of this kind when viewed in the light of divine truth.

“That I would be supposed capable of shutting my eyes against the glorious light of the Sun of Righteousness to grope my way through the darkness of this world with an extinguished taper in my hand is really unaccountable to me.

“As to assistance of Masonry to religion.—My opinion is that Jehovah’s arm needs no assistance, and the divine mind needs no illumination. In proof of this, God expressly forbade His chosen people to form any alliances with the surrounding nations lest they should cease to rely on His power alone. It is with this same view of the subject that I reject the ballot-box or any other alliance with human means in our warfare against all spiritual wickedness in either high or low places. ‘The sword of the Spirit which is the word of God,’ is all the weapon which as a Christian I feel myself authorized to use in the contest for the supremacy of the Gospel. I believe firmly in the ample sufficiency of the means which God alone has provided.

“Since the last meeting I have had in my possession and have examined with some care the resolutions as passed by the church. Without any disparagement of the motives or judgment of the majority present at their enactment, they are so much what they profess to oppose that they are a mere set of human opinions which I can not conscientiously consent to have bound on me as a rule of either faith or practice. They are like every first step in a new departure from the Gospel alone as a rule of church discipline.

“I have never proposed salvation to any man in any terms but those of the New Testament alone. I have never told any man that to be one of us he would ever be required to submit to any ordeal not expressly provided for in the word of God. I solemnly declare that as long as I keep my senses I never will proclaim any other Gospel—or rather that which is not another Gospel but a rule of man’s own making. I never will give the lie to all my former conduct and professions by telling any portion of mankind that as penitents returning to seek

the Lord they are to be frowned upon by an invidious rule established by ourselves in anticipation of their hypocrisy.

“We believe that in Jesus dwelt all the fulness of the Godhead bodily. Therefore, that He foresaw and foreknew all these things which we are discussing just as we do now, is perfectly clear. Had such distinctions been either proper or necessary, He would certainly have told us so.

“Having no desire to bind these views on you, or to condemn your faith because it may not agree with mine in these particulars, I can still love and respect you as sons and daughters of the Most High.”

The principles here laid down deserve to live. There is also a calmness about this document characteristic of the man, and which had its effect. As, however, the season of the next year's election drew nigh the Masonic matter was agitated with renewed vigor by persons chiefly interested in politics, and again the church was involved. Anti-Masons of the world felt not the restrictions of truth, and Forward was reported as having signed the above-mentioned resolutions. A pretended church-record to that effect was even exhibited at the usual electioneering places. Numerous other groundless stories were put into circulation. Therefore, on September 19, 1833, six leading Democrats, in a lengthy letter, called on Mr. Forward to declare himself as to the truth or falsity of these stories. This he did in the *Somerset Whig*.

About this time a meeting was called in Ogle's office with a view to compel Forward into the Anti-Masonic ranks by getting him to expose the secrets of Masonry. Some ten or twelve special friends alone were invited. Ogle stated the case in a speech so impressive that even Forward's friends feared he could have nothing effective to say in reply. In his quiet way, however, he refused to reveal secrets which were

nothing more than mere signs of recognition, and could do no one not a Mason any real good, but would work great harm against others and convert him into a perjurer. He planted himself firmly on the principles laid down in his Address to the church, but begged any of his friends who could agree with Ogle to join him. This meeting split the church. The Ogle party met in his office for services, while the Forward party met in the academy building. Forward felt that he could not go out to preach peace to others with practical war at home, and so the work in the county lagged. Each party wished peace; but each, believing that they had sound principle on their side, knew not how to yield. Elder William Ballentine came to heal the breach, but failed. Finally, in the forepart of October, 1834, the two Campbells, Alexander and his father, took the matter in hand. Having learned the status and reasons of each party, they called a day-light meeting in the court-house and Alexander Campbell delivered a five-hours' address in which he convinced all that Forward's position was substantially correct. Mutual pledges were exchanged and universal handshaking and jubilation ensued. Peace had come to stay, and new robed prosperity smiled everywhere and on all.

CHAPTER XXII.

CHURCH DIFFICULTIES.

Since the foregoing chapter is in type, a paper, then looked for in vain, has come to hand. It is *The Whig*, of September 25, 1833, and contains a lengthy answer to a number of questions addressed to Mr. Forward in two letters by many political friends. From Forward's answer, the following paragraphs are worthy of preservation :

“It will be recollected that I belong to a church professing to oppose as unauthorized every assumption of human power in the moral and religious government of mankind. In speaking on this subject, I have been told that men have inferred that I was opposed to Masonry, inasmuch as it must, according to its advocates, be ranked amongst human inventions for moral government. If at such times Masonry had entered into my mind, I should not have made any exception in its favor.”

“There are principles *recognized* by the Masonic institution which no honest man can renounce—such, for instance, as that there is a God who is the creator and supreme ruler of the universe, and many others of like kind. But it will strike everybody that these principles are not at all peculiar to this institution, and, if I may be allowed the expression, are *borrowed* from one of infinite excellence. So far as these principles extend, no man can have any objection to them ; but whenever Masonry goes beyond these and adopts principles and ceremonies pecu-

liar to itself, I am opposed to it. I was admitted a member of the institution when a young man—about fifteen years ago. I was highly pleased with its novelty, emblems, etc. About five years ago, or perhaps more, I left it with a certificate of good standing. I withdrew *silently*, not because I had any settled conviction, but because doubt struck me as to the propriety of some things connected with the institution. I am now, and long have been, thoroughly satisfied that its peculiarities are unsusceptible of defense. I never made any formal renunciation of these things, and, until I can see some connection between printer's ink and the purity of a man's conscience, I do not intend to do so."

"Suppose I saw two men quarreling, and about to break the peace and disturb the harmony of society. Is it my duty to join myself to one party and assist in drubbing the other? Now I have seen the progress of Anti-Masonry marked by the destruction of the peace of neighborhoods, churches and families. Because I am opposed to Masonry, as I have before stated, must I assist in urging on this war? Not at all. In such wars both parties are generally wrong, and as a good citizen I feel myself bound to stand aloof."

"It is impossible but that occasions of stumbling should come," said the Master; but he added, "woe unto him through whom they come!" In the Masonic trouble we had an instance of settling a difficulty by two evangelists who came as evangelists and without the invitation of both parties to the trouble. The chief reliance, however, was not so much evangelistic authority as the masterly presentation of the demands of righteousness, in an exhaustive address. There was as yet no such organization of evangelists as is recommended in chap. xiv., but the Campbells were such overshadowing figures that their authority was tacitly conceded. There was no calling in of the elderships of neighboring churches, for Somerset stood prince among them all, and that course would have been humiliating and an offense against all intuitions of fitness and right.

Early in the forties a different case occurred. The church at the Ridge, that is, Laurel Hill, was split in two. On the one side were the Morrisons, John and William (Joseph, the oldest, had already removed), also Henry Brindle, Mark Ross, and others. On the other side were George, William, and Levi Scott, Daniel Wright, Jesse Moore, and others. The difficulty grew out of building a school-house. George Scott was a director and had the school-house built central to all patrons. The Morrisons wished it to one side, more to their convenience. At this distance it seems a little matter over which to split a church, but experience has proved over and over again, that the most serious quarrels are usually due to little matters. Take, for example, the shades of difference between kindred creeds. Self-interest, self-love, pride of self-consistency, etc., are so many microscopes which we either are not aware of possessing or know not how to tear from our eyes. In some way which the writer has not been able to ascertain, it was left to the Somerset church to select, under the guidance of Thomas Campbell, a committee or board of arbitration. The selection made consisted of Thomas Campbell as evangelist; Harmon Husband and Jonas Younkin, elders of Turkey-Foot; Charles Lavan, elder of Johnstown; John F. Kantner, deacon, and Wm. H. Posthlewate, elder of Somerset. These persons organized for business at the Ridge, heard the cause of each side, then adjourned to Ogle's office in Somerset for deliberation. Their finding was in favor of the Scott side, and required the parties mutually to forgive and to forget. As the Morrison side refused to submit to the finding, they were regarded as the fac-

tion, and the Scott side was recognized as the church at Laurel Hill.

Cases like these, as well as others but remotely related, occurring in the then new Disciple movement, called for and received a pretty thorough discussion in their religious publications. The trend of these discussions may be indicated by a few brief quotations from Alexander Campbell's writings :

"In order to the purity of the Christian profession and the harmony of churches, when a member is excluded from one church by a solemn vote of the brethren, no other church can consistently receive him, while lying under such censure. He can only be restored on repentance by and with the consent of the congregation that excluded him; for should a sister church receive an excluded member, it would, in fact, be assuming an authority over other churches, and reversing the decision of the church that excluded him, and that, too, on *ex parte* testimony."—*Mill. Harb.*, 1835, p. 519.

"The right of prayer is not more natural or necessary than the right of appeal. There is no government, or state, or family, that can subsist without it."—*Mill. Harb.*, 1841, p. 54.

"The community that excluded them is itself amenable to the church, the whole church of God, of which in their best estate they are but a part. And these brethren making their appeal to a disinterested community or communities, promising submission to their decisions, must, on every principle of New Testament justice and apostolic principle, have a hearing. . . . Nor can a majority oppress a weak minority without the right of appeal from its decisions. The brethren in the case before us, on refusal of a hearing from the party that excluded them, have, on all principles of justice, a right to appeal to any other community or communities agreed upon by both; and on refusal of such reference, the church refusing, cuts herself off from the communion of all other churches of Christ, and the party oppressed by such usurpation have a right, without the consent of such society, to appeal to any other congregation for a hearing, and to stand or fall by its decision."—*Mill. Harb.*, 1840, pp. 501-504.

"When any particular congregation offends against the constitution of the Messiah's kingdom by denying the doctrine, by neglecting the discipline, or by mal-administration of the affairs of Christ's

church, essentially affecting the well-being of individual members or other congregations, then said church is to be judged by the eldership of other churches; or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the constituted eldership of his own congregation."—*Mill. Harb.*, 1841, p. 45.

What further turn these discussions took, may be gathered from quotations made in Chapter XIV. from the *Harbinger* of 1855.

The opposition to secret societies broke out afresh in the days of Know-Nothingism, namely, in 1854. Without unnecessary detail, it may be said that the contest was short, incisive, and decisive, splitting the church for a night and a day. The advocates of secret societies made and carried the point that, in matters not clearly detrimental to religion and morals, each individual must be allowed to judge of his own course and actions. That point gained, most of the secret society men (women, it seems, do n't need them), as a voluntary peace-offering, withdrew from the Know-Nothings and Odd Fellows; for Masonry here had gone down in 1837, and was not again revived till 1865.

The discipline of offenders in the Somerset Church used to be immediate and severe. Sinners against chastity were not even given the opportunity of repentance and confession till they had spent some time without the pale of fellowship, and had there shown a contrite course. However, since 1871, repentance and confession are accepted in lieu of expulsion. Games at cards, attendance at shows, and dancing, even if among a select set and in a private parlor, demanded confession of guilt and repentance, or an infliction of

disfellowship. A prominent young lady, for example, made a tour of the West in the fore part of the fifties. Wherever she was importuned to join in the dance, she steadfastly refused on the score of her church-relationship. On her arrival home, a party was given in her honor, where part of the pastime was dancing. To gratify her companions, she took a few turns over the floor. The elders demanded confession, but she insisted that she could see no sin in what she had done, and refused to stultify herself by uttering words she could not mean. She was, therefore, expelled, and is out of church-relationship to this day. Her religious convictions will not allow her to subscribe to the creeds of other religious bodies, and her unchanged opinions, together with bitter memories, debar her from return to the Disciples.

The solution of the questions involved in this case came prominently before the Somerset Church in 1870 and 1871. A large number of the young people had been dancing. The elders demanded confession, but the young people declared that they could see no sin in what they had done, and asked for chapter and verse which specify dancing as sin. In the absence of such definite showing, they maintained that they must regard the demand of the elders as a creed—unwritten, it is true, but just as much a creed as if written, it being the elevation of a deduction or opinion into a term of fellowship. Many who neither danced nor cared to dance sided with this view of the case, till more than half of the church was ready to step down and out, should the customary discipline be enforced. Sunday-school teachers, regular attendants at the prayer and Lord's day meetings, and at least one who declared

that she regularly read a chapter in her Bible and prayed after returning from the dance and before retiring, were of the number.

Not willing to countenance or endure this state of things, and yet dreading the consequences of enforcing their convictions, the local officers finally thought best to resign, that there might be a new and possibly more acceptable election. Meanwhile the pastor sought to present a solution which would commend itself to all as satisfactory and scriptural. This he did in an address which may be summarized as follows:

1. It certainly can never be justly and rightfully required of any one to confess that he did wrong so long as he can not see his act to be such. That would be asking him to play the hypocrite and would be destruction of all Christian manhood. Nor will conviction be secured by quoting such passages as I. Cor. viii. 12, "And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ;" for that would make the eldership to be the party of weak and sickly conscience—the very thing they wish not to prove, and which, if true, would unfit them for office. The true solution must be found in a wholly different course.

2. An essential difference between the Old and the New Testament economies consists in the fact that the former is "letter" and the latter is "spirit" (Rom. vii. 6; II. Cor. iii. 6). That is to say, the one gave express statutes or *literal* commandments for every duty it enforced, whether of injunction or of prohibition, as masters direct slaves, or parents manage infant children; while the other speaks to us as "sons," by giving, as a rule, only such *general* directions as suffice to

make known *principles*. Hence the former is said to be "contained in ordinances," or called "statutes"—terms which in any faithful version of the New Testament are never applied to the gospel as a whole or to any of its essential parts. Hence also the former is called "a yoke of bondage," and the latter "freedom" (Gal. v. 1). So the word "law" or "the law" fitly and often describes the old dispensation, while it never describes the new except in an accommodated or qualified sense, and then but seldom, as "the law of liberty" (James i. 25; ii. 12). On the contrary, we are expressly said to be "not under law, but under grace" (Rom. vi. 14). Ours is, therefore, the reign of *principles*. See how the Lord, in the fifth of Matthew, breaks the encasing statutes of the law, one by one, to let their "spirit" out, that it may be "fulfilled!" He who looks for statutes or ordinances to measure out his duty will open the New Testament to little profit or altogether in vain. He is just the kind of a man who would take the "spirit" of this economy and re-encase it in "letter," that is, make a "creed" and then cry out against all creeds but his. He who must have a "statute," a "thus-saith-the-Lord," before he will rein up "the flesh," belongs not to the gospel of grace. He is a legalist. There were such men in Paul's day, hence he wrote: "For ye, brethren, were called for (or to) freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For (even) the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. v. 13, 14). That is, Because statutes are absent, do n't think that the flesh may riot; love is the guiding principle.

The relation, therefore, between brother and brother is not defined by statutes, but is prompted, guided, and limited by love. So also is the relation between man and his Maker. Whatever, therefore, love enjoins is duty, and what love forbids is sin, though never once so named in the New Testament. By its fruits, then, must dancing be judged. If the history of the promiscuous dance shows it to be productive of piety and spirituality, it is our duty to engage in it; if its history shows it to be harmless, then it is indifferent, and may be indulged in as a recreation; but if, as thousands of even worldlings testify, it leads to worldliness, carnality and vice, it is sinful and to be shunned.

True, in the New Testament there are *commands*; but the word commandment is generic. *Principles can be commanded as well as statutes.* Such statement of principles aside, then, outside of a few matters which can not be reached by general principles, as the institution of the Lord's supper, baptism, and the Lord's day, and a few directions respecting worship and church officers, there are no commandments in any proper sense of the word. The epistles, as a rule, are only instances of the application of the general principles of the gospel to particular cases which seldom find a parallel in our day; and by their "and-such-like's" these Epistles invite us to make similar applications of the same general principles to the particular emergencies of our day.

For the sake of corroboration, and at the same time show that the more thoughtful teachers among the Disciples all move along this line, a few quotations from Alexander Campbell's writings may be in place:

“Exhortations and admonitions concerning morals, found in the Epistles, grew out of the occasion, or were suggested by the inadvertencies of the disciples. But had these epistles never been written, or any part of them, the Christian Institution would have been perfect and entire, wanting nothing. The gospel—yes, the gospel, the proclamation of God’s philanthropy, as it was uttered by the apostles on Pentecost, or in any of their converting discourses—would have been, and still is, alone sufficient to produce those principles in the heart which issue in all holiness and in all morality.”—*Christian Baptist*, Burnet’s edition, p. 658.

“Many Christians have read and rummaged the apostolic writings with the spirit and expectations of a Jew in perusing the writings of Moses—Jews in heart, but Christians in profession. They have sought, but sought in vain, for an express command or precedent for matters as minute as the seams in the sacerdotal robes, or the pins and pilasters of the tabernacle.”—*Same*, p. 500.

“The Jews were under a government of precepts—we are under a government of principles. Hence all was laid down to them in broad and plain commandments; and the book which contained their worship was a ritual, a manual of religious and moral duties, accurately defined to the utmost conceivable minutiae; insomuch that nothing was left to discretion—nothing to principle.

“There is nothing like this in the New Institution. We have no ritual, liturgy, nor manual. The New Constitution and Law of Love does no more than institute the converting act, the Lord’s Supper, and the Lord’s day. Immersion, or the converting act, by which persons are brought into the kingdom of principles and introduced into the rank of sons, is not so much an ordinance in the kingdom as that which brings us into it. The Lord’s Supper, a weekly commemoration of the great sacrifice, and the day of the resurrection of Jesus, though positive institutions, are not presented to Christians accompanied with directions for the mode of celebration, as were any of the former institutions under the Jewish Age. There were more directions about the celebration of the Passover and the observance of the Sabbath, than are to be found in the whole New Institution. Nay, indeed, there is nothing of that sort in the Christian economy. No mode of eating the supper, no mode of observing the Lord’s day, is suggested in the apostolic writings. In this Christians are left to the discretion of full-grown men, to the government of principle. All things are to be done decently and in order; but the modes of decency and order in

the celebration of these Christian institutions are nowhere pointed out."—*Same*, p. 657.

"Hence the obedience of faith is also the obedience of love. There requires no precepts nor commands, with a penalty, other than the enjoyment of this love of God and His favor necessarily requires conformity. Hence all the exhortations to religious and moral observances are drawn from the love of God to us."—*Same*, p. 657.

"There is no serving from memory in the service of love. The Jews required a good memory rather than a good judgment. . . . Love is a master whose power is felt without recollection. Omnipresent and omnipotent, too, in moral influence. It is the moral principle of gravity in the moral universe, and, like physical attraction, controls everything."—*Same*, p. 657.

3. The application of general principles to particular cases is, however, not alike easy in all instances or for all persons and of all ages. "Solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. v. 14). Hence Paul wrote to the Philippians: "And this I pray, that your love may abound yet more and more in knowledge and all *discernment*; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ, being filled with the fruits of righteousness" (chap. i. 9-11). It is, therefore, only "whereunto we have already attained," as a whole congregation, that we can be expected to "walk by the same rule" (Phil. iii. 16). In some cases those who have outstripped the others may be exhorted: "The faith which thou hast, have to thyself before God" (Rom. xiv. 22). The bearing of those who are further advanced must proceed toward others on the following advice: "But him that is weak in faith receive ye, yet not to doubtful disputations" (Rom. xiv. 1). And when Paul, without specifying what matters belong to the following categories, says:

“ Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things ” (Phil. iv. 8), he not only thereby asks all to be guided by general principles leading in these directions, but the expression “ whatsoever things are of good report ” directs the less experienced to pay respect to the judgment of the more experienced and those of acknowledged piety. If by these a matter is not “ well spoken of,” and the matter in question is not with the others a matter of conscience, they should avoid it. So the inexperienced in secular business constantly pay due regard to the judgments of their seniors; and it is at least just as reasonable and wise that we should do so in the moral and spiritual sphere. It is, doubtless, on this account that Peter says: “ Ye younger, be subject unto the elder ” (I. Pet. v. 5).—If, therefore, you can see no harm in the dance, but find that it is *not* “ of good report ” and that your seniors in experience and piety say that they see harm or sin in it, you ought to distrust your “ younger ” judgment and to “ be subject to the elder. ” Nevertheless, so long as you do not of yourselves see it to be wrong you can not be rightfully expected to confess sorrow and beg pardon in this respect; but you can and ought truthfully and frankly to say, “ I am sorry to have done that which seems wrong to others, and since it is not necessary to my existence or sense of right and duty, I will hereafter refrain from it. ”

This course not only convinced many at once that

the dance was wrong, but, for the reasons urged, made all willing to abstain from it, and so ended the trouble.

Another matter, not wholly of the past, deserves mention here. Not that it is so much entitled to the name of church trouble as that it illustrates what a genuine spirit of peace can do. Early in Bro. Bittle's pastorate the organ question came to the front. Ed. M. Schrock, the then newly elected Sunday-school superintendent, in harmony with the wishes of most of the Sunday-school, proposed the use of his organ in the school. L. F. Bittle then delivered a strong sermon against the organ; whereupon Mr. Schrock threw up his position, quit attending the church, and has damaged faith in Christianity. Sentiment, however, grew all the more in favor of the organ till all the Sunday-school and its workers, with perhaps a single exception, were anxiously desirous for its use. A few years ago it was, therefore, introduced, and it has since also found its way into the young people's prayer-meeting. In the Lord's day services, however, and in the general prayer-meeting it is not used, because some half a dozen prominent members of the older class and perhaps twice as many others out of over three hundred, are opposed to it, notwithstanding that the conduct of the singing depends on those favoring the organ. Those who oppose the use of the organ in worship do so on the well-known ground that it is an un-apostolic innovation void of a "thus-saith-the-Lord," and no more reasonable than a substitution of sprinkling for immersion. Those who favor its use protest against this turning "the law of liberty" into legalism, and contend that nothing is an "innovation," in the objectionable sense,

which does not displace, but truly helps Christians better to carry out any command of the Lord. That just as *modern* railroads help men better to "go into all the world and preach the gospel," so the organ helps to obey the command to sing by giving the leader the practicable pitch and each part its chord, enabling all to worship from the first syllable of the song instead of turning those, whose voices are not adapted to soprano, for a time into calculating machines to know where their respective parts come in. And because the instrument thus helps in the worship, they regard its use a *duty*. Nor can they see, they say, why it should be right to be guided by the eye to the printed words and tune and wrong to receive such guidance through the ear.—But be that matter as it may, the spirit is certainly beautiful, which enables so many to waive a privilege and even to forego a duty out of consideration for those who do not see with their eyes. That spirit deserves a larger copying, and so would oftener find a repayment in kind.

CHAPTER XXIII.

PASTORS.

Somerset had been fortunate in having elders who were capable of teaching and guiding the flock. They, however, often felt the need of evangelists for special work, and accepted their services. But the time came when the people wished to have the bread of life regularly broken to them by men who had been specially trained for that purpose and who gave their whole time to that kind of work—men whose wider experience also eminently fitted them for counsel in trying emergencies. Though these men were only in one or two instances formally elected to the eldership, they did the work of scriptural elders, no matter who held the office, and therefore were not only pastors, but even the pastors. The first of these men from abroad was—

Charles Louis Loos, who came here in 1850 and left towards the end of 1855. On his father's side he is French, and on his mother's, German. He was born in France, December 22, 1823, where he lived eleven years, attended school, and spoke both languages. This knowledge helped him to a rapid mastery of the

English after coming to this country. He was reared a member of the Lutheran church, but at a meeting held in 1838, by J. Wesley Lanphear, at Minerva, Starke county, Ohio, he became a Disciple. Soon after that he began to teach school, and next, to preach some near his Ohio home. In 1842 he entered Bethany College, where he graduated in 1846, and taught three years in the preparatory department. In 1848 he was married to the daughter of a Presbyterian minister, Miss Rosetta E. Kerr. In 1849 he was ordained to the ministry, and preached a year at Wellsburg, Va., before locating at Somerset. At Somerset he did an enormous amount of work. He preached regularly for the church, attended missionary gatherings in various parts of the State, published the *Disciple*, and taught a classical school. The *Disciple* was the first year an octavo monthly of thirty-two pages, begun in July 1851, and a semi-monthly, quarto form, thereafter. Most of the original matter was from his own pen, and was of a high grade. The *Somerset Weekly Visitor*, of July 2, 1851, noticed it thus :

“The first number of this work is before us, and we consider it the neatest work of the kind in our knowledge. Its appearance is a credit to the county. Mr. Loos, the editor, is a gentleman of acknowledged talents, and a finished scholar.”

In 1853 he began his Collegiate Institute, in a brick building erected for that purpose on a lot adjoining the present Disciple parsonage. In his announcement to the public, Prof. Loos said :

“The aim of this institution is, that all its advantages shall be enjoyed equally free by every class of citizens; therefore, the most solemn pledge is given that it shall ever be kept free from every denominational influence. In the selection of teachers, regard will be

paid to this aim. . . . The institution is intended for young gentlemen and young ladies, . . . not for young children. . . . Our course of studies will embrace all that is usually studied in our higher institutions of learning, and will be so extended as to enable students of diligence to continue these studies from three to four years at the institute."

The following year Mr. Campbell wrote of it thus :

"Our Bro. C. L. Loos is as competent and as well furnished a teacher as any man of his age in any portion of our country. His attainments in the languages of Greece and Rome, of Germany, France and the United States, are such as few men of his age possess. He has three mother tongues—German, French and English. And for moral worth, he has, in my acquaintance, no superior. He merits, and will, no doubt, receive, a liberal patronage."—*Mill. Harb.*, 1854, p. 115.

In January, 1856, Prof. Loos took charge of the Eighth and Walnut street church, Cincinnati, Ohio, and assisted in editing the *Christian Age*. In 1857 he became President of Eureka College, Illinois, but accepted the Chair of Ancient Languages in Bethany the next year. For some years he has been President of the Bible College in Kentucky University. Four of his children are either themselves preaching or married to preachers; one of them, Mrs. E. T. Williams, will soon start with her husband as a missionary to China.

The following hasty pencil sketch, sent before publication was thought of, is so good that Prof. Loos will, no doubt, pardon its *verbatim* publication :

"My first visit to Somerset was during the summer of 1847. It was a transient stay. I was invited there by the church, and preached for a number of days in the church in town, and also, in German, "on the Ridge," in the school-house near Bro. Faust's. It was to me an exceedingly delightful visit, and I returned to Bethany with the very best impressions of the church and people at Somerset.

In September, 1850, after attending the large coöperation meeting

at Johnstown with Bro. J. W. Lanphear, where we met a large delegation of brethren and sisters from Somerset, I went to Somerset on my way home. The brethren of Somerset had already invited me to come there to preach for them, and, under their auspices, in the county. Before I returned with Bro. Lanphear, at that time, I agreed to come to Somerset permanently.

“Sometime about the close of September I moved to Somerset—with wife and one child, and commenced my labors there. I preached several Sundays in the month to the church in the town, and also, at stated times, at other places in the county—Turkeyfoot, Berlin, Shade—and irregularly also at several other places, as Laurel Hill, Stoystown, Centreville, ‘on the Ridge,’ at Meyers’ Mills [now Meyersdale], and at other places. Outside of the town I frequently preached in German. I found a very cordial reception among the ‘German brethren.’ I preached among them a good deal—in every one of their meeting-houses in the county but one.

“The church at Somerset was in good condition when I came there. There were a good number of excellent men and women in it, intelligent, earnest in the cause and the faith, full of zeal, well versed in the Scriptures, attentive to one another, pious, zealous in every good work, and eager for the triumph of the truth. I never met a church or a body of Christian brethren that made a better impression on me. They gave me the most cordial and active support, in all my labors. I dare not venture to name these excellent brethren and sisters; I could not consent with myself to omit one. But the memory of them, and the affection for them, is as bright and precious to me to-day as thirty years ago. Yes, grand men and women these were—many of them gone, a good number of them yet living. Somerset will always be a spot of pure, radiant light with me in my history.

“It was with me a period of very earnest labor. I have never in my life applied myself with more diligence to the study of the Word of God in preparing for my preaching, than while at Somerset. Every day was a day of toil with me. And I was young, fresh and full of zeal. I had the satisfaction of seeing the work of the Lord prosper while there. There were constant additions to the church. We usually had four protracted meetings a year—generally conducted by myself alone. The number of additions during these meetings was generally from ten to fourteen, sometimes more. There were usually about fifty baptized at Somerset and neighborhood during the year. Winter and summer alike, the converts at the evening meetings were usually bap-

tized the same night. Bro. Samuel Huston, and sometimes Bro. Bevins, did the baptizing.

“The church prospered from year to year.

“My preaching at the other points in the county, as at Berlin, Turkeyfoot, etc., was principally at the good will of the church at Somerset. These places paid something, but by no means for the full proportion of my time. My going to these stations was an act of generosity, largely on the part of the Somerset brethren.

“During my stay at Somerset, the church at Berlin was founded and the meeting-house bought.* We had a number of excellent Disciples there, and several were added by baptism—some during a visit of Bro. I. Errett, in April, 1852, who preached at Somerset, and for a number of days at Berlin.

“During the second year of my stay at Somerset, at the instance of the brethren there, I began to publish *The Disciple*, for the first year a monthly, for the second year a semi-monthly. It continued two years, and had a circulation of about 800. I have the assurance that much good was accomplished by it. A year before I left Somerset the *Sower* was established at Pittsburgh. The brethren at Somerset were among those who urged this measure. It was a large weekly. The editors were W. W. Eaton, who was brought from New Brunswick for this purpose, W. J. Pettigrew and myself. The largest amount, by far, of the original matter was furnished by myself. It was a heavy task for me, especially so with all my other burdens. My second child, Willie, had fallen sick with the malady which resulted in his lameness for life, and for many months I had to give daily attention to him myself—twice applying bandages, etc., etc., to say nothing of the weight of sorrow the mind and heart had to bear. Besides, I was then engaged also in conducting a school, the *Somerset Collegiate Institute*, founded two years before I left Somerset. This I had to do to help me financially, as my salary was small, and I had very heavy burdens to bear financially. The ‘Institute’ was quite a success, and received a good support from the town and vicinity, from the country and from other parts of the State; a few came from other States.

“The church was always liberal; their intelligence and zeal made them so. The *Bible Union* enterprise came before the people during my first years at Somerset, and the church entered heartily into it. One of their agents, during a single visit of a few days, received subscrip-

* Later it went down and the house was sold. There is, however, a church there now, as already noted.—P. V.

tions to the *Union* of \$600. Every call made upon the brethren, that was at all worthy, was generously met.

“The church of Somerset was, during those years, the appointed agent of the churches of Pennsylvania for the State Mission, and the work was well attended to, and prospered. I was Corresponding Secretary most of the time. On several occasions the church allowed me to take several weeks at a time to canvass the State in the interest of this Mission. I was absent at one time five weeks on such a tour to the northeastern part of the State, visiting particularly Center, Clinton and Bradford counties. The State Meeting was several times held at Somerset, and very numerously attended. It was a period of marked religious activity and enthusiasm.

“When I came to Somerset there was considerable religious hostility to us, on the part of the denominations. This became more intense. We were obliged, and altogether ready and willing, to enter into the warfare, both defensively and offensively; the former first, and then, by natural consequence, the latter. When I left, much of this hostility had passed away, and the relations I enjoyed with some of the other preachers of the place were altogether pleasant. The very generous, hearty letter of esteem and good wishes and appreciation handed to me, and so largely signed by the citizens, on my leaving, has attached to it the names of the resident preachers of the other churches of Somerset. I shall always cherish this letter as a precious token and memory of my Somerset life.

“Three children were born to me while there—Willie, Louise and Charlie, all living. My children are all good Christians, all active in church. Two—Willie and Freddie—are preachers; and I have two other preachers as sons-in-law.

“It would be a very precious privilege with me to be permitted to visit and see Somerset once more, and those yet there whom I once knew and loved so well. I hope I may yet be permitted to enjoy such a delight.”

In a German letter of April, 1884, President Loos writes: “*Meine Erinnerungen von Somerset sind mir immer wie ein schöner Frühlingstag im Gedächtniss geblieben. Nur Gutes bleibt mir von meinem Wirken und meiner Erfahrung von dort zurück.*” That is, “My recollections of Somerset have ever remained in my mind like a beautiful day in Spring-time. Of my labors

and experience there, there abides with me nothing but what is good." A still earlier letter glows with equal rapture over the place and its people and alludes to the death of Judge Black as—"One of the noblest has just passed away in the triumphs of the Christian faith, and in his death has honored the faith he cherished all his eventful life."

L. R. Norton, who was reared about Connellsville, Pennsylvania, and who at this writing is somewhere in Colorado for the benefit of his health, spent most of his time here in evangelizing, but served one year as pastor. Lack of fuller data must confine this notice to extracts from two letters.

" WINDSOR HOTEL, CHICAGO, Ill., }
" August 2, 1883. }

" *Dear Bro. Vogel*:—My first visit to Somerset was to attend a State Missionary Meeting in 1850. There were present at that meeting, brethren A. Campbell, Samuel Church (I think), Wm. J. Pettigrew, Wesley Lanphear, J. D. Benedict, Jas. B. Pyatt, Charles D. Hurlbutt, etc., etc.; many of whom have finished their course. It was a delightful meeting.

"While I lived in Somerset—from 1854 to 1858—I did a large share of missionary work, traveling, generally on horseback, as far as to Pine Flat northward, and to Barton, Maryland, and Bruceton, Virginia, southward, over rough, rocky roads and mountain ranges, winter and summer. It was hard work; yet I have now no pleasanter memories than those that cluster around these missionary tours. My helpers and coadjutors were Jacob Schell, Samuel Huston, Edward Bevins, Jas. B. Pyatt, Wm. Lloyd, J. Z. Taylor, and others.

"Our work, too, was successful. I often meet with persons in the West, who, as *children*, were brought into the churches in Western Pennsylvania through our labors. The brethren of that district made a great mistake in suffering the mission work to cease. I trust it may be greatly revived at your present meeting. I can not be with you in person, but, as 'Auntie Graft' used to say, 'I will be with you in the proper sense of the word.' . . . I am still fighting the good fight, and hope to come off more than conqueror through Christ."

From Monroe, Wisconsin, August 21, 1883, he writes :

“In the fall of 1854, in the month of September, I removed from Connellsville to Somerset, at the earnest solicitation of Bro. C. L. Loos, then pastor of the church, and principal of an academy. I had then been preaching about a year. My field of labor during two years—till October, 1856—was mainly in Somerset and Cambria counties. I preached twice a month at Johnstown, once a month at Shade, and once at Turkeyfoot, besides sundry other places as I passed back and forth. During these years I studied Greek and Latin, etc., etc., with Bro. Loos. Young and inexperienced as I was, and poor as was my preaching, my work was quite successful. During that time I persuaded the brethren at Shade to build a new house, and assisted in raising the funds; and, when completed, preached the first sermon in it. We did not then *call* it dedicating the house.

“About the first of October, 1856, Bro. Loos went to Cincinnati, and I was employed to preach for the church in Somerset at a salary of \$500, or at that rate, for I think I did not give them my full time. (Unfortunately, I did not then know the value of keeping dates, etc.) I continued to preach for them one year, and then was employed by the District Missionary Board to travel in Somerset and Cambria, passing over occasionally into Indiana county and into Maryland and Virginia. My co-laborers in this were J. B. Pyatt, Wm. Lloyd, J. Z. Taylor and Edward Bevins. In this mission work we were also assisted by Jacob and Henry Schell, Dr. Hartzell and others, and met with success everywhere.

“During my ministry in the Somerset church the elders were Jno. J. Schell, Edward Bevins, Samuel Huston and myself. Am not able to name all the deacons. Samuel Stahl was the treasurer and was always prompt in his payments. During my stay there (I can not give the dates) the Lord took from us Brethren Samuel Huston, Henry Schell, Sr., and Samuel Stahl, all good and true men. I officiated at their funerals with sadness and sorrow. Among the prominent members of the church at that time were Judge Black and wife (yesterday's mail brought us the news of the death of the Judge, for whom I had always had the highest regard), Mr. and Mrs. Postlethwaite, Ross Forward, Judge Kimmell and their wives, Uncle and Auntie Graft, Mary Ogle, Emily Ogle, Harriet Ogle, the Stuart family, and many others. Bro. Colborn came there not long before I left—which was in November, 1858.

“Whilst I was preaching for the church we had about *fifty* additions, most of them children of the church. About forty came in at a meeting in which we were assisted by W. T. Moore, now of London. When I closed my ministry they numbered *two hundred and fifty*, and, taken all in all, about the best two hundred and fifty Disciples I ever knew. As indicating my feelings at the time, I make the following extract from my journal: ‘*Monday, Nov. 1, 1858.*—I preached yesterday morning on the judgment, and last night from Joshua xxiv. 15, “Choose you this day whom ye will serve,” etc. I spoke last night with great ease and freedom of thought; but felt very bad at the close, as it may be the last time I will preach here forever. I leave Somerset with very great reluctance, and would not do so but that my circumstances seem to require it. But it is a great satisfaction to feel that I am not *driven away*, but depart with the good will and best wishes of the church. The four years we have spent here have been, I think, the happiest of my life, and the most useful. Good-bye, old Somerset. Farewell to her glorious mountains, her salubrious climate, her social population, and last *and DEAREST of all*, to the beloved brethren and sisters. *You will ever live in my affection.* Though absent in body, I will often be present with you in spirit—“in the proper sense of the word,” as dear old Auntie Graft says. Once more adieu.’

“And to-day I look back on those four years of hard toil with unalloyed pleasure. Neither have I changed my mind as to the comparative status of the Somerset church as it then was.”

Succeeding Norton's pastorate there was an *interregnum* of over six years, during which time the elders and transient evangelists ministered to the church. This was followed by—

L. Southmayd, who served the church five months in the first half of 1865. He was born in Stowe, then Portage, now Summit county, Ohio, December 19, 1826. In addition to training in the common and select schools of that region, he took part of the course at Hiram College. Converted at Stowe, he spent five years of life at Newton Falls, Ohio, two at Pompey, New York, three as missionary in Pennsylvania, eight years in Steubenville, Ohio, five years in Mt. Vernon,

Ohio, three years at Stowe, and two at Cuyahoga Falls. For some years he has been living at his home in Akron, Ohio, and has preached for surrounding congregations. During this time he has also visited in the Western, Southern, Middle, and Eastern States, as well as Canada, New Brunswick, Prince Edward Island, and Halifax, Nova Scotia. In a letter of December 7, 1885, he says :

“ I went to Somerset, taking my wife with me, January 6, 1865. I was at that time in the employ of the Pennsylvania State Missionary Society, having labored for them something over a year. Somerset was without a preacher at the time, and requested that I should make my home there, preach for them occasionally, and evangelize for awhile in Somerset county.

“ We held a meeting there at that time of some ten days, closing it on the 17th of January with two baptisms. We then went to a place near by, called Laurel Hill, spoke four times in the school-house, and immersed two. We remained with the church at Somerset until June 15th of the same year, preaching a few discourses during the time at Buckstown, Centreville and Laurel Hill. The greater portion of my time for the five months was with the church in Somerset. The officers, as I remember them, were J. J. Schell and Edward Bevins, elders, and John F. Kantner and Henry F. Schell, deacons. They had a good Sunday-school, kept up a prayer-meeting, and their Lord's day meetings were well attended. It was during that spring that Abraham Lincoln was assassinated. The memorial services were held in our house, and it fell to my lot to deliver the address. The different ministers of the place, with their congregations, were present, filling the house to its utmost capacity. The house was appropriately draped in mourning, and the address was congratulated.

“ The passage of twenty years has faded many things from my memory, but I think there were five persons gathered into the fold by my labors in the county.”

James Darsie was sketched under Evangelists, in Chapter XV., from notes dictated by himself. Bro. L. P. Streator, however, writes to add that—

"Darsie, soon after his marriage, settled on the Youghiogeny, not far from Perryopolis, and maintained himself by working in a spade and shovel factory, in company with Bro. Whitsett, and contributed largely by preaching to prepare the way for the establishment of churches at Bethel, Pennsville, etc."

Of his coming to Somerset, first and last, Darsie writes:

"The church was at that time (1836) in a flourishing condition, under the wise counsel of Chauncey Forward, Wm. H. Postlethwaite and Samuel Huston. . . . After I married and settled in Fayette county, Pennsylvania, I continued to visit the brethren in Somerset occasionally, at annual missionary meetings, and always was warmly received and kindly treated by all. When Bro. Loos became the pastor of the church I was preaching at Connellsville. We frequently exchanged and helped each other at protracted meetings, which resulted in great good to the cause. I moved to Illinois in the spring of 1864, and received a call from the church in Somerset in the fall of 1865, where I arrived November 16th, and labored for the church till the 1st of January, 1870. We never enjoyed ourselves better, or were more successful in the work of the Lord, than during our stay with the dear brethren of Somerset. During our labors in the town of Somerset and at various mission points throughout the county there were large accessions to the church. When we left, the church in the town of Somerset numbered in the neighborhood of three hundred members, and the other points were in a prosperous condition. My wife always regretted that we left so promising a field of labor. . . . I will ever hold in grateful remembrance the uniform kindness of the beloved Disciples of the Somerset church. They always treated me with kindness and generous liberality, for which I shall ever cherish gratitude."

When Bro. Darsie became pastor of the church, there were in addition to the other Lord's day services, a Sunday-school in the forenoon and a Bible class in the afternoon. This Bible class was by him transferred to a week-day evening, and became a great power for good. His successful ingathering of souls is indicated in the last chapter on Evangelists. Among the older members he is regarded as the best pastor Somerset ever had.

CHAPTER XXIV.

PASTORS—CONTINUED.

Peter Vogel's first Somerset pastorate began with June 4, 1870, and ended with September 25, 1871. He came here, on the recommendation of Isaac Errett, from Du Quoin, Illinois, whence so late as September 14, 1875, R. A. Wheatley wrote :

“ We are satisfied that our great mistake was in letting you go. . . . I have heard scores of the members and also many outsiders express themselves as liking you better than any one that we had to work for us since we have had an existence.”

The list of Somerset members handed to Vogel numbered two hundred and forty-six names. Jacob Schell and Ed. Bevins were the elders, and A. T. Ankeny was superintendent of the Sunday-school. The work was considerably hindered by the belief that the meeting-house had become unsafe for occupancy. The services on the second Sunday were held in the Reformed Church, then in the Court-house, most of the winter again in the partially repaired house, which was torn down the following spring and the Court-house again resorted to. The prayer-meetings were held in the

Academy building, the lower part of which served as parsonage, and is the natal spot of Ella K. Vogel, the oldest daughter. The unfitness of the Court-house for winter service was the cause of Vogel's leaving for Lanark, Illinois, against the wishes of all but three members. This unsolicited communication followed him :

“ At a meeting held in the *Court-house at Somerset, Pennsylvania*, on the eve of the 1st of October, 1871, the following preamble and resolutions were adopted by the Disciples of Christ of said place :

“ ‘ WHEREAS, Our beloved brother, Peter Vogel, has just left us to labor in another part of God's vineyard, it is, therefore,

“ ‘ *Resolved*, 1st. That we part with him with regret.

“ ‘ 2nd. That we recognize in him a devoted brother and an efficient minister of the gospel of Christ.

“ ‘ 3d. That we bid him God-speed in his work and labor of love, and abundant success in turning sinners to Christ and in building up the congregation where he has gone to labor.’

“ We certify the above extract.

“ HENRY F. SCHELL, } Elders.”
“ DAVID HUSBAND, }

At the new election of elders, July 24, 1870, Vogel was chosen, along with Schell and Husband, and ordained to that office on October 9th following. On his arrival at Somerset, the Sunday-school was found to be of the nature of a Bible-class, and was using the old hymn-book ; and its contributions were merely nominal. It was reorganized ; a Sunday-school paper, *The Sower*, introduced ; class and other records kept—on a new plan by him devised, and since adopted by other denominations in the State ; more money raised each Sunday than before in a whole quarter ; a Sunday-school song-book, “ Fresh Laurels,” introduced ; and the first infant-class in the town started, taught by Vogel because no one else believed it could

be made a success. It not only became the largest class in the school, but to-day all its members are in the church and most of them active workers. The *Christian Standard* was largely introduced into families, and the work of missions received active support. During the winter and spring a Saturday evening course of lectures on Acts of Apostles was delivered, and on Sunday forenoon a similar series on Leviticus, while Sunday evening was devoted to promiscuous topics. Part of the diary for Sunday, January 1, 1871, reads :

“Preached at 10:30 A. M. a New Year’s sermon, reviewing the past year’s occurrences in the religious world, and matters having such a bearing. Gave a statement of my past year’s labors: over 130 sermons preached, 52 additions gained (6 of these by assistance), one oral debate held, besides much other work. Reviewed the history of this church since my arrival. Made inquiries into individual piety, etc. Proposed work for the year. Did not attend Sunday-school, because Mrs. V. was sick. Preached against the dance at night. In our forenoon meeting we took up a collection of \$6.72 for Sunday-school papers.”

Most of the additions mentioned were had before coming to Somerset. Converts were few till towards the last of his stay, when, without any effort, they came at all times of the week asking immediate baptism. During that stay several private classes in German were taught, and also several meetings were held for neighboring churches.

E. L. Allen went from York State to attend the Bible College in Kentucky University, and from there came to Somerset, preaching at Confluence on the way. He arrived here in January, 1872, and remained six months. There was no formal engagement beyond that he should receive whatever the regular Lord’s day contributions would bring. It was during his stay that the town was swept by one of the destructive fires al-

ready mentioned. Part of his time was irregularly given to other points in the county. He married and settled near Stoystown, and evangelized in the county. On December 4, 1873, he called for his certificate of membership from the Somerset Church, and is now somewhere in the West.

L. F. Bittle, now of Throopsville, New York, and who is not in the habit of reporting his meetings and movements in public prints, is modest enough to desire no mention in this place, and furnished no material for it. Inasmuch, however, as the life he has chosen is a public one, he must accord to the public the right which is here partially claimed. He belongs not only to the public, but especially to Pennsylvania, having been born near Philadelphia, of Baptist parents, early in the thirties. He was converted under L. B. Hyatt, at Lockhaven, while teaching school. Not a college graduate, he is yet said to be a fine Latin, Greek and Hebrew scholar, and lives among books. His delivery is somewhat wanting in force and fire, but his sermons have excellent finish and are models of good English. After having served Painesville and Mt. Vernon, Ohio, he came to Somerset in September, 1872, and stayed till December, 1878, serving this church over six years. While here he held several successful protracted meetings, notably the one beginning February 13th of the Centennial year, and resulting in near fifty additions. It was while here that he wrote those *Review* letters, signed B. F. Leonard, which made such a stir at the time.

He belongs to the conservative school among the Disciples, and during his stay cast the church in that mold, and that all the more easily because some of its

prominent members were decidedly of that turn. As Bittle's pastorate covered most of the period when M. L. Streator was State Evangelist, so much of the latter's unpublished report as concerns Somerset is here given :

Year.....	1871	1872	1873	1874	1875	1876
Church Membership.....	231	198	200	200	225	230
Baptisms.....	3	40	30	8	10	50
Other Accessions.....	10	3	2	2	-----	1
Conversions from S. S.	-----	10	20	-----	-----	20
No S. S. Children.....	92	100	100	100	100	100
Sisters' Work.....	\$ 5 00	-----	-----	-----	-----	-----
Regular Preaching.....	800 00	\$200 00	\$320 00	\$800 00	\$600 00	\$600 00
Transient Preaching.....	40 00	100 00	50 00	-----	100 00	-----
Charities.....	30 00	25 00	-----	-----	-----	-----
Church for Missions.....	200 00	75 00	80 53	-----	-----	-----
Paid for Building.....	-----	150 00	3,600 00	2,500 00	500 00	600 00
Paid for Sunday-school.....	\$ 49 50	-----	100 00	100 00	50 00	100 00
Sunday-sch'l papers taken.....	35	30	-----	-----	-----	-----
Sunday-sch'l for Missions.....	-----	-----	-----	7 00	-----	-----
Incidental Expenses.....	100 00	75 00	100 00	100 00	150 00	100 00

These reports were made in September, and, of course, closed the month before. This needs to be observed to make the additions of 1871 harmonize with statements made earlier. In the membership reported for each year it is also to be borne in mind that this church only reports such as are clearly entitled to standing in the church. Nor is the lack of contributions for missions in the latter years wholly due to conservative views, for it is readily seen that the church was carrying heavy burdens in the building line.

As already said, Mr. Bittle is conservative. While he holds that "there are in all religions, the Christian not excepted, general rules the application of which to special cases is left to man's common sense," he yet regards "the doctrine of Christ" as "a system of special precepts relating to the various departments of Christian duty." Hence he does not look upon such things as missionary societies with any favor, and re-

gards them as "but the late invention of an indolent and apostate Israel," which have "no place in the work of the true Church." See the *Octograph* for January 15, 1887.

W. H. Woolery, after an interregnum of one year, succeeded Bittle. The difference between the two men has been thus expressed by one who thoroughly sympathizes with Woolery's methods: "When he came to Somerset he found a noble church membership standing with their backs to the progress of the age, looking back into the past at their own shadow. By preaching missions as one of the main duties of the church, the church was turned around, and is now as good a church as is found in the State of Pennsylvania."

Prof. Woolery was born in Harrison county, Kentucky, October 26, 1850. On his father's side his ancestors were German; on his mother's, Scotch. His mother's maiden name was Cleveland, and it is thought by some of the family, who have given the subject more attention than it deserves, that a relationship can be traced to "Cousin Grover."

The family had only a few books, but for the most part good ones. Young Woolery read with great avidity Alexander Campbell's works, and knew our history, both of men and churches, from the beginning. As early as ten years of age he had determined to be a preacher. He joined the church at eighteen. Up to this time he had gone to school most of the time to a very moral and scholarly teacher named Calvin. Under him he developed a strong liking for history and grammar. Afterwards he attended a select school, taught by a University student named Forsyth, and made considerable progress in mathematics, and Latin and English

literature. After being in Kentucky University a year and a half, he came to Bethany College in September, 1873, and graduated in 1876, having been six years in high school and college altogether. He graduated with high grade.

After graduating he settled, in August, 1876, with the church in Pompey, New York. In October of that year he was married to Miss Linnie Kirk, of Flushing, Ohio—a lady who, on account of agreeableness of disposition and good sense, has always been the greatest source, he thinks, of whatever popularity he has enjoyed. Added to other accomplishments, she is a fine singer. The church in Pompey being composed of the most intelligent people which Mr. Woolery had ever met, by appreciative listening made a demand on him for the best preaching he could do, and this stimulus led him to a definite plan of reading and study. From this church he was called to preach for the church at Hopedale, Ohio. His preaching there before the citizens and students of Hopedale College made such an impression that it will be long remembered. He moved to Somerset, Pennsylvania, December 19, 1879, and delivered his first sermon here December 21, 1879, on Hebrews vii. 25. He found the church with a beautiful house of worship, and an earnest, intelligent membership, but needing to be led into full sympathy with the great body of our people in practical activity, and especially in missionary work. To turn it into harmony with the progress making elsewhere, he contributed what he could, and was successful in the results that followed his preaching. He adopted the plan of preaching on the great themes of the Bible in the morning to the membership, and in the evening making the ser-

mon, on current events, live and fresh, and almost as free in its treatment as the leader in a religious paper. The house was crowded with young people, especially at night. About fifty persons were added to the membership during his pastorate.

One incident happened in the county which must be related. A certain "Campbellite killer" named Smithson, a Methodist Episcopal presiding elder from the West, was announced in the Somerset papers to deliver two lectures on baptism, in one of the villages of the county, Confluence. Being our only preacher in the county (perhaps with one exception), the few members at Confluence requested him to come and hear and reply. He went, and on reaching the house found that Mr. Smithson had just begun. He had a very large audience, and not knowing that there would be any reply, made a great many rash statements. Among these, he said he found that Matthew in writing his gospel in Hebrew had used the word for baptize, *tseva*, to describe the falling of the woman's tears when she moistened Jesus' feet with tears. This he pretended to quote from the original, not suspecting that any one would be able to correct him or expose him. It seemed to settle the question, for if the word was applied to a moistening or the falling of a tear, of course it did not mean to immerse. The people went to their homes talking about it, and when a reply was announced the interest centered almost altogether on this new and decisive point. The people came in great numbers, to see what would or could be done about it. Mr. Woolery said, "Admitting that Matthew wrote his gospel in Hebrew, no man in the world to-day has a copy of it, nor has any man

seen a copy of it for 1,500 years, as it has been lost! It can not, therefore, be quoted. And, besides, the incident alluded to is not in Matthew, but in Luke." The effect of the exposure was wonderful. It was like a stroke of lightning from a clear sky. And Mr. Smithson had to make another appointment, and come back and patch up his tattered arguments.

Since leaving college Mr. Woolery has paid special attention to Old Testament study. He has been pronounced by competent authority (President Pendleton) to be the best teacher of Hebrew in our Church. He has made a careful study of the rise and progress of the Higher Criticism of the Old Testament. On account of his line of work he was called to the Chair of Latin and Hebrew in Bethany College, in September, 1882. He has taken Pres. Pendleton's studies since the latter's resignation. Of his activity in another direction a communication to the *Apostolic Guide* of March 4, 1887, speaks thus :

"Prof. W. H. Woolery preaches for the church at Bethany. He has been preaching sermons this winter that for breadth of reading, scriptural exposition, depth of insight, rich suggestiveness and practical application to spiritual living have not been excelled here for twenty-five years. Students and citizens alike agree that it is the best preaching they ever heard. His sermon lately in the Methodist Episcopal Church, by invitation of its pastor, before a large audience, on 'The Man Jesus Christ,' will long be remembered as one of the greatest sermons ever heard in Bethany."

Peter Vogel was born September 4, 1841, in Butler county, Pennsylvania, on the Freeport Road, seven miles south of Butler. His father, Albin Vogel, a fine Latin scholar, at the age of sixteen came from Bischofsheim, a third-class city on the Tauber, in Baden, Germany, where the grandfather, Tobias Vogel, had to

leave in 1831 because of active Republicanism; and his mother, Maria Ursula Flick, came in 1835 or '6 from Schweikofen, of Rhenish Bavaria. When the boy was four and a half years old his father died, and some two years later he came under the rule of a stepfather named Joseph Eberle. Reared in a German neighborhood, he learned no English till in his teens, and then but little. His pious mother not only taught him to read and write German earlier than he can recollect, but so instructed him in the articles of faith that at seven years of age he knew the catechism by heart, except the chapters on Holy Orders and Matrimony. All his people were and are Roman Catholics. With the priesthood in view, he spent part of the twelfth year with Priest Constantenick, of Summit (then Clearfield) township, committing the Latin mass service in three days; but the jealousy of the stepfather, who did not wish to see his own sons surpassed, defeated the cherished purpose before college was reached. In 1854 the family moved near Kickapoo, Peoria county, Illinois. Serving various Protestant farmers most of the time, Vogel first saw a Bible in his seventeenth year, and in his eighteenth year, while working for farmer Vancil, of Orange Prairie, he became satisfied, from such passages as I. Tim. iv. 1-5, that Catholicism is an apostasy. On July 4, 1859, he cast his lot with the Disciples of Christ, under the preaching of Mr. Neville, and was by him immersed on the next day. His relatives were so anxious to restore this wanderer to his old paths that they made various forcible attempts on his liberty, which, in one instance, was only maintained by timely help and afterwards preserved by respect for carnal weapons.

The following September he entered the preparatory

department of Eureka, Illinois, College, where he was graduated in 1866, in full course, under the presidency of H. W. Everest, along with W. W. W. Jones, State Superintendent of Instruction of Nebraska, and Prof. B. J. Radford, now editor of the DISCIPLE. In 1876 his *Alma Mater* tendered him the Chair of Greek and Modern Languages, and still earlier a Kentucky college offered him the Chair of Mathematics, neither of which positions, by reason of other engagements, was he able to accept.

On October 11, 1866, he was married to Miss Maud Dinsmore, of New Castle, Pennsylvania, and has five children on earth and three in heaven—a little boy in either world.

Having been ordained as evangelist April 24, 1864, he gave himself, after graduation, unreservedly to the ministry of the Word, serving sundry churches as pastor in Wisconsin, Missouri, Iowa, Ohio and Pennsylvania. Refusing a number of city calls, he has preferred to work in smaller towns, believing that he could thus do more for the Master. The extremes of his pastorates have run from one hundred and eight additions in a single year down to four or five. By reaching out into adjoining neighborhoods he has planted new congregations and reëstablished old ones to the number of thirteen. His salaries have varied from twelve hundred dollars to six hundred, he having voluntarily laid aside the former for the good he could do under the latter. Now, however, he feels the necessity of providing a home for old age and looking to the education of his children. His aggressive labors brought occasions for five public discussions of religious questions. One of these discussions, and that on the Sabbath question,

has been put in print, and thus has saved numerous individuals and congregations from destruction by heresy. This discussion has been highly complimented by the public prints as scholarly and thorough.

Vogel's second pastorate at Somerset began with April, 1883. Though but recently called to remain till April, 1888, he has resigned, to take effect with the end of August, 1887. These have been busy years both with tongue and pen. Besides preaching regularly at home, several protracted meetings have been held for other churches, especially in the capacity of District Evangelist. Weak neighboring churches have been strengthened by settling difficulties, assisting them in raising money, helping them in preaching, and teaching their young people in song service. Young men, particularly such as looked toward the ministry, have been helped in special studies. The relation with other denominations has been improved, a friendly ministerial association has been profitably formed, and for several years German preaching has been regularly furnished for one of these denominations, the Reformed, on stated special occasions. Also various individual Disciples, ministers and congregations, at a distance have been aided by correspondence in the settlement of difficulties, in critical investigations, and even in the preparation of lectures. Then there was the necessary research for, and the preparation of, this history—a task by no means easy, because of the lapse of time and the destruction of documents and records by fire. Moreover, a course of Sunday evening lectures on God's covenant dealings with man in Old Testament times, begun last fall and continued through the winter, and now a similar treatment of the New Testament, has required more

than ordinary preparation; and this the more since due regard was and is paid to the underlying philosophy.

Amid such multiplied labors pastoral visitation has necessarily been reduced to its minimum. Nevertheless, in this time the Somerset church has had nearly one hundred and fifty additions (over ninety of these in two protracted meetings by that prince of evangelists, A. P. Cobb), and it has been declared by its senior elder, Henry F. Schell, to have reached its highest spiritual condition in his forty-five years' personal knowledge of its history. Missionary and other enterprises have been helped by the church as never before, and a parsonage has been built. Particularly have the sisters shared in these and other good works.

The same desire for God's word in its purest form, which led Mr. Vogel to abandon the traditions of Romanism for his present faith, also made him hail with joy the recent revisions of both the English and the German versions of the Bible; and from the day of their first appearance in complete form he has used them exclusively in his public and private ministry as the best generally acknowledged versions.

Briefly summing up the several pastorates, we have the following facts and reflections: In the thirty-seven years since 1850, the church has been served by pastors about twenty-one and a half years, and has been without a pastor about fifteen and a half years. As a rule, these pastors have been men of more than ordinary ability, insomuch that the Somerset Disciple pulpit has become noted in town for its superior talent, and it has passed into a public saying, "When you want to hear something solid, attend the Baptist Church," as they

still persist in calling it. Seven different men, in eight pastorates, have served this church as follows: Pres. Loos, about five years; L. R. Norton, one year; L. Southmayd, five months; Vogel, one year and four months; E. L. Allen, six months; L. F. Bittle, about six years; Prof. W. H. Woolery, two years and nine months, and Vogel again, four years and five months. That is, the average pastorate has been a little over two years and eight months, and the average *interregnum* about two years and two months. Southmayd's pastorate was the shortest, and L. F. Bittle's the longest. Vogel is the only man who has served this church twice; and, if his two pastorates be taken together, they will be but a trifle shorter than Bittle's whole time, but, owing to the employment of his whole time at Somerset, considerably longer in the amount of service rendered.

The Somerset Disciple Church, though closely followed by the Lutheran, is the first religious body in town, both in numbers and in intelligence. And while its changes of pastors have not been as frequent as in some Disciple churches elsewhere, they have yet been too frequent, and the intervals between preachers too long, for the prosperity of the other Disciple churches in the county, to say nothing of its own highest spiritual good. It takes a number of years for a preacher to have thorough knowledge of a church and its needs, as well as for a church to have implicit confidence in his spirituality and integrity, which are vastly more than talent in importance. And it takes still longer for that minister to know the surrounding and more or less dependent churches, and to be so known and trusted by them, that he can be of solid value to all. Through lack of this, as one reason, the Disciples have been

outstripped by originally weaker bodies in their race in the county at large, though their present outlook in this respect is more hopeful. More difficult to understand and to serve than that of individual attainment in spiritual things is the knowledge of the general spiritual attainment of a church or a county. Of this department of a minister's work the average church member has not even a faint conception. It belongs to the higher burdens and anxieties of pastoral life, of which the mere revivalist has not dreamed, and which is wholly incapable of transfer to a successor. Hence they know not what havoc they create who clamor for change on the ground that "a new broom sweeps clean," being ignorant of the fact that *the old one knows where the sweeping is needed.*

CHAPTER XXV.

AT WORK AND AT WORSHIP.

In both of these departments the chief place must still be assigned to the same sex to which this church owes its origin. Corresponding to the "Happy Union" of the beginning is the present—

Mite Society, organized during Vogel's first pastorate. It arose with an emergency and had a definite mission from the start. The brick church, dedicated in 1844 and costing about \$4,000 was found to be no longer serviceable in 1870, and was condemned on June 9th of that year, and torn down in June, 1871. The writer's diary of June 5th, 1871, contains the following:

"At a called meeting of the members of the church, it was

"*Resolved*, 1. That we tear down this house and rebuild on the same ground. 2. That we build a house with a basement. 3. That the finance committee consist of J. J. Schell, Mrs. Mary E. Hurst, and Miss Belle Kimmel. 4. That the building committee consist of N. B. Snyder, Amos W. Knepper, J. H. Pisel, H. F. Schell, and A. T. Ankeny. 5. That the deacons be instructed to secure a place in which to meet, till the new house is ready for occupancy."

Before the work was accomplished various changes took place in the committees and various places were

selected as sites, till finally the house was put on the old lot on the N. W. corner of Turkeyfoot (now South Main) street and Patriot street. The house is a two-story brick, 40 by 60 feet, costing about \$7,000. The first meeting in the Lecture Room occurred in November, 1873, and the first in the Audience Room on the last Lord's day of August, 1875. On the latter occasion J. Harrison Jones officiated, and raised \$1200.

Seeing the coming need, the sisters organized for and remained at the work. A paper written in the latter part of the summer of 1874, by Miss Belle Kimmel and through Mr. Bittle presented to the church, will afford us light :

“On the first day of March 1871, some twenty lady members of the Christian Church met at the house of Mrs. Sanner and organized themselves into a Mite Society, for the purpose of furnishing a new meeting-house then in contemplation. It was agreed that each member should pay five cents every week, whether present or absent, and should do such work as would be given the Society. This Society has continued its meetings up to the present time, except that from May to January after the fire there were no meetings, and no work was done. In this time we have accumulated the sum of thirteen hundred dollars. Two festivals were held in the meantime, which brought us four hundred and twenty-five dollars. Sixty-five dollars have been contributed by friends of the Society. Five hundred of this has been laid aside for the furnishing of the audience room, when finished; fifty-five dollars has been given towards paying the debt on the house; one hundred and forty-three for glass; twelve and a half dollars to Marshall; seventy dollars for painting, eighteen lamps and two locks; ten dollars to Mr. Huston; to the glazier one hundred dollars; and there are three hundred and fifteen dollars and eighty-three cents still in the treasury. This will give you some idea of what can be done by united effort and the small sum of five cents a week.

“To-day the Society wish to make this proposition to the church: That if every member of the church will become a paying member of the Society, and will give us five cents a week (any one may give more if he wish), we will undertake to finish the audience room; and if

successful in that, will also finish the outside on the same terms. That is, these five cents are to be paid regularly every week, so that we may always be accumulating a fund with which to work. We can all pay this small sum in addition to our other church expenses, without ever feeling that we have given anything. It is doubtful if you ever get another offer to have the house finished at such small cost. Those persons who accept this offer will give us their names, and we will make a report of all moneys paid in and how employed. Those who do not wish to meet with the Society at its regular meetings, will be given envelopes marked 'Society,' which they can put into the basket with their other contributions on Lord's day morning. This will save trouble and confusion. We hope you will accept this offer."

After some discussion all but two persons voted to accept this offer, and, notwithstanding the hard times due to the terrible fire before spoken of, the house was built as already said. From this offer to the completion of the house, besides paying largely to supplement the minister's salary, they paid \$1,086.25; this is not counting \$1,551.75 raised, before and after, for the same purpose.

During a visit to Somerset by the writer in January, 1883, he suggested the propriety of building a parsonage. The Society took up this idea and went to work, having the house ready for occupancy the following fall. It stands on a lot donated for that purpose by Judge Black, and, exclusive of donated lot and labor, cost about \$1,500; the last claim against which was liquidated on Thanksgiving, 1886. Since then the Society has put into bank \$110, waiting for some other good work.

They number at this time thirty-eight regular contributors, meet every Wednesday night, and many of them do paying work for the Society between meetings. The present officers are: Miss Sadie H. Picking, Pres. ;

Miss Margaret Kimmel, Treas., and Mrs. Mary Connelly, Sec'y.

The Christian Women's Board of Missions was organized in local branch at Somerset in the summer of 1879. It has now forty-six regular members, with Miss Martha Knable as President; Mrs. Sophia Patton as Vice-President; Miss Kate Snyder as Secretary, and Miss Lucy Picking as Treasurer. Their meetings, formerly on the second Lord's day of every month, have recently been changed to the first. The exercises of these meetings are of a superior character; their essays especially are all worthy of publication. Of about twenty such Auxiliaries in this State the one at Somerset stands first; at least its last year's report at the Willsport State Convention was \$73.16, which was about \$30 more than the Allegheny Auxiliary, and about \$31 more than the one of the Fourth Philadelphia Church—the two next highest. The following is the Secretary's report made at the November 9th, 1886, District Meeting at Somerset:

“The Somerset Missionary Society, an Auxiliary to the Pittsburg Mission, was organized by Sister King, of Allegheny, in August, 1879. Twenty-seven charter members were received at the first meeting. At the close of that Missionary year, we had thirty-three members and had contributed \$39.40. September, 1881, we had thirty-eight members and had contributed \$51.37. September, 1882, we had forty-one members, and had contributed by money and work \$91.20. September, 1883, the number of members was forty-three, and the amount of contribution \$62.86. September, 1884, number of members forty-six, and amount of contribution \$93.04, including Life Membership of Mrs. Kooser, \$25.00, and her Sunday-school class, \$8.50. September, 1885, number of members forty-six. In June of this year eighteen sisters from the church in New Centreville promised to send their contributions to this Society. Together we contributed \$81.91, including \$11.00 to Decennial Fund and \$3.50 from a Sunday-school class. September, 1886, we had forty-seven members and Centreville eighteen. Amount of contribution, \$73.16.

“Looking back over the past seven years, we see that earnest and faithful members have been added to our numbers, so that from twenty-seven we have now grown to forty-seven members. This gives refreshing evidence of stability and permanence, and cheers the hearts of those who are heartily interested in preaching the gospel to every creature. Our monthly meetings have been well attended, and have not only proved interesting and instructive, but also a spiritual blessing to ourselves. We have twenty-five subscribers to the *Missionary Tidings*, and in these seven years have given for missions \$490.54, through the C. W. B. M.

“KATE SNYDER, Sec’y.”

Nor are the older sisters alone interested in missions. At the same meeting as above there was also a report from *The Young Ladies' Christian Missionary Society*, as follows :

“The Young Ladies' Christian Missionary Society of this place, (Somerset) was organized November 10th, 1882, with eleven members enrolled. It was then agreed that we should meet once a month, and that every member should pay five cents monthly, whether present or absent at such meeting. We number at this time twenty-three members. The money we contribute is sent to our missionaries in India, to be used for any purpose they see fit. It was decided by the Society that this was the best way to dispose of it, after considering various other ways. We have, up to the present time, sent \$38.10 for this purpose.

SYDNEY E. CONNELLY.”

The present officers of this Society are : Minnie Craver, President ; Ella K. Vogel, Secretary, and Edith Schell, Treasurer. They meet on the second Tuesday night of each month, immediately after the young people's prayer-meeting, and follow the programme of exercises published in the *Missionary Tidings*.

The Children's Missionary Band, on the same 9th of October, 1886, through little Mary Kooser, made this report :

“The name of the Children's Missionary Band at Somerset is “*Cheerful Givers*.” We have been organized for work more than a

year. (They were organized on the last Saturday of October, 1885.) Each member gives three cents a month. We have twenty-seven members. Daisy Fleck is President; Daisy M. Vogel, Secretary, and Clara Huston, Treasurer. We have singing and praying with reading and recitations at our meetings, which we hold the third Sunday of the month in the church, and are led by one of the ladies of the Auxiliary Missionary Society. The object for which we have contributed our money is to build the "Josephine Smith Memorial Chapel" in Japan. We have sold twenty shares in the memorial *Home* at twenty-five cents per share. We have on our book for the last year \$7.65, besides the money for the shares, which was \$5.00, making in all \$12.65. One of the objects of these Bands for children, we are told, is to teach us the value of systematic giving, and that even the mites can accomplish great things when united. If God so loved us as to give His Son, we ought to be very willing to give a little of our time and a little of our means to accomplish His will upon earth. Before Jesus left the disciples he told them to teach all nations.

"Our dear Redeemer, loving Friend,
Oh! help us to be willing
To do Thy bidding to the end,
Thy last command fulfilling."

The present officers of this Band are, Mary Patton, President; Clara Huston, Secretary, and Marian Uhl, Treasurer. At first the little boys met with these little girls in one Band, but afterwards they were separated, under the leadership of L. C. Colborn, into a Band of their own. Not liking this arrangement, they quit attending, and are now beginning to come back to their former place. This Mission Band is getting more and more into the habit of giving parlor entertainments to raise money for missionary purposes.

The Women's Christian Temperance Union of Somerset derives more than half its members and a proportionate share of its finest talent from the Disciple church. This is saying a great deal, when it is known that there are five other denominations here represented by churches. Three of the present officers of this

local Union are Disciples, namely, Mrs. M. O. Kooser, President; Mrs. Thomas Jones, Treasurer, and Mrs. Jennie Hochstettler, Secretary. And in the county organization, where fifteen different lines of work are represented, Sister Sophia Patton has charge of the Jail and Prison department, and Sister M. O. Kooser of the department of Scientific Instruction.

The Union was organized in June, 1882, and has since engineered a vast amount of work, being ably seconded by the various resident ministers. When the writer first visited Somerset, namely, in 1870, railroads being then unknown to the place and the historic stage-coach still rolling securely in these mountain defences, it was just the thing to land the coming pastor and his wife in the parlor adjoining to "where flowed the sparkling bowl" in the most conspicuous part of the hotel. Afterwards the bar grew more modest, having, perhaps, like sinful Adam, discovered that it was naked, and withdrew, first behind green blinds, then to back rooms, and even under ground as a fitter place for the manufacture of corpses for the grave. In the court term for February, 1886, every license was swept from town. And at this writing Greek is meeting Greek throughout the town in preliminary drill and array for the coming May term of court, to decide anew the question of license. Like the unclean spirit of Sacred Writ, Alcohol, having found the house garnished and swept, and having wandered in all sorts of unlawful places, is seeking to return with sevenfold malice of hell. At that court a professional detective, secured by the women in connection with the Law and Order League, will unfold a tale which will make some "es-

timable" druggists have serious doubts about their being of the "elect."

While on this question, a page of church-record in the hand-writing of Wm. H. Posthlehwaite, then clerk, and fortunately preserved, may here be given :

"At a meeting of the congregation, held on the 29th day of December, 1870, W. H. Posthlehwaite presented the following preamble and resolution, viz. :

"WHEREAS, We as a congregation of Christians have been alarmed at the spread of the evil of intemperance, and have become fully aware of its demoralizing effect upon our congregation and the community around us—

"Resolved, That this congregation henceforth set our faces against the progress of this desolating vice; that we will use all legitimate means to arrest its progress, and that we now determine that any member of the congregation who is known to use intoxicating liquors as a beverage shall be publicly reprimanded, and that a second offense shall subject the member to expulsion."

"The above resolution was objected to by brethren Vogel and H. F. Schell, principally on the ground that it might look like adopting a Creed—that it looked like legislating for the Church, and that its passage might be setting a precedent tending to confusion and disorder.

"The resolution was held over until January 12th, 1871, when, after a free interchange and decided expression of opinion on the subject, at the request of H. F. Schell, the passage of the resolution was not pressed, and in lieu thereof Elder H. F. Schell put this question to the congregation, viz. :

"Is it the sense of this Congregation that it is contrary to the teachings of the Bible for any member of the congregation to use intoxicating liquors as a beverage?"

"And the congregation, by an almost unanimous vote, decided in the affirmative."

At the Thursday night prayer-meeting of March 2nd, 1871, Elder Henry F. Schell stated that in "deference to the judgment of others he would no longer assist as lawyer in the presentation to the court of applications for liquor-licenses." And on Sunday, the 24th

of March, 1871, Elder Peter Vogel delivered an afternoon lecture on Temperance at the Court House. While drunkards had always before this been dealt with by the church according to Scripture, the facts just recited show that this church took an early public stand—the earliest in town—on the temperance question, and is now rejoicing in the harvest from its sowing.

The Sunday-school is also largely another department of womanly activity, as will be seen from the list of present officers and teachers below given. We have already seen that this Sunday-school was started by women, and is older than the church. The various stages of its development are, however, irrecoverably lost. Jacob Schell and others were superintendents in earlier days. A. T. Ankeny, now of Minneapolis, Minn., writes :

“It is difficult for me to recall dates, but I think I was its superintendent for a year or two about 1866 or 1867. It was while Bro. Darsie was there; and with his illimitable knowledge of the Bible we lifted the school out of a ‘rut,’ and made its exercises highly interesting and of great power for good. We had no ‘Lesson Leaves’ then, and each teacher was allowed to pursue his own course. But our general exercises, which lasted about twenty minutes, consisted in grouping the general historical incidents of the Bible and reciting them in turns: such as repeating in concert the names of the books of the Old and New Testaments, the characteristics of each period of history, etc. When we came to the New Testament there were ‘the facts of the gospel,’ ‘the promises,’ ‘the duties,’ and so on. The object was to gather all into a compendium properly arranged, and the effect was that the scholars and teachers had the whole thing at their tongues’ ends, and made a highly creditable showing.”

The reorganization of the Sunday-school under Vogel’s first pastorate has already been sufficiently indicated. At his departure he left the superintendency

in the hands of the Hon. A. J. Colborn, who did efficient work for several years. Next Ed. M. Schrock served a few weeks, then Elder Bittle awhile, and most of the time since, L. C. Colborn has superintended the school. The present officers and teachers are: L. C. Colborn and Dr. H. S. Kimmel, superintendents; Florence B. Snyder and Alice Schrock, Secretaries; Joseph Brallier, Treasurer; Paul Schell, Ed. Kantner, and Ernest O. Kooser, Librarians. The nineteen teachers are the following: M. J. Pritts of the Bible-class; Mrs. M. O. Kooser of the Boys' Bible-class; Belle Kimmel of the Girls' Bible-class; Mary Schell, May Cunningham, W. H. Hochstettler, Minnie Crauer, Sarah Kimmel, Fannie Snyder, Lucy Picking, Mrs. Minnie Shivler, Mrs. Sue Nichol, Kate Snyder, Lizzie Huston, Sydney E. Connelly, Edith Schell, Mary Huston, Mrs. Mamie Scull Biesecker, and finally Clara Hicks, of the Infant Class.

The entire present enrollment of the Sunday-school is about 220, the average attendance about 130, and the average contribution \$2.06.

The International Lesson Series is used, and the singing is from Fillmore's Grateful Praise, with organ accompaniment. The review is usually prepared and conducted by the pastor, and partakes of a black-board Bible-reading by classes on the most practical thought of the day's lesson. This has not only been found profitable, but constantly gains in interest.

The Young People's Prayer-meeting was started during Woolery's pastorate, and has proved to be a real blessing to the church. It meets on every Tuesday evening, and is generally well attended, having run considerably over a hundred for some time after the last

protracted meeting, though the present average is considerably below that figure, yet sufficiently large to make a creditable showing, especially as compared with other churches of like membership. This prayer-meeting is exclusively under the conduct of the younger members of the church. A regular programme of topics, with numerous appropriate Scripture references, and the designation of a leader for each evening, is printed every three months. The young sisters are occasionally leaders, and regularly participants in some of the public exercises. These exercises consist of singing, praying, select readings, recitations of pertinent verses of Scripture, exhortations, and occasional essays, especially by way of monthly review of topics. The persons who are to take particular parts at the succeeding meeting are designated by the leader of the previous week. Regular minutes are kept in an appropriate book.

The General Prayer-Meeting assembles on Thursday evening, and is conducted on the same general plan as the foregoing, except that no minutes are kept, no programme is printed, and essays are less seldom read. The topics, however, are announced a week in advance, when the next leader is also appointed. These topics are sometimes suggested by some one present, at other times the regular Sunday-school lesson for the next Lord's day is considered in its devotional aspects, and at present the New Testament lessons for the latter half of the current year are taken in course. This affords a regular line of general study, and yet yields a more lively variety than those who have not tried it might suppose. Of course the sisters take as free a part in the singing and verse-offering as the brethren, while

some also lead in prayer as often as called on by the leader, and sometimes even a woman's voice is heard in exhortation. Some of the members are too old and infirm to attend these night meetings, others live at too great a distance, while still others do not sufficiently "hunger and thirst after righteousness" to find any delight in such gatherings. These, however, are so far replaced by members of the other prayer-meeting as to make the general average of attendance somewhere near that of the young people's meeting.

The Lord's Day Exercises are severely simple. In a church that really numbers over three hundred members, though only two hundred and seventy-five are reckoned as tolerably faithful, the attendance might be better. It is, however, above the usual average of like-sized churches elsewhere. Some of the older members attend only in the forenoon, and the spiritually deficient only at night. Country residents, as a rule, attend but one service, while in many other instances husband and wife, or parents and older children, divide the services between themselves on account of the smaller children. The hot chase during the week after Mammon so tires out some that the Lord must excuse them from attention to Him on His day. Besides, Sunday head-aches, and such like, invade even this home of health. Surely the Lord will be merciful to such, for He was never known to endure weariness or pain!

The first thing in the morning service is either a resurrection or fellowship hymn; then a resurrection chapter is read by one of the elders, taking the four gospels in regular turn, and on a fifth Lord's day in the month the eleventh chapter of I. Corinthians. Occasionally a crucifixion chapter is taken instead. After

this the minister ascends the pulpit, announces and reads either a resurrection or other Lord's day hymn in praise of Christ. After this is sung by the congregation without organ, a devotional lesson, usually from the Psalms, is read, and the audience stands in prayer which bears in mind the toils and conflicts of the past week, the purpose of the hour, the needs and relations of the church, the absent membership, and the coming week. This is followed by another hymn of either a devotional, penitential, consecrational, or invocatory character. The sermon which follows is addressed to the membership, and ranges somewhere in the broad field of Christian life or duty, or draws inspiration from God's providence or promises. Sometimes it is so far doctrinal or expository as pressing duty may require. In all cases it has a definite aim suggested by the known needs of the membership, and varies in length from thirty-five to forty-five minutes. The hymn which immediately follows is sung standing, and, if not always suggested by the theme of the sermon, is at least not alien to it; and both sermon and hymn give the keynote to the succeeding prayer. Then the minister and one of the elders attend to the breaking of the loaf and the distribution of the cup. Next the collection is taken up. For this the membership come with prepared envelopes, having name, date and enclosed amount written on them, and containing the proportionate amount of their yearly subscription. A good sister who died five years ago is still regularly remembered by a dollar bill fresh from the press. The loose change in the basket goes into the poor fund. After the collection come the announcements; among these, on the first Lord's day in each month, the particular books of the

Bible which are to be read by those who will, are announced in such order and number as will finish the Bible in the year. A doxology and benediction conclude the services, after which friendly and fraternal greetings are freely exchanged.

Some remain to spend the hour which intervenes between that and the Sunday-school session in friendly conversation, in consultation over the coming lesson, or in the rehearsal of Sunday-school songs. Others return home to relieve those older children or servants who care for the smaller ones during parental absence, that they may go to Sunday-school.

The evening service may or may not have a preliminary song. The pulpit work is, however, always introduced by singing, reading a portion of Scripture, prayer and singing again. These songs are usually of the chorus kind or some other light and popular air, and of varied theme. The Scripture lesson is related to or preparatory for the address or lecture which is to follow. Evening announcements come immediately before the reading of the text. The evening discourse is of varied character, and may be for the instruction of the younger members of the church, for the information or conversion of the world, or the treatment of some popular question. This, too, is immediately followed by a song; and, if the theme of the evening has led to it, an invitation to come to Christ is extended. A short dismissal prayer concludes this service. If, however, an evening collection for missions or other purposes has been announced in the morning, it is taken up immediately before this prayer.

The Business Meetings of the church take place monthly on some set week-day evening. They are free

to all the membership, but are generally attended by the officers only, who report such matters as the whole church needs to know or act upon either at the following general prayer-meeting or at the next Lord's day morning, according to the nature of the matter to be considered. The clerk's quarterly and annual reports of moneys contributed and expended are, however, made just before dismissal on the proper Lord's day forenoon, that all may know whether their individual contributions received due credit, and whether it is necessary for them to increase their amounts to meet any deficiency.

CHAPTER XXVI.

THE STATE.

It has already appeared in sundry places that Somerset has been a large factor in the mission work of the State. Though not properly Somerset history, that work, as a whole, may with profit receive a hasty treatment; for many things are fast perishing from memory, as too many others have already perished.

Respecting the joining of hands to save others, Alexander Campbell, so early as 1832, wrote thus :

“That right reason will lead to such coöperation, observation recommend it, and experience approve it, requires but little reflection to discover. But it is nevertheless necessary to call the attention of the disciples to this matter, and as previous to it another matter is still more evident, viz., that it is enjoined upon members of one congregation to coöperate, not only in promoting their own edification, but also the salvation of the world. The apostles taught this lesson in a variety of ways. . . . So soon as they formed a single congregation in any one place, they taught that congregation to coöperate in the salvation of the world. 1st. By prayers. . . . 2nd. Not only in their prayers, but also in their *contributions* for their support in the work,” etc.—See *Mill. Harb.*, 1832, pp. 244-250.

And when this good man found that, as a whole, churches would not universally coöperate, he saw

neither reason nor Scripture why willing individuals of various churches should not combine to do their duty, and so, in October, 1849, he led in the organization at Cincinnati, Ohio, of the "American Christian Missionary Society." Sickness prevented his personal presence, but he became its President and directed its affairs for many years, approving its delegate system, annual members, and life directors, "fat secretaries," and all.

In Pennsylvania, as elsewhere, individual workers pioneered the way. Of these sundry instances have already been here and there given, and a few more may be added. In Western Pennsylvania there were many laborers of whose names the reader is already in possession and whose history may be mirrored by a single instance. L. P. Streator wrote, March 14, 1887, thus:

"When I first traveled over Western Pennsylvania, there was no church at Pleasant Valley, Brownsville, California, Fayette City, Belle Vernon, Monongahela City, Maple Creek, McKeesport, Braddock, Bethel, Pennsville, Lobingier's Mills, Clarksville, The Ridge, Holbrook, nor Morris Cross Roads. At all of these places, and some intervening points, I preached the story of Jesus and His salvation, in bar-room, school-house, barn, grove, and now and then in meeting-house. I was opposed, laughed at, clubbed, stoned and lied about, but felt that God was on my side and Jesus in my soul, and I feared not the combined powers of earth and hell. Thank God, I have lived to see strong churches (some of them but recently) built up in many of the foregoing places. I used to preach from four to sixteen times a week, riding from twenty to two hundred miles on horseback. I had from one to nineteen persons come forward at a single invitation.

"At first I received \$200 a year, then \$300, then \$400, then \$600. Then, when I was President of the missionary work in Southwestern Pennsylvania, I succeeded in carrying the pay of our evangelist up to \$800, and in time of the war to \$1,000."

How matters progressed east of the Mountains has already been indicated in the sketch of N. J. Mitchell,

under *Evangelists*, and may be further seen by the following, from pp. 228-9, *Mill. Harb.*, 1832:

“ALBA, Bradford Co., Pa., March 29, 1832.

“*Canton*.—In 1829 this church was rejected by the Chemung Baptist Association for no other reason than because they were unwilling to take any other course than the word of God directed. It then consisted of sixty members; and, notwithstanding the violent opposition of all the sects, and the dishonorable means to which the Chemung Association has resorted in order to its overthrow, it now consists of 110 members, and meets weekly to attend to the worship of God in the ancient manner. She has two bishops and one deacon. The brethren of this church have certainly manifested a very commendable share of patience towards those who, instead of persecuting, ought to have loved them. I do hope our fellow-disciples throughout the world will remember the law of our King, and ‘not render railing for railing.’

“*Smithfield*.—This church is composed of forty members, who were expelled ‘for voting to dispense with the Articles and Covenant,’ and to take the word of God alone for their guide. This occurred about fifteen months since. According to the ancient practice, these brethren are, in a good degree, walking in all the commandments and ordinances. They have two bishops and two deacons.

“*Columbia*.—This church consists of about thirty-five members, and meets, I believe, every Lord’s day, but does not as frequently break the loaf. They want visiting and encouraging; and I do most earnestly desire some of our brethren from the West to pay us a visit. It would be highly encouraging to all our churches.

“*Columbia and Troy*.—These brethren met, for the first time as a church, in August, 1830, and at that time amounted to but nineteen members. They have since increased to forty-one. They pay a primitive regard to the first day of the week.

“*Ridgebury*.—This is a church in connection with the Christian denomination. Bro. Sweet, their elder, has decidedly fallen in with the ancient gospel. I visited that church considerably during last winter, and must say that I never met with a people more disposed to believe the truth. I believe they are about forty in number. They do not meet every first day of the week to break the loaf, but I hope they soon will.

“There is a small church, of about twenty members, in *Luzerne county*, which I hope is doing honor to the Redeemer.—*Silas E. Shepard*.”

As the Disciple movement in general was cradled in the Christian Association of Washington, Pennsylvania, in the dawn of this century's teens, so the Somerset church, in its re-organization, is the child of the Washington Baptist Association of the latter part of the twenties. From the start, therefore, Somerset was a sort of a missionary society to surrounding regions and had also a full share in all the missionary on-goings of Pennsylvania. "In the latter part of the thirties," says James Darsie, "Robert Forrester, of Pittsburg, was chosen as the first Evangelist for the Western part of Pennsylvania and what is now part of West Virginia, though he did not fill out his year before going to Kentucky." As this territory will be recognized as embracing the home of the Campbells, the origin of the missionary influence will not be far to seek. "About 1843," says L. P. Streator, "a coöperation of seventeen churches, among which Somerset sat as stately queen, was formed. It extended into (West) Virginia and Ohio. Dr. Lucy was principal Evangelist in that move."

When, however, the general organization above alluded to had been effected at Cincinnati, Ohio, Pennsylvania went into a State organization the first of the following June (1850), in which Somerset took the initiative and long held the supremacy, if indeed she ever relinquished it save for a time after the fires. This movement, as well as the general one at Cincinnati, was severely criticised at the time by some who thought themselves both wiser and more "sound" than its grand leaders, using the same arguments that may to this day be heard in certain quarters against or-

ganized efforts; but the answers of such men as A. Campbell were crushing and decisive.

The work, once started grew in several directions. In November, 1854, a Preachers' Reunion was held in Pittsburg. Another in Allegheny, July 8, 9 and 10, 1855, attended by Pres. W. K. Pendleton, R. Richardson, R. Milligan, A. S. Hayden, Thos. Munnell, B. F. Perky, C. L. Loos, J. W. Lanphear, J. B. Pyatt, W. W. Eaton, A. E. Myers, Joseph King, T. V. Berry, L. P. Streator, Isaac Errett, and —Williams. The topics discussed related chiefly to ministerial work and duty. On the second day, "according to arrangements previously announced," Bro. Lanphear delivered an "interesting address touching our duties and Christian demeanor towards other denominations." Brave men — those forefathers of ours; they dealt with handsome questions, and, no doubt, in a handsome way. Arrangements were made for another meeting on the first Tuesday after the 4th of July, 1856. But somehow these meetings have forsaken Pennsylvania soil to its detriment, and have gone westward to prosper and to bless.

Respecting the Pennsylvania Missionary Society, James Darsie writes:

"When first organized, the church of Somerset was appointed by the Convention to superintend the missionary operations of the society. In undertaking this work they appointed a committee composed of Judge Kimmel, Wm. H. Posthletwaite, Jacob Schell, and others, who served the Society for some time. When Bro. Loos settled in Somerset, at his suggestion a Board of Managers was appointed to take charge of and conduct the operations of the society. I believe that Bro. Loos was the first Corresponding Secretary. When he removed from Somerset Bro. Campbell McKeever succeeded him. After him Bro. Lyman Streator served as Corresponding Secretary for some time. At that time I was President of the Board. I was then appointed Corresponding Secretary, and served them for several years. Bro. M. L. Streator

served as Corresponding Secretary for several years; and it was during his administration that an alliance was formed with the Bible Christians of the eastern part of the State, which has resulted in a permanent union of the two bodies and greatly added to our strength in the north-eastern parts of the State."

On September, 10th, 1857, the society met in Allegheny, with H. B. Goe, as President, Wm. J. Lynn, as Vice-President, and Bateman Goe and Levi Norton as Secretaries. Alexander Campbell was also in attendance. After four "whereases," they passed resolutions on our duty to evangelize the world, to contribute prayers and means, to aid "all those Ministers of the Word who are engaged in home missions and those about to depart to various lands," and then—

"*Resolved*, That we recommend to the churches throughout the State to form District Coöperations, and that the means in each district be appropriated to the strengthening of the cause in weak congregations, and to the preaching of the gospel in destitute places."

In accordance with this resolution James Darsie reported, March 3, 1858, that Washington and Fayette counties constituted one district with twelve churches and about one thousand Disciples; that Somerset and Cambria counties formed a district, raised a fund of \$1,600, employed four Evangelists, namely, Norton, Pyatt, Bevans, and Lloyd, who traveled two and two. Bro. J. Z. Taylor had also labored three months and had gone back to Bethany. About one hundred persons had been converted. Darsie adds:

"From my experience in the work of the conversion of sinners, much, very much, will depend, 1st, upon the faithful presentation of the truth as it is in Jesus; 2d, upon the *piety, devotion and spirituality* of those who proclaim the word."

How far this districting of the State was then carried, the writer has failed to learn. However in the

fall of 1859, "The Central Pennsylvania Missionary Coöperation" was formed in the regions of Center county. There was indeed, an earlier movement which, if it ever came to more than incipient resolutions, died a premature death. It is thus noted, in the *Harbinger*, for 1850, p. 357:

"The Northern Christian Coöperation Meeting met at Smithfield, Bradford county, Pennsylvania, April 20, 1850, with Bro. L. B. Hyatt, Moderator, and E. E. Orvis, Clerk, and passed, among others, these resolutions:

"*Resolved*, That we recommend to the churches to become auxiliary to the American Christian Bible Society and the American Christian Missionary Society.

"*Resolved*, That we approve of the call for a State Convention to meet in Somerset, Pennsylvania, on the 1st of May; and that, therefore, we appoint delegates to unite with them in deliberations in reference to the interests of the cause within the boundaries of our own State.

"Whereupon the following brethren were appointed said delegates Bros. T. Miller, L. B. Hyatt and E. E. Orvis."

Until the re-organization of the society, in 1882, its transactions and minutes were not published, though some matters still exist in manuscript form. Nor can space be here afforded for a full history. Some hints may be gathered from the chapters on *Evangelists*, and other things are given sufficiently full in—

"*The Twentieth Annual Report of the Board of the Pennsylvania Christian Missionary Society, for the Missionary Year Ending the 25th of August, 1870:*

"DEAR BRETHREN:—As nearly a generation has passed away since the organization of our society, a succinct account of its origin will not be regarded as out of place. Our society had its origin on the 1st of June, 1850, pursuant to a request made by Bro. Samuel Church, of Pittsburg, and published in the *Harbinger* dated the 16th of November, 1849, suggesting to the brotherhood of Pennsylvania the propriety and expediency of calling a convention to confer upon and take action with reference to our Bible and missionary enterprises. A response

from the Somerset Church, through Bro. J. J. Schell, appeared in the *Harbinger*, dated February 4, 1850, concurring in the request, and naming Somerset as the place and the 1st of June as the time, for holding said convention for the organization of a State society. Thus originated our first State Convention.

“It is refreshing to look back and see the zeal and unanimity of the brotherhood in their first efforts to promote the cause of Christ in this great State. I find, in examining the early records of the society, the following points, among others, selected for missionary labor: Braddock’s Fields, Johnstown, Ebensburg, Pine Flats, Shade Furnace [now Hooversville], Newcastle, etc., etc. It is a pleasing fact for us to state in this twentieth annual report that these, as well as other points which were then missionary stations, are now, through the fostering care of the Pennsylvania Missionary Society, self-sustaining churches, and contributing to the State and General societies. If nothing more had been done by the State society than this, we would regard our labors as not in vain in the Lord. But we are happy to say that thousands have been brought into the fold of Christ through the operations of our society. Are not these facts sufficient ground for us to thank God and take courage?—to

“‘Bate no jot of heart nor hope,
But only press right on’? . . .

“The year just closed has been one of great success and encouragement to the friends of the missionary cause in the State. Wherever an earnest effort has been made the results are truly gratifying. The districts have worked creditably. The success has surprised our most sanguine expectations. From the data before us we conclude that more than five hundred persons have been added to the cause during the past year as the result of missionary labor, and that too by only the partial labors of the following brethren: Rowe, Delmont, Hyatt, Hertzog, Shaw, Kinter, Clendening, M. L. Streater, Hutton, J. Darsie, John Streater, J. L. Darsie, Husband, and Bevins. The Corresponding Secretary was in the field but for six weeks during the past year. Could he have devoted his whole time to the State field, the results would doubtless have been still more gratifying. The amount of funds subscribed and disbursed will probably exceed \$3,000. There have been five districts organized in the State. . . .

“Your Board, from an experience of twenty years, have reached the following conclusions:

“1st. The Church of Jesus Christ can only fulfill her sublime mission by carrying forward the work of the Lord upon the grand principle

of coöperation, and such coöperation as will reach every member of the church and make him or her a coöperant to the extent of his or her moral influence, intellectual capacity and financial ability. . . .

“The appointment of a Corresponding Secretary . . . who can be sustained the whole of his time in perfecting the organization, directing the labors of the missionaries, conferring with district secretaries, attending annual meetings, and preaching wherever his services are most needed. . . .

“3d. Such a system of finance as will bring quarterly contributions from every church member to the extent of his or her ability.

“4th. The appointment of a financial agent in every church. . . .

“That we adopt and faithfully carry out the Louisville Plan for conducting the missionary operations of the State.

“JAMES DARSIE, Cor. Sec’y.”

The whole matter is thus briefly summed up by one who is thoroughly acquainted with the entire history :

“The Missionary Society, organized in Somerset in 1850, was united with the churches in the Panhandle of West Virginia in the year 1863, and known as the Pennsylvania Missionary Society. (*Mill. Har.*, 1864, p. 423.) Under this arrangement A. Wilcox and L. Southmayd did some good missionary work. In 1871 Bro. M. L. Streator was chosen Corresponding Secretary, and retained the position five years, and did the best work that was ever done by any man in that office in Pennsylvania. He held some excellent meetings, put into practical operation the Louisville Plan of '69 so far as it could be done, aided in adjusting some embarrassing difficulties, gathered statistics and other valuable information from the churches, brought the Pennsylvania Christian conference into practical coöperation with the Disciples, and diffused valuable knowledge concerning missions, the work of the evangelist, and the scriptural teaching on the mutual relation and obligation of churches.

“In 1876 James Darsie succeeded him, and, under his administration, \$600 were expended in supporting a man in Harrisburg who had recently come to us from the Baptists, by the name of Kirkpatrick. The G. C. M. C. furnished half the money, but the whole movement suddenly collapsed because an assistant whom Kirkpatrick employed proved to be unworthy and fled, and he himself was not the man for the work.

“In October, 1877, at the convention in Newcastle, Pennsylvania,

the opposition to the Louisville Plan and the failure in Harrisburg killed the society. That was the end of all State coöperation until August 7, 1882, when the present coöperation was started at Somerset and completed in 1883 at Lock Haven.

“The main difficulty now in the way of coöperative effort in Western Pennsylvania is to overcome the effect of the opposition to the Louisville Plan. The arguments against that plan apply with equal force against any other plan or agreement among brethren; and as they all appeal to men’s covetousness they derive their only potency from that fact.

“The palpable fallacy that men can favor missionary work and yet oppose every possible method of doing it, has lulled many consciences into false repose.—W. L. HAYDEN.”

To the latter part of the foregoing it may be well to add a recent statement or two by Prof. J. W. McGarvey. In the *Apostolic Guide* for May 13, 1887, in an editorial on “The Righteousness of Missionary Boards,” after showing that the Scriptures record three methods of working: (1) churches supported preachers, (2) individuals did so (see Rom. xvi. 2; II. Tim. i. 15-18; Tit. iii. 13, 14; Phil. iv. 3; III. John v. 5), and (3) preachers supported themselves, he says that these methods are not matters of “revelation,” but simply of “record,” then adds:

“Now let us say to Bro. Wright that every single missionary working in connection with a mission board is supported, as the ancient preachers were, by churches and individual Christians. The only difference in the support of the one class and the other is found in getting the money to them. In the ancient times a messenger was sent by the church, sometimes at great expense and risk of health and life (see the case of Epaphroditus, Phil. ii. 25-30; iv. 10-18), to bear the gift to the preacher. If several churches at a distance from one another contributed, as many messengers were sent. Now, on account of new facilities of travel and communication, a group of chosen brethren receive the money from a number of churches and individuals, sometimes engaging a brother to solicit it, and pass it over in equitable sums to those who do the work. The change in method is the result of the change in

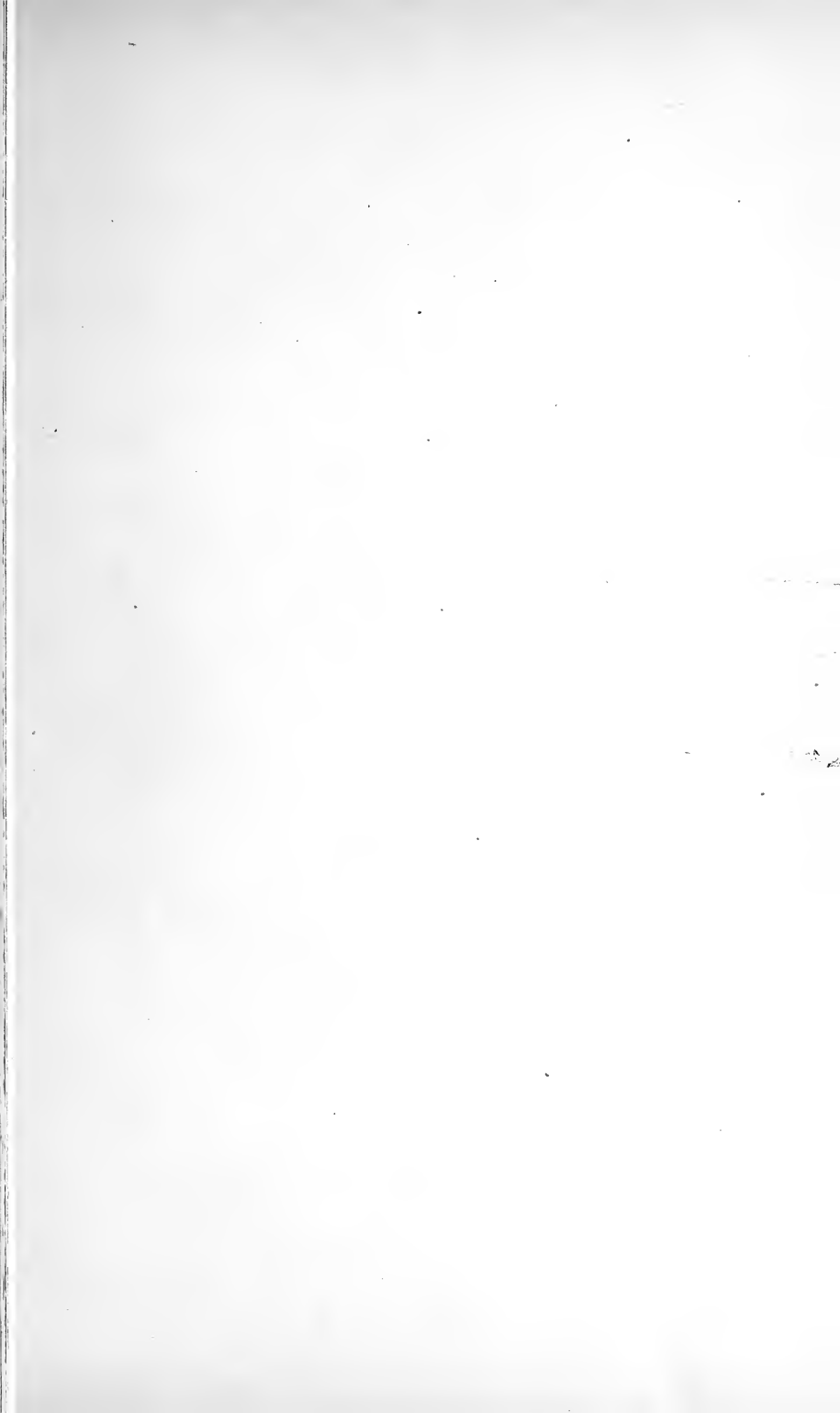
facilities. The principle of action is precisely the same, and the apostolic precedent is followed. This is the true conception of coöperation through a missionary board, and any departure from it in individual cases is a departure from the scriptural ideal."

On the first page of the same issue Bro. McGarvey says :

"When love is languishing in the churches, when consecration is almost unknown, when growth in grace is the exception, and a deadly indifference to all spiritual interests is the rule, and the world is going to run, it is surely a pitiable prostitution of Christian journalism, for almost entire issues, week after week, to be occupied with petty opposition to somebody's plan, and an equally petty defense of their own, all of which can be of no possible benefit to any human soul, but of irreparable injury to some who mistake a cancerous partisanship in the advocacy of incidentals for soundness in the faith."

Returning now briefly to the only systematic work ever done in the State, namely that of M. L. Streator, let the fact be noted how the State was districted and how matters worked. There were seven districts and some scattered churches. The territory was thus divided : No. 1. Washington, Green and Fayette counties ; No. 2. Lawrence and Mercer ; No. 3. Somerset ; No. 4. Cambria and Indiana ; No. 5. Center and Clinton ; No. 6. Bradford and Tioga ; No. 7. The Pennsylvania Christian Conference, reaching over Bradford, Columbia, Wyoming, Luzerne and Lycoming counties, and embracing about twenty-one churches and some eleven preachers. The undistricted churches were such as Allegheny, Braddocks, Coatsville, Corsica, Hazelwood, New London and Philadelphia.

From manuscript tables the writer has compiled the following, covering the first five years of Streator's work :





Year	Churches	Preachers	Preaching.			Mission Points—Occasional	Number of Members	Increase.			Amount for Regular Preaching	Amount for Transient Preaching	For Building and Repairs	Charities	For Missions	Incidental Expenses	Church, for Sunday-school	Other Purposes	Additional by Sisters	Value of Church Property	Children in Sunday-school	Volumes in Sunday-school Library	Number of Sunday-school Papers	Sunday-school for Self-support	Sunday-school for Missions	Number of S. S. Teachers	Grand Total of Money	Value of Church Property	Rate per Member		
			Weekly	Tri-monthly	Semi-monthly			Monthly	Occasional	Baptism																				Otherwise	From Sunday-school
1871	62	23	11	8	20	5,490	533	316	125	\$21,348 00	\$4,037 00	\$15,841 07	\$ 491 67	\$2,394 08	\$5,080 05	\$1,109 37	\$ 891 75	\$ 18 25	\$305,800	3,212	3,958	1,855	\$1,689 01	\$ 61 87	371	\$52,926 12	-----	\$ 9 64			
1872	73	---	---	---	---	6,122	616	333	156	25,679 26	2,485 29	14,799 54	1,570 00	2,871 42	5,562 68	1,066 77	1,855 80	860 00	368,700	4,312	6,108	2,173	1,870 33	132 24	482	57,733 33	-----	9 59			
1873	50	81	26	3	19	18	15	7	6,800	522	327	101	28,619 35	2,188 05	24,014 53	-----	5,709 59	6,217 62	1,127 88	2,481 39	-----	4,898	6,340	1,785	2,157 07	34 00	461	72,549 48	\$422,475 00	10 69	
1874	---	90	26	1	25	15	23	7	7,733	1,397	393	140	27,961 60	2,823 40	22,797 12	-----	1,131 04	6,649 29	760 45	715 77	457 33	-----	5,478	7,856	2,225	2,517 26	177 99	633	66,787 74	429,600 00	8 64
1875	72	90	26	1	33	11	19	10	8,149	1,201	229	57	26,743 66	2,157 37	28,909 59	-----	1,146 11	5,627 44	879 17	2,464 77	115 00	-----	5,722	7,932	2,248	2,479 74	7 00	626	70,529 85	-----	8 53



This table gives but a faint hint of the amount of work done under the Louisville Plan ; and the immense prosperity of other states, who have had the wisdom to continue systematic work, must serve as the measure of Pennsylvania's loss. Sorry satisfaction !

The Convention of Christian Workers, which met at Somerset, August 7, 1883, to reorganize the State work, had to begin in a timid way (there were spoiled "babes" to be nursed), and is still hampered by that unreasonable and unscriptural conservatism which is so admirably rebuked in the preceding quotations from Prof. McGarvey. Some fifteen preachers and about eighty other brethren (outside of Somerset) were present at that convention. The ministers were: T. D. Butler, W. L. Hayden (whose daughter was immersed at the close of the meeting), A. B. Chamberlain, Peter Vogel, L. B. Hyatt (who was also present at the organization in 1850), W. S. Brown, Kleeberger, C. S. Long, M. B. Ryan, Dr. I. A. Thayer, M. H. Tipton, T. F. Richardson, Neal S. McCallum, Pinkerton and W. H. Woolery. The way, however, was not clear for the employment of a State Evangelist until a few months before the Williamsport Convention of October 5-7, 1886.

The present officers are: I. A. Thayer, of Newcastle, President; W. E. Hall, of Philadelphia, Vice-President; J. O. Cutts, of Lock Haven, Secretary; A. B. Chamberlain, of Philadelphia, Corresponding Secretary; Kinley J. Tener, of Philadelphia, Treasurer.

Under date of April 29, 1878, the State Evangelist writes as follows:

"I have been engaged in the State work eleven months. During this time there have been added to the churches, under my labors, 138

persons. The fraternal spirit has been continually cultivated between the Free Baptists and our people until we are practically united in work at Harrisburg and Camp Hill, Dr. Calder having charge of the work, and we having access to the pulpit of the Free Baptist Church in Harrisburg. Dr. C. is sustained in part by the State Board.

“We have done purely missionary work at Camp Hill and Sunbury. At the latter place we have great hope of establishing a strong church. Some preparatory work has been done at Bellefonte, and the work there would have been fairly under way but for our utter failure to secure a suitable place in which to hold the meeting. They are laying by a weekly contribution, expecting the work to be opened in the early fall. Supplemental work has been done at Troy, which is a mission of the third district. Two weeks have also been given to the Johnstown Church, for which Bro. Hayden will spend two weeks among the old Christians of Bedford county.

“There has been a vast amount of work done which can not be enumerated; for example, many of the churches have been led to begin systematic collections for foreign, general and home missions. This has been brought about largely through the efforts of the Evangelist, under the direction of the State Board. Churches have been supplied with preaching; others have been helped by counsel and personal labor to tide over serious troubles; information concerning little bands of Disciples, and also concerning isolated ones, has been secured; prospective fields, such as Scranton, Erie, Bellefonte, Bradford, Sunbury, etc., have been examined, and their true condition arrived at; and a hundred items of this character have been ascertained, which could have been learned in no other way.

“The State work has two missions on hand, viz.: Camp Hill and Sunbury.

“We have raised and expended, in eleven months, \$1,500, and have added to the churches 138 persons.—H. B. SHERMAN, State Evangelist.”

Here the State work of the sisters deserves mention. The present officers are Miss Belle Kimmel, of Somerset, President, and Miss Virginia Miller, of Allegheny, Secretary. At the Williamsport Convention, October, 1886, the Secretary reported that twenty of the ninety-nine churches have organizations, and that Mrs. C. S. King, who has charge of the children's department, re-

ports seven bands in operation, with interest growing everywhere. The Secretary well says: "Pennsylvania is not doing her share of the work," "does not stand well in the list of the States," "does not sufficiently help the Board to meet its obligations." The cash realized was in the neighborhood of \$500. There is large promise in this movement, for the sisters are led by heart-strings, not balked by false logic.

At present there are only three districts in the State.

The second district, which is a few weeks older than the first, was organized at Johnstown, April 17 and 18, 1883, and includes the counties of Somerset, Cambria, Westmoreland and Indiana. Its first officers were: President, Peter Vogel; Vice-President, Neal S. McCallum; Secretary, Marie R. Butler; Treasurer, Henry F. Schell, and Evangelist, T. D. Butler. To overcome all friction, the constitution provides that—

"The Association shall consist of messengers regularly chosen by the churches, not less than two for every fifty members or fraction thereof.

"The Board shall consist of one member elected annually by each church, whose duty it shall be to have charge of all the purposes, interests and work of the convention."

This places it wholly into the hands of the churches, and yet there are a few churches, as well as persons who call themselves evangelists, who have never fellow-shipped the movement!

The present officers, elected at Pine Flat, June 2, 1886, are: W. L. Hayden, President; John W. Williams, Vice-President; Julia A. Evans, Secretary; H. F. Schell, Treasurer, and Peter Vogel, Evangelist. With the exception of the Vice-President, these are the same as the year previous. The Evangelist has always

been a pastor who could devote to the work only occasional Sundays. Lack of sufficient funds has so far made this course necessary. Considerable work has, however, been done, as may be gathered from previous chapters. More work and generous results seem at the door of the future.

In Somerset county Elisha E. Candee, of Cayuga, New York, has begun work among a number of churches, and, no doubt, an additional man will be in the field within a year.

In Bedford county, which is destined to be a part of the second district, there is a church at Hyndman, where R. E. Lloyd has recently located. Then there is large promise in the exchange trip alluded to in the State Evangelist's communication. A few weeks ago W. L. Hayden, of Johnstown, went to the eastern part of Bedford county and preached to some of the Christian churches in that region. There are twenty-six churches of that body in Bedford and Fulton counties, with an aggregate membership of thirteen hundred souls. There are about ten preachers who "labor in word and doctrine" among them as their services are demanded, but they are also engaged in secular pursuits more or less of the time. The object of this recent visit was to introduce an acquaintance and to open communication between the Disciples in the adjacent counties and these Christians. With so much in common, the onswEEPing current of religious sentiment in favor of Christian union should draw these bodies into closer sympathy and fellowship. Their published principles reveal a near kinship in aim and spirit, and the history of past efforts in this direction proves that when these Christians fully conform to their accepted "rule of

faith and practice" in their acts of worship and in their admission of persons to Christian fellowship, they become one with the Disciples. Though, in methods of work for the salvation of men, who can truly say that the general usages of the Disciples can not be modified to advantage in order to meet the customs, or even prejudices, of some other pious workers for Christ, and be equally scriptural and perhaps more effective? Certainly when the Disciples stereotype their methods and attempt to adjust everybody to Procrustean forms of worship or work that are not explicitly required in the word of God, they abandon their own strongest position and nullify their plea for Christian unity.

Bro. Hayden hopes to accept the cordial invitation tendered him to attend the next annual session of the Southern Pennsylvania Christian Conference in August. By mutual intercourse and acquaintance, by fellowship in Christian instruction, by full conference with representatives of the churches, and by free trade of ideas, a fraternal feeling and common sympathy will be excited and strengthened that may ripen into formal, organic union, with time, patience and prudence.

Bro. Hayden is a safe man to whom to commit such a delicate and important movement. He is a Disciple of Disciples, with "no smell of sectarianism on his garments." He is thoroughly rooted and grounded in the basal principles of this great restoration, and comprehends their far-reaching results. He holds them with unyielding faith, and has no more idea of compromising them than he has of losing his soul. Christian union has been made a special study by him in its relation to the Disciples themselves and in the relations to other bodies. He can state clearly and vindicate

thoroughly the position of the Disciples on any occasion and in any presence. He is set for the defense of the gospel, the upbuilding of the cause of truth and righteousness, the union of Christians on the solid Rock on which Jesus built his church, and the conquest of the world for the enthroned Messiah. He does not assume that the Disciples have reached the summit of Christian attainment in the knowledge of the Holy Scriptures, nor that their plans and usages are the perfection of wisdom. He walks in the light as God gives the light, and has fellowship with all who walk by the same rule. "In essentials, unity; in non-essentials, liberty; in all things, charity."

The first district was organized but a little time after the second. It embraces the counties of Mercer, Lawrence, Beaver, Allegheny, Washington and Fayette. Within these counties there are also some churches, and some men who preach, that do not join in the coöperation. Embracing more and richer churches than the second district, it has raised more money and been more efficient. Its principal efforts have been centered on two points, namely, Beaver Falls and the East End of Pittsburg. Sufficient information will, perhaps, be given of this district by transcribing from the *Christian Standard* of April 30, 1887, a part of the report of Secretary H. K. Pendleton of its fifth annual convention, held in Washington, April 12 to 13, 1887:

"From April, 1886, until October, 1886, the mission at Beaver Falls was helped in having preaching about half the time. In October, 1886, Bro. C. G. Brelos was employed to work for the Beaver Falls mission half the time, and devote the other half to evangelization and rousing the missionary zeal of the churches. Under his care the mission at Beaver Falls has prospered to such an extent that it has purchased a lot and will build a house of worship this summer. By his work in

the field he has succeeded in inducing these churches to give liberal support, which had hitherto failed to do so, and has created a kinder feeling toward the coöperation in many others.

“The mission at East End was aided during the year in having preaching every Lord’s day, although they were without a regular pastor until last October. Bro. T. D. Butler has been laboring very acceptably with them. During his ministry eighteen souls have been added to the church, and, if missionary zeal can be taken as an index of spiritual condition, they are in a very healthy state.

“We began the year with a balance of \$320.52 in the treasury. We raised during the year \$699.15, making a total of \$1,019.67. We expended during the year \$690.82, leaving a balance of \$328.85 in the treasury. Two hundred dollars of this was some years ago appropriated by the convention to the building of a house of worship at Beaver Falls, and will be paid them very soon. At the convention \$906.40 were pledged for the new year, which will, of course, be increased.

The third district lies east of the mountains, and was last formed. Its component parts are the previous Disciple convention of Bradford, Tioga and other counties, and the Pennsylvania Christian Conference originally of the “Christian Connection.” The history of the latter body, and its movements Disciple-wards, is thus hastily sketched* by C. S. Long in two communications here blended:

“The Pennsylvania Christian Conference was organized in Lewisburg, Pennsylvania, September 11, 1834 [1835?]. Elder G. W. Richmond was the first Moderator, and John H. Currier, Clerk. The following preachers were present, viz.: G. W. Richmond, Seth Marvin, John H. Currier and Daniel Rote. John Ellis and J. J. Harvey were marked as *itinerant*. The membership of churches represented aggregated 418. J. J. Harvey was ordained to the work of an evangelist during the session. John Ellis was ordained at an extra session held in Plymouth, March 24, 1835.

“The Pennsylvania Christian Conference was organized by the Christian Connection, a number of the preachers having been dismissed

* An earlier paper, carefully written, gave a complete account, but it was unavoidably lost.

from the New York Central Conference for that purpose. At the session of August, 1839, the following resolution was adopted: '*Voted*, That it is the aim of Christianity to free the human mind, and that Christians as such, are bound only by the law of God; that progress in a knowledge of the truth is a Christian privilege and duty; and that no influence can rightly be used in relation to religious views but that of argument and Scripture.' In August, 1840, the following resolution was adopted: '*Resolved*, That we wish peace and prosperity to our brethren in Ohio, who have called for a convention in Cincinnati, and that we would approve of such convention provided it was intended simply to discuss these topics for the sake of eliciting truth, but that we would not approve of such convention if it is designed to decide on these subjects for others, as all have an equal privilege to decide for themselves.'

"At the session of August, 1844, the following preamble and resolutions were adopted: '*Whereas*, The Pennsylvania Christian Conference presents to the world as a fundamental truth that the Bible alone is a sufficient rule of faith and practice, and that all true Christians can be united upon it; and *Whereas*, The people known as the "Disciples of Christ" or "Reformers," the "Church of God," improperly called "Winebrennarians," and others, profess the same; and *Whereas*, It is of the highest importance that all persons making such profession live in union; and *Whereas*, Such union does not exist, in consequence of misunderstanding or other causes, therefore, *Resolved*, That Elder J. J. Harvey (with such counsel as he can obtain) be appointed to correspond with some prominent person in each of the bodies mentioned, and such others as shall be thought proper, with a view of ascertaining the cause of such misunderstanding and disunion, and, if possible, to remove it; that Christian character and not difference of opinion should be the true test of Christian fellowship.'

"Bro. Harvey engaged in a correspondence with Alex. Campbell, the result of which seems to be summed up in the following resolution passed in annual session, August 26, 1847: '*Resolved*, that we deeply regret, both on his own account and on account of the cause of truth, the course pursued and ground taken by Elder Alexander Campbell in his correspondence with Elder Harvey on this subject. He makes, if we understand him, speculative Trinitarianism and untaught questions the basis of Christian union, and we, not subscribing to these, are by him rudely and uncourteously unchristianized and thrust aside as un-

worthy of Christian fellowship.* (For correspondence see *Millennial Harbinger*.)

“At the session held in Madisonville, August, 1853, Jacob Rodenbaugh was elected Moderator. The New York Central and the Tioga River Conferences had during the year excluded some three or four preachers from their fellowship on account of their Disciple proclivities; among the number was the late L. B. Hyatt. At this session the Pennsylvania Christian Conference put itself on record concerning the conduct of its sister bodies in these ringing resolutions, viz.: ‘*Resolved*, That we deeply regret the action of the New York Central and Tioga River Christian Conferences, at their late annual sessions, in passing certain resolutions disclaiming fellowship with some whose Christian character is unquestionable, in consequence of a difference of opinion. *Resolved*, That we regard all such movements as proscriptive and uncharitable, and as evidencing a disposition to forsake the old Christian ground by depriving others of the right of private judgment—a principle for which we as a people have always warmly contended.’

“From this time on a few Disciple preachers found employment among some of the congregations comprising the conference, and began to infuse new life and open up a wider view of the truth. A few leading spirits began to grow uneasy, fearing their supremacy fully as much as anything else. Elders Wm. Lane, J. J. Harvey, and one or two others of the old members, were true to the oft-repeated principles of the conference and came out boldly into the full light of gospel truth.

* This charge of “speculative Trinitarianism,” as against Alexander Campbell, is unfounded. He simply insisted that Peter’s confession, “Thou art the Christ, the Son of the living God” (Matt. xvi. 16), was by Jesus himself pronounced to be “the rock” upon which he would build his church, and that hence Paul declared, “Other foundation can no man lay than that is laid, which is Jesus Christ” (I. Cor. iii. 11). Nor did he “speculate” about the divinity of Christ, but affirmed with John, “And the Word was God” (John i. 1). The Christian Connection hold that “the body of Christ was not a material, human, decaying body,” and that in every sense the Father is greater than the Son. They reject the term “tri-personality” (which the Disciples use) as applied to God; indeed, they reject the term “person” altogether with respect to the Deity. Prof. Jeremiah D. Gray argues that because the word *Pneuma* (Greek for spirit) is grammatically neuter, the Spirit can not be a personality, just as though the accident of *grammatical* (not natural) gender affected the case in any way. By the same logic he would also have to concede masculinity to the Spirit who is called *Paracletos* (a masculine term) in John xiv. 16, 26; xv. 26, and xvi. 7, and referred to by a masculine pronoun. “While they preach that immersion is the proper mode for the ordinance, yet they will not debar an affusionist from membership. They hold that baptism in itself is not a saving ordinance—that pardon takes place *before* baptism.”

“In 1872 the Lewisburg Church, of which Jacob Rodenbaugh was pastor, together with himself, addressed letters to the conference asking to be dismissed from membership because the Disciple element seemed to predominate. Rodenbaugh was the leader in this movement, and it was expected that a general disintegration would set in and that the larger number would follow his lead. But in this he was disappointed, as he only succeeded in influencing a few preachers of small caliber and two or three congregations. The congregation of Sweet Valley, under the leadership of Wm. Hornbaker, felt more at home in a Methodist camp-meeting than in a session of the conference; and I understand that they have progressed so rapidly in this direction that the few that are left have united with a Methodist congregation in supporting a Methodist preacher. The other congregations, under the scriptural guidance of such men as Wm. Lane, E. E. Orvis, J. J. Harvey, Z. W. Shepherd, L. B. Hyatt, D. M. Kinter, and others, came squarely into the Reformation.

“I find in the minutes of the Pennsylvania Christian Conference of 1871 the following: ‘The committee on nomination of messengers to other conferences and religious bodies reported the following: Bro. J. Rodenbaugh, to the New York Central Christian Conference; Bro. Z. W. Shepherd, to the Susquehanna Yearly Meeting of the Free Will Baptists; Bros. A. J. Clark, Z. W. Shepherd and E. E. Orvis to the Pennsylvania General Association of the Regular Baptists, to be held in Scranton in October next. E. E. Orvis, as messenger to the district missionary meeting at Canton, Bradford county, on September 15th; also to the New Jersey Conference, and W. B. France his alternate. Bro. Z. W. Shepherd to the district meeting at Lock Haven.’

“This was about the first effort, so far as my memory serves me, of an attempt to bring about a more general coöperation between us and the Old Christian brethren. The meetings at Canton and Lock Haven were meetings of Disciples. From this time the leaven began to work; preachers with Disciple proclivities began to take the place of the Old Christian brethren until we had a majority in the conference. Bro. Streator met with us first in 1874. The preceding year Bro. Hyatt had been engaged by the conference as District Evangelist for some three or four months. From 1871 until 1879 the sessions were stormy ones, and at times threatened the existence of the conference; but in 1879 the churches comprising it had largely taken their stand with us. Before this, all overtures of union made by Bro. Streator, as Evangelist for the Disciples, had been rejected, but at the session of 1879, held at Plymouth, Pa., I offered a resolution to widen the bounds of the

conference and hold the next meeting in Lock Haven. This was adopted, and it brought all the churches in Clinton and Center counties into the coöperation. And upon a motion made by myself, the first organized missionary work was set on foot, and Williamsport was selected as the objective point. At the Lock Haven Convention of 1880, I was appointed a delegate to represent the Pennsylvania Christian Conference at the Annual Meeting of the Disciples in Bradford and Tioga counties, held at East Smithfield. I determined to bring these churches into our coöperation, if possible, but met Bros. Hyatt and Chamberlain there (the accredited Messengers of the New York State Missionary Society) on the same errand. The result was a drawn battle—neither of us succeeded. The next year I was sent again, and succeeded in bringing about the coöperation, and the Third Missionary District is the result, and the sustaining by the coöperation of two missions, viz. : Williamsport and Troy.

“Bro. M. B. Ryan and myself were self-constituted messengers to the first Missionary Convention of 1882, at Somerset, and succeeded in getting the second session appointed for Lock Haven.

“Every one of the Old Christian churches that refused to come squarely into the Reformation is either dead or in a dying condition, while the others are growing in grace and in the missionary spirit.

“Over two thousand Disciples are embraced in the membership of the congregations in the coöperation. Brethren Lane, Harvey, Hyatt and Orvis have finished their battles and crossed over the Jordan ; but true men are left to care for the work so grandly inaugurated by them. Of the original members, but one is now living, viz. : John Ellis, and he has been in sympathy with the Disciples for years.”

CHAPTER XXVII.

SOME CAUSES OF FAILURE.

Somerset has been so interlinked with the Disciple cause of the State of Pennsylvania, that it seemed impossible to complete this Tale without writing the preceding chapter. This, in turn, makes room for a brief comparative view of all the religious bodies in the State, and for some beneficial lessons growing out of such comparison.

In Rand, McNally & Co.'s Atlas of the World, forty-three different religious bodies are enumerated in the United States, and thirty-nine of these are represented in Pennsylvania. From the figures of this Atlas may be constructed the following table. (See opposite page.)

The religious bodies in the United States not set down in this table, because they are not represented in Pennsylvania, are : Methodist Episcopal, South, 1,680,799; Presbyterian, South, 119,970; Mormon (who, however, have one congregation in Pittsburg), 110,377; Methodist Episcopal, colored, 74,195; Shaker, 2,400; and Six Principle Baptist, 2,075. Rand, McNally & Co. also take no separate account of the Christian Connec-

<i>PENNSYLVANIA.</i>				<i>U. S.</i>
<i>Denomination.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Members.</i>	<i>Members.</i>
Roman Catholic.....	464	556	515,000	6,174,202
Methodist Episcopal.....	1,345	728	163,311	1,680,799
Presbyterian.....	806	862	127,310	573,377
Lutheran.....	1,018	566	124,520	684,570
Reformed in the United States.....	672	352	72,057	154,742
Baptist.....	531	436	63,483	2,133,044
Protestant Episcopal.....	299	366	38,938	323,876
United Presbyterian.....	258	205	33,329	80,236
Evangelical Association.....	472	372	32,513	99,607
United Brethren in Christ.....	386	238	23,633	155,437
The Brethren (Dunkards).....	140	327	20,000	90,000
Disciples.....	95	88	13,400	567,448
Church of God (Winebrennerian).....	148	132	8,200	20,224
Protestant Methodist.....	94	102	7,879	118,170
Moravian.....	16	40	6,778	16,112
Congregationai.....	76	59	5,635	383,685
Friends.....	47	32	5,200	67,643
Cumberland Presbyterian.....	43	32	4,754	111,855
United Evangelical.....	5	4	2,605	144,000
Reformed Presbyterian.....	14	9	2,400	6,020
Free Will Baptist.....	57	46	2,187	76,706
Jews { Total population in Pa., 18,279	25	16	2,059	13,683
{ Total in United States, 230,497				
Reformed Church in America.....	9	9	2,004	80,236
Universalist.....	28	23	1,710	37,945
Reformed Episcopal.....	7	11	1,619	10,459
Primitive Methodist.....	64	24	1,650	3,370
Second Advent.....	12	10	1,250	63,500
Anti-Mission Baptist.....	32	29	1,200	40,000
New Mennonites.....	14	12	1,000	2,990
Wesleyan Methodist.....	16	22	675	17,847
Free Methodist.....	15	26	630	12,120
Independent Methodist.....	5	5	600	2,100
New Jerusalem.....	10	10	538	4,734
Seventh Day Advents.....	16	4	419	14,733
Unitarian Congregational.....	6	4	350	
Seventh Day Baptist.....	6	5	232	8,606
Adventist.....	2	5	175	11,100
American Communities (Harmonites).....	1	2	100	2,838

tion, whose statistics for 1885 give 1,817 ministers and 80,000 communicants in the United States. This body was evidently added in with the Disciples, since both go by the name of Christian; and yet the number of Disciples for the United States (567,448) is at least 100,000 below the actual figures, owing to the imperfection of their statistical arrangements.

Excluding Roman Catholics, and counting Methodist Episcopal, North and South, as one, the Disciples are the fifth religious body in the United States, in membership, and the fourth in number of ministers;

the Baptists, Methodists, Lutherans and Presbyterians outnumbering them in membership, though the Lutherans do not in ministers. But these bodies are all very much older; while many other bodies, equally older, as the Protestant Episcopal, the Reformed, and the Congregational, are far surpassed by the Disciples of A. D 1827. This phenomenal growth, without parallel in modern history, argues wonderful vitality somewhere. It has been the custom, in envious or thoughtless quarters, to account for this on the alleged ground of unconverted membership; but no one who has ever conscientiously compared an average Disciple congregation with the average church of any other religious body would even for a moment think of such a thing. To the incredulous it may happen as to a Baptist minister of Iowa, some ten years since, who argued in such a strain to a Disciple minister, and then, at parting, promised to send him something orthodox on conversion for his particular enlightenment. And when it came, lo! it was a pamphlet sermon, on the subject, by Isaac Errett, the foremost living Disciple editor! Not that there are no "unconverted" members among the Disciples as well as among other religious bodies, but that, as will appear below, where there are unconverted churches and graceless "preachers" precisely there the Disciple cause has flourished least and ephemerally.

In Pennsylvania the Disciple cause stands eleventh in the list of Protestant effort, and that, too, in the face of the fact that on its soil that cause first germinated, and then sprang to life just beyond its borders. As there are no effects without adequate causes, we evidently now come into the presence of a fine oppor-

tunity for gathering knowledge from facts, and wisdom from experience.

In inquiring into these causes, it must first of all be noted that the Disciple movement is preëminently an intelligent one. It seeks first to give "light" through "the entrance of God's word," and then asks men "to walk in that light" "with all the heart." Not only were the original leaders of this movement rare scholars, especially in the Bible, but the Disciple ministry has all along had, at least in its fore front, men of no mean ability and scholarship. From the first the Disciples were a reading people. It was the *Christian Baptist* of 1823-1830 (giving, as all Disciple publications, a full and equal hearing to all of any or no religious faith who chose to write respectfully) that through its extensive circulation paved the way for the wonderful success dating from 1827. Eight years after the latter date, namely, in 1835, there were seven respectable Disciple periodicals, with four more announced for the next year, besides the re-publication of the *Christian Baptist!* In 1845 they had seventeen American periodicals and three colleges. And at present there are, besides seven foreign periodicals, twenty-three weekly, monthly and quarterly general religious publications, and some dozen Sunday-school periodicals; also forty-three schools, ranging from the academy up to the university. But in Pennsylvania, though now the second State in the Union for publications, at least three different attempts at Disciple periodicals and several at schools have measurably failed. When, in 1853, the *Sower* was projected in Pittsburg, Mr. Campbell wrote:

“The *Harbinger* has ever had a small circulation in Pennsylvania. But they say, ‘You have not labored much in Pennsylvania.’ Even in Pittsburg, where I have labored a good deal, its circulation is small. They are not a reading people. I do not think, with all my labors there, they can make up a respectable club. I find that where the *Harbinger* is most read, there is the most periodical reading.”

There is an interesting cause for all this. By far the largest per cent. of the southern half of Pennsylvania is of German stock. Even those northern portions of the State which were peopled by Connecticut immigrants are permeated by Germans, or, as they are popularly known, “Pennsylvania Dutch.” Particularly some of the southeastern counties, by whom the counties farther west were from time to time populated, were overwhelmingly German, chiefly from the Palatinate. Some of these were Friends, more of them were Reformed, but most of them were Lutheran. As a rule they were fairly schooled, could read and write, and represented fine musical talent. They brought both pastors and parochial school teachers with them, and made good use of both. But the Scotch-Irish Presbyterians, the Reformed French Huguenots, and the religiously mixed English, made subscription or pay schools necessary, and these by degrees encroached upon the former and degraded the German tongue. The free school system of 1834, though long fought—by the German pastor as without catechism the foe of his church, by the men of means as a burden of taxation, and by nearly all as an innovation—yet finally prevailed. When Brothers’ Valley township of Somerset county, in 1844, by majority adopted this system, there were those who lurked for the Assessor with loaded guns. The last township of Berks county surrendered as late as 1867, while Conemaugh township

of Somerset county held out till 1869. The result is that German, though largely spoken in its "Pennsylvania Dutch" form, is but little taught, and the people know only how to read English, which is to them largely an unfamiliar tongue (more so hitherto than now), and therefore uninviting. Thus it happens that while the illiteracy of Pennsylvania is but a fraction over three per cent., the average for the whole United States being seventeen per cent., Pennsylvania has been largely without either literature or language. "Pennsylvania Dutch," says Prof. Schäffer, of Kutztown Normal, "contains only a vocabulary of from three to five hundred words exclusive of proper names, while the Bible with the same exclusion contains about twelve hundred words." This means a good deal, when it is remembered that a child of but three years, if reared in an intelligent family, will use four hundred words, and such a child at five years will range from one thousand to fifteen hundred words. Though not one of the sixty-seven counties of Pennsylvania is without one or more newspapers, Somerset county having four, yet when, about two years ago, twenty men, from whom a jury was to be impaneled to try a case of burglarizing the railroad depot, were asked by the Judge how many of them had been prejudiced by reading the papers, eighteen of the twenty said they did not read the papers! No doubt this is an extreme case, but it means much. Had the Disciple cause first struck the New England portion of the State rather than its southern portion, the numerical showing might be different.

Among such people the "traditions of the fathers" are more powerful than any voice that may cry, "Come,

let us reason together," and, "Ask for the old paths." It was this fact that was unconsciously spoken by the Rev. Prof. J. A. Brown, D. D., in the Lutheran Diet of 1877, when he said, as published in the report:

"But still the stubborn fact remains, that our progress has been chiefly among the descendants of those who originally accepted the Lutheran form of the Reformation."—P. 84.

"It might almost be said to require some mixture of German blood to make a full-blooded Lutheran."—P. 85.

The facts now before us help us also to the key to another phenomenon in Pennsylvania religion. It is noticeable, that notwithstanding that the Lutherans, the Reformed, and the Presbyterians had better chance of increase by immigration, yet the Methodists outnumber them both in the State and in the United States. Even the Evangelical Association, largely a German Methodist body, which, though about thirty years older than the Disciples and only about one-sixth as strong in the United States, nevertheless outnumbers the Disciples in Pennsylvania almost three to one. This is no doubt due to their method of "conversion." As they do not seek to reach the heart through the head, but attack the feelings at once, no special degree of education or understanding is required in order to their success, and even the charm of tradition is distanced by the intoxication of the heart. And if the delirium of a moment can make one feel richer than years of steady toil, why plod on in the old way? In pure self-defense many of the Lutherans, and even some of the still more staid Reformed, have adopted this short-cut of the "anxious seat." Of course, with the Disciples, who stand for Apostolic methods and practice in such matters, this course is out of the question; they must wait

for the "growth" of the "seed of the kingdom," and depend upon "the law of the Lord" to "restore the soul," though "one man may sow" and another "enter into his labors."

In another domain, however, it is well to call to mind the old Roman adage: *Fas est ab hoste doceri*—it is right to be taught by an enemy. A few comparisons will make the application plain. The Anti-Mission Baptists, who, at the splitting of the Redstone Association, carried away a respectable portion of strength, number in Pennsylvania only 1,200 as against the 63,483 of the regular body, and in the United States only 40,000 as against the 2,133,044 of the Baptists. It must be confessed that in Pennsylvania, *as a whole*, the Disciples have in this respect been nearer of kin to the Anti-Mission Baptists than to the Baptists, and with results sufficiently alike to give room for serious reflection. Such churches as have grown in any commendable degree, like that of Somerset, have had more or less of the mission spirit.

Again: the Presbyterians and the Congregationalists have held to the same "Confession of Faith," yet the former number in Pennsylvania 127,310 members and the latter but 5,635, with a somewhat better showing for the United States. And the Independent Methodists have in Pennsylvania and the United States, respectively, 600 and 2,100 as against the 163,311 and 1,680,799 of the Episcopal Methodists! Surely, all other things being equal, church independency does not prove to be an efficient thing. It is too much independency that has been terribly ailing the Pennsylvania Disciples. The Saviour taught His disciples to learn even from the wicked world, saying, "The sons

of this world are for their own generation wiser than the sons of light," and it will be equally well for the Pennsylvania Disciples to learn from their religious neighbors.

As the necessary corollary of independency, where each church can do "what seemeth right in his own eyes," come godless churches and graceless, irresponsible preachers. The early history of this State proved over and over again that while the German and other immigrants at once became citizens and sought the order of law and association, there was a Scotch-Irish element which, as a rule, pushed out to the frontier that they might be "a law unto themselves." Pennsylvania being the first State of the Union in iron, steel and coal, has filled its mountains and valleys with large numbers of this "independent" class, from which the Disciples in particular have severely suffered. But even now a better day is dawning, and the day-star is in the sky. "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay."

"Gottes Mühlen mahlen langsam,
Mahlen aber trefflich klein;
Ob aus Langmuth er sich säumet,
Bringt mit Schärf er Alles ein."

CHAPTER XXVIII.

THE DEATH OF THE RIGHTEOUS.

“O, listen, man!

A voice within us speaks that startling word,
‘Man, thou shalt never die!’ Celestial voices
Hymn it unto our souls: according harps,
By angel fingers touched when the mild stars
Of morning sang together, sound forth still
The song of our great immortality:
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-toned seas,
Join in this solemn universal song,
O, listen, ye, our spirits; drink it in
From all the air! ’Tis in the gentle moonlight;
’Tis floating midst day’s setting glories; Night,
Wrapped in her sable robe, with silent step
Comes to our bed, and breathes it in our ears:
Night, and the dawn, bright day, and thoughtful eve,
All time, all bounds, the limitless expanse,
As one vast mystic instrument, are touched
By an unseen, living Hand, and conscious chords
Quiver with joy in this great jubilee.
The dying hear it; and as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony.” —DANA.

“Kneel down at the couch of departing faith,
And hear the last words the believer saith.

He has bidden adieu to his earthly friends;
 There is peace in his eye that upward bends;
 There is peace in his, calm, confiding air;
 For his last thoughts are God's, his last words prayer."

HENRY WARE, JR.

One of the many lessons which Death has to teach, has been beautifully expressed by Col. R. M. Gibson, of the Pittsburg Bar, over the lamented Garfield, who was a minister of the same faith as the person here to be remembered:

"The man who could so live that when he was smitten by that vengeful, sane assassin, fifty millions of people watched about his bed, and listened for the news about him; to whose sick-bed there came from all Europe, by lightning under the sea, inquiries of his pulse beat—this man did not die in vain.

"Mr. Chairman, this man has made me think much. I have been a dreamy reader of the scientists. They have eliminated the devil and are trying to abolish perdition, and at times it looks like a contenting doctrine. But we can't get even with scoundrels and assassins here. I now strike hands with the orthodox, turn a sharp corner, and stand where my mother placed me many years ago, and vote unanimously for hell."

Such a lesson was taught by the death of Judge Black and its beautiful prayer, when one of his physicians, standing at his death-bed, was constrained to exclaim: "A finer refutation of Ingersoll's doctrines can not be imagined than such a scene."

"Sweet friends, what the women lave
 For the last sleep of the grave
 Is a hut which I am quitting,
 Is a garment no more fitting;
 Is a cage from which at last
 Like a bird my soul has passed.
 Love the inmate, not the room;
 The weaver, not the garb—the plume
 The eagle, not the bars
 That kept him from the splendid stars."

Some die like Mary Morrison—

Whose spirit sang in silence
 The songs of God she knew ;
 For harp of flesh lay broken
 Ere heaven hove in view.

Others pass away in that holy, quiet confidence with which the trustful infant leans to sleep on its mother's breast. Their intimacies with God are too sacred to be confided to mortal ears, or too grand and glorious to find vehicle in the tongues of earth. They only think their "unutterable words" and wait for the infinite lessons of heavenly speech to do Him justice who is their Redeemer and Hope.

"Rest in peace, thou gentle spirit,
 Throned above,—
 Souls like thine with God inherit
 Life and love!"

"Just now, as the slumbers of night
 Came o'er me with peace-giving breath,
 The curtain, half lifted, revealed to my sight
 Those windows which look on the kingdom of light
 That borders the river of death.

"And a vision fell solemn and sweet,
 Bringing gleams of a morning-lit land ;
 I saw the white shore which the pale waters beat,
 And I heard the low lull as they broke at their feet
 Who walked on the beautiful strand,

"And I wondered why spirits could cling
 To their clay with a struggle and sigh,
 When life's purple autumn is better than spring,
 And the soul flies away, like a sparrow, to sing
 In a climate where leaves never die."

Oh! in how many earthly matters, over and over again do we have to

“—Sing for the breathless runner,
The eager, anxious soul
Who falls with his strength exhausted
Almost in sight of the goal.

“For the hearts that break in silence
With sorrow all unknown—
For those who need companions,
Yet walk their ways alone.”

But here is a course and here are lists where all who will can say with Paul: “I therefore so run, as not uncertainly; so fight I, as not beating the air;” and then can end with him: “I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day.”

Mary Ogle had always been waiting for the coming of her Lord. She never missed a Lord's day meeting, expecting He would come on such an occasion. On her death-bed, with her last remaining strength, she lifted her head to look for Him again and said: “I thought He would come before——,” then went to Him.

“All that my ardent soul can wish
In Thee doth richly meet;
Nor to my eyes is light so dear
Nor friendship half so sweet.

“I'll speak the honors of Thy name
With my last laboring breath;
And, dying, triumph in Thy cross—
The antidote of death.”

“ Lo ! He cometh—countless trumpets
 Wake to life the slumbering dead ;
 'Mid ten thousand saints and angels,
 See their great exalted Head :
 Hallelujah !—
 Welcome, welcome, Son of God !”

Mary T. Graft, who was always scrupulously clean in person and dress, had to trust to other eyes during her last few weeks. Having been washed and dressed for the last time by her daughter, and being told “ Now, mother, you are neat and clean,” she responded, “ Yes, daughter, all ready to go and see my heavenly Father,” and then was instantly in His presence.

“ Purge me in that sacred flood,
 In that fountain of Thy blood ;
 Then my Father's eye shall see
 Not a spot of guilt in me.”

The last words of Wm. H. Posthethwaite were those of his regular evening devotion. He had been ailing for a series of weeks. One night he lay down to sleep and awoke in eternity.

“ Then steal away, give little warning,
 Choose thine own time ;
 Say not ‘ Good night,’ but in some brighter clime
 Bid me ‘ Good morning.’ ”

“ There is no death ! The stars go down
 To rise upon some fairer shore ;
 And bright in heaven's jewelled crown
 They shine forevermore.”

As he felt his end drawing near, Edward Bevins sent for the chief singers of the church and asked for some of his favorite songs, such as—

“O how kindly hast Thou led me,
 Heavenly Father, day by day!
 Found my dwelling, clothed and fed me,
 Furnished friends to cheer my way!
 Didst Thou bless me, didst Thou chasten,
 With thy smile, or with Thy rod?
 'Twas that still my step might hasten
 Homeward, heavenward, to my God.”

Finally, as a few days thereafter his midnight summons came, with beaming face he rose to a sitting posture in bed and gazed on the coming heavenly hosts, then said, as he lay back: “They are coming. Glory Hallelujah!”

“Let me go; for songs seraphic
 Now seem calling from the sky—
 'Tis the welcome of the angels,
 Which e'en now are hovering nigh.
 Let me go; they wait to bear me
 To the mansions of the blest;
 Where the spirit, worn and weary,
 Finds at last its long-sought rest.”

“I tell thee his face is fair
 As the moon-bows amber rings,
 And the gleam of his unbound hair
 Like the flush of a thousand Springs;
 His smile is the fathomless beam
 Of the star-shine's sacred light,
 When the Summers of Southland dream
 In the lap of the holy Night;
 For I, earth's blindness above,
 In a kingdom of halcyon breath—
 I gaze on the marvel of love
 In the unveiled face of Death.”

The stormy life of Charles Ogle had a most peaceful ending. His last exclamation was: "I see Jesus and Chauncey Forward walking down the street!" And who may doubt the truth of the happy vision? Said not Paul in most solemn earnest, "Ye are come to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant"?

The veil how thin that hides from view
 The myriad glories God hath set!
 How oft as mortals homeward drew
 Their eager sight those glories met!
 Through veil of flesh, as it was riven,
 What pre-view of God's world was given!

Equally striking were the last words of Mrs. Emily Ogle.

In her dying sleep the last words she was heard to utter were:

"Rock me to sleep, mother, rock me to sleep."

Shortly thereafter she found rest

"Where the child shall find its mother,
 And the mother find her child."

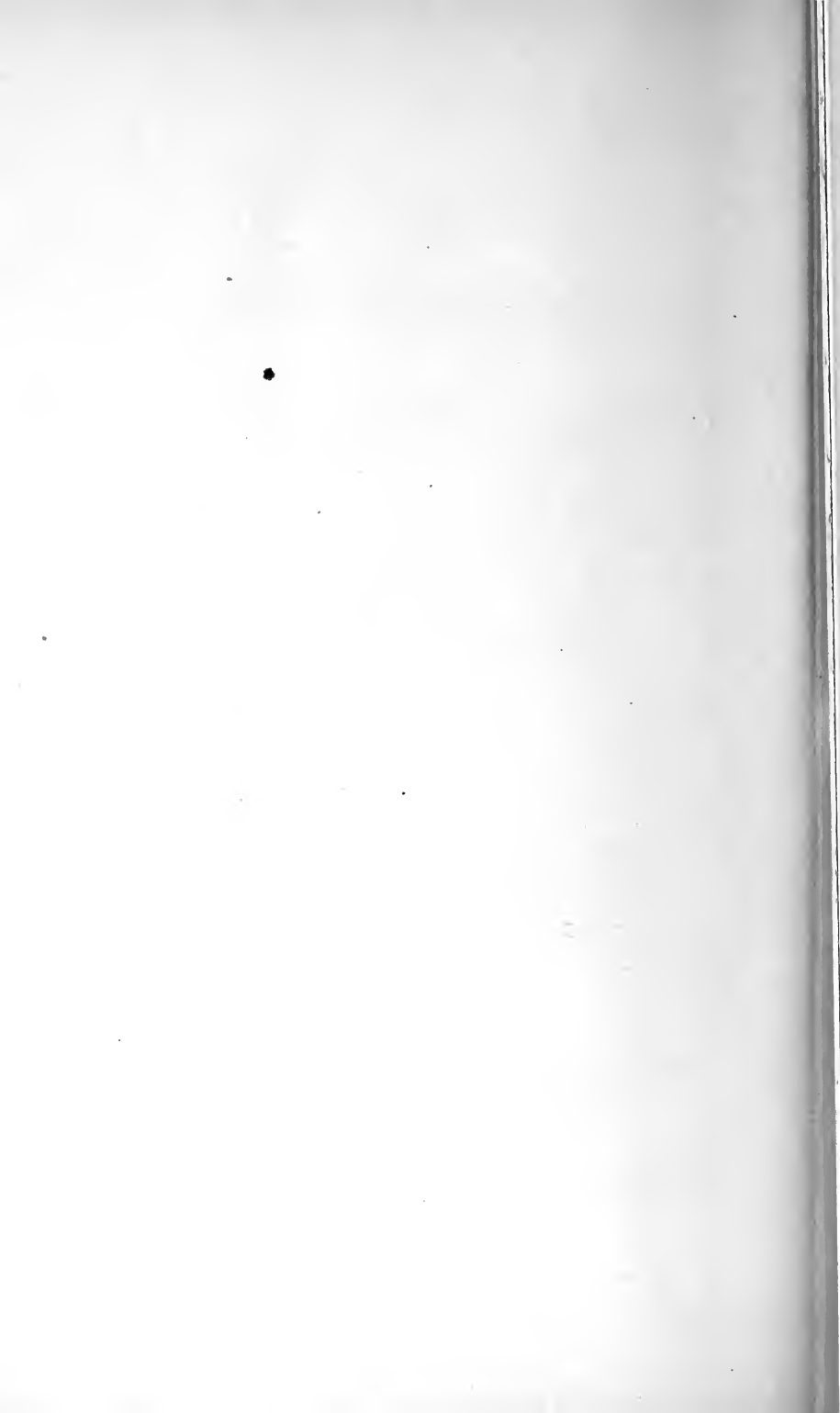
"Backward, turn backward, O Time in your flight,
 Make me a child again, just for to-night!
 Mother, come back from the echoless shore,
 Take me again to your heart as of yore;
 Kiss from my forehead the furrows of care,
 Smooth the few silver threads out of my hair,
 Over my slumbers your loving watch keep,—
Rock me to sleep, mother, rock me to sleep.

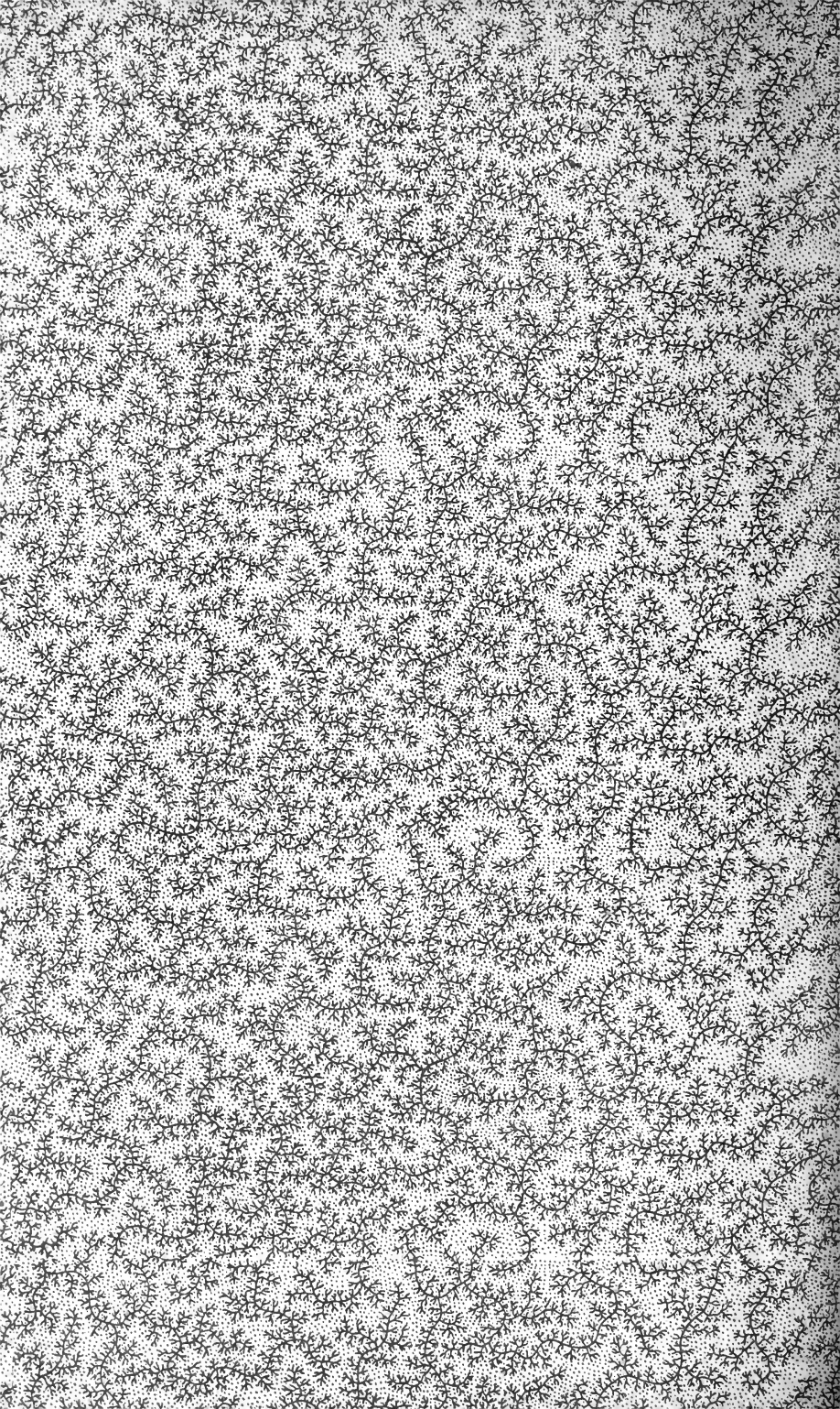
"Mother, dear mother, the years have been long,
 Since I last listened your lullaby song;

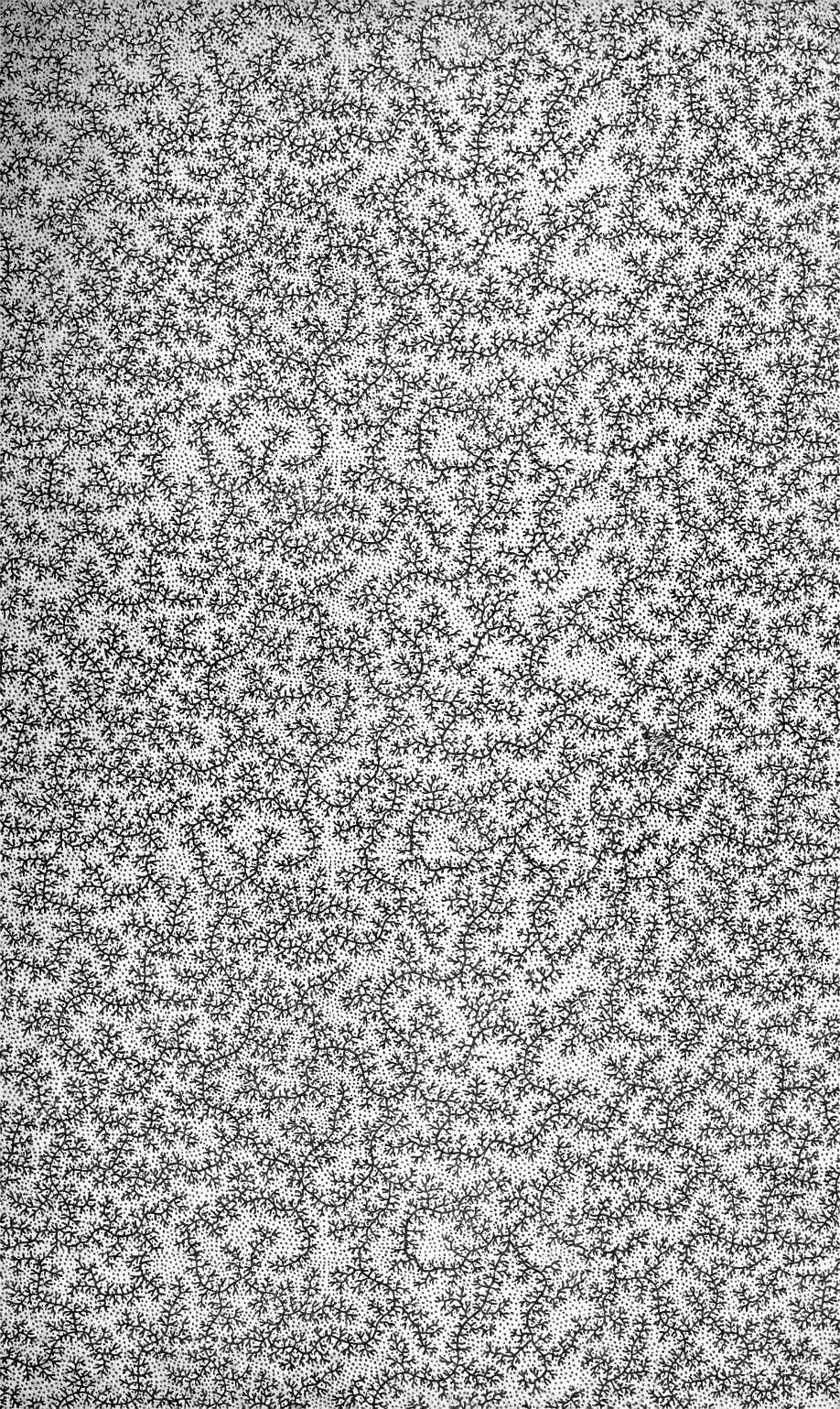
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep,—
Rock me to sleep, mother, rock me to sleep."











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