

Autobiography
and
Sermons

OF

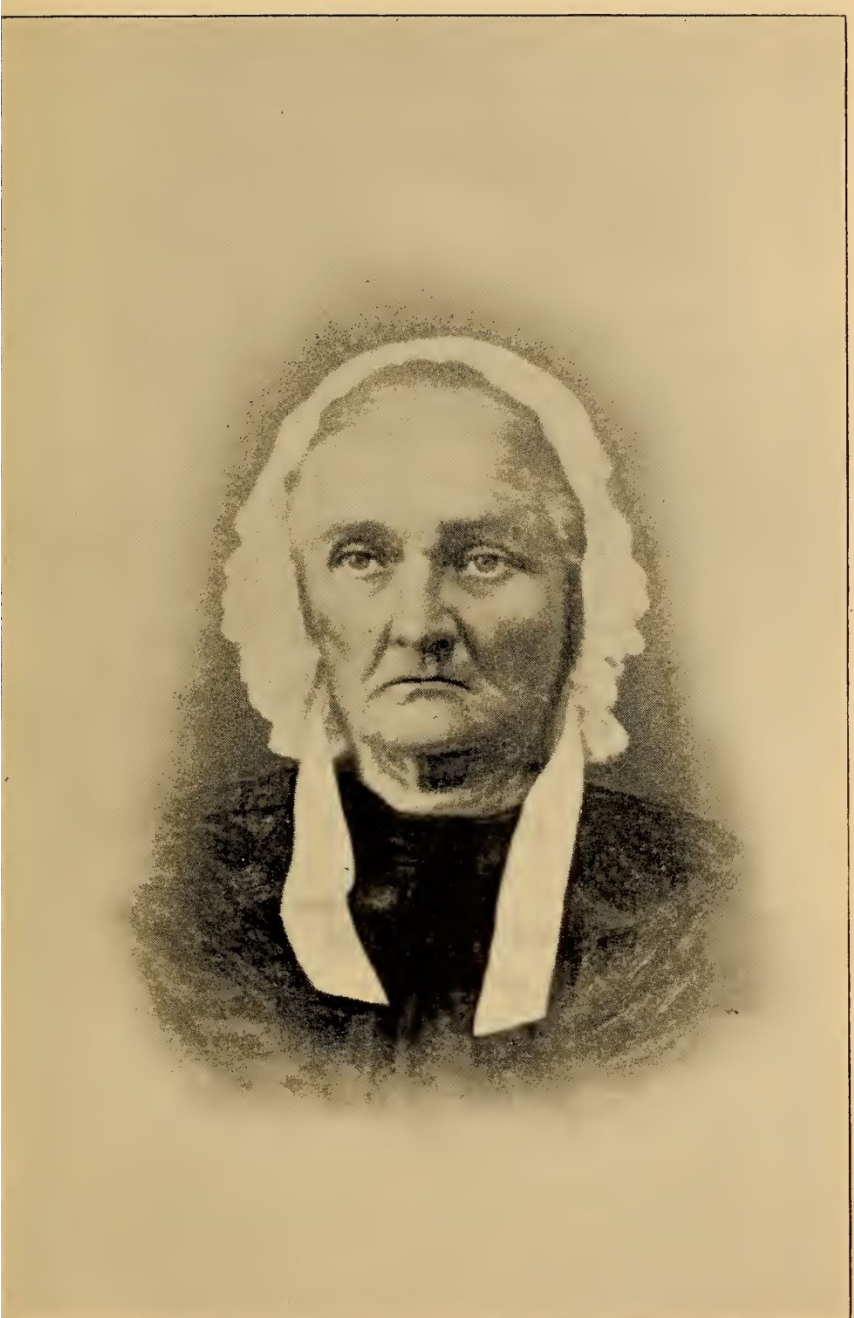
Elder Elijah Martindale

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Elijah Martindale



ELIZABETH BOYD MARTINDALE.

INTRODUCTION

Few men in the Christian ministry today know what toils and privations accompanied the early pioneer preachers.

It is well to take a glance backward, and read a few sketches of those men who went forth without money and without price, trying to sow the seed of the Kingdom in the wild regions of America.

In preparing the second part of this work for publication, it is not the sole object merely to preserve a family history, but to show to the present generation what it cost our forefathers to purchase the blessings and liberties that we as a nation enjoy.

BELLE STANFORD.

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CHAPTER I.

Birth And Early Training — Emigration To Ohio — To Indiana — Indian Troubles — Returning A Second Time To Our New Home — Religious Impressions.

I was born in Laurence District, South Carolina, November 10, 1793. I was the oldest child of my mother, who was a pious member of the Baptist church. To her more than any earthly means am I indebted for that influence which made me a Christian. Well do I remember the first family prayer she ever made with her children. I was quite young but I never entirely lost the impression that was made on my mind by that prayer. I now believe that the admonitions, warnings, exhortations and prayers of a faithful mother seldom if ever fail to bring her children under the saving power of the Gospel.

My father became a member of the Baptist church when I was about ten years old. I remember how it rejoiced my mother when she got her companion to join her in the service of the Lord. When I was about eight years old, my father left the South and moved to Warren County, Ohio, where I was brought to manhood.

In the fall of 1811 we moved to the Territory of Indiana and my father, John Martindale, bought land in Wayne County, and built his cabin on the creek that took his name and will carry it perhaps to the end of time.

In a few days after we made our settlement came the battle of Tippecanoe, then war with England, and what was worse, the uprising of the Indians in many parts of Indiana. Those dark and gloomy days, so full of peril and danger, come thronging back in my memory yet. The Indians became so troublesome that a few settlers went to work and built a fort, enclosing our cabin with a block-house, and some two or three families moved in. We soon found this to be a very unhappy way of living. The fort was protected to some extent by rangers sent out by the government to watch the movements of the Indians, yet father, seeing the bad influence by which his family was surrounded, concluded to move back to Ohio. Before he left he was visited by his cousin, David Young, who had bought land in the neighborhood where the city of

Richmond now stands. He had moved his family away for fear of the Indians and was living alone trying to raise some corn. He greatly desired father to let me go home with him and help him to tend his corn. I went, and while I was there a large company of Indians claiming to be friendly came into the neighborhood to buy provisions. They made their camp a short distance west of Young's house, which lay right between their camp and the settlement, so they would pass us generally twice a day. We didn't feel much afraid of them while they kept sober, but after some days some wicked person sold liquor to a squad of them and made them drunk, so drunk they could not get into camp, but late in the night they stumbled into Young's house where we were fast asleep. They hallooed. Young awoke and they ordered the door open. He made no reply. They then forced the door open and came in, ten or twelve in number, all drunk, singing, dancing and hallooing at the top of their voices.

By this time Young had succeeded in waking me by severe pinching as he was afraid to speak to me. He said in a whisper, "What shall we do?" I think he proposed leaving the house. I had been more among the Indians than he and I suppose was not so much alarmed, though I was then but a boy. I said let us get up and spread some bedding on the floor and order those drunken rascals with authority to lie down and be still. We did so and succeeded in getting them all to lie down. We went to bed and I slept soundly, but my friend Young said he slept no more that night, but lay and watched our intruders. He said several times one or more would rise and dance awhile, then lie down again. I have often wondered why I was so insensible to the dangers we were in with those drunken savages, who were always filled with hatred to the white man, and especially in a state of intoxication. The Pottawotamies and the Delawares were the tribes most common. They owned all the land west of the West Fork of Whitewater and east of the Wabash. All this beautiful land was an unbroken wilderness under the claims of the savages.

In the war of 1812 the frontier settlers suffered mostly from that barbarous practice of bribing the savages to murder innocent women and children. Some of the tribes professed to be neutral, but they no doubt were in league with the war Indians and would often commit murder and robbery in order to sell the scalps and

plunder to those in the British service. At all events they were much inclined to do mischief, and few of them could be trusted.

When peace was restored we moved back to our new home and went to work to clear away the forest trees and make a farm. We had but little chance for improvement from either church or school, but there was more kindness and neighborly services than I find in older settled countries. When people attain wealth they are apt to lose that brotherly regard that is necessary to social enjoyment in this life. My father's house was for several years the meeting place of the Baptist people. Adams Banks, James Smith and others were the preachers. I often felt deep convictions at these meetings. My kind parents took much pains to enlighten my mind in regard to the great truths of the Bible. My early religious training was among the Baptists and Methodists exclusively. The first deep and lasting conviction for sin or the danger of living and dying in sin was fastened on my mind in hearing a discourse from Adjet Macguire, a Methodist minister, on the words of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest." The sermon was such an exhibition of the love of God in the gift of his Son, of the love and condescension of our adorable Savior in coming from Heaven to this poor earth, in laboring and teaching, in suffering and dying, and all to save poor lost souls such as I felt myself to be. Oh! it was an arrow from the divine quiver fastened in my heart. I was then about fifteen years of age. Most likely I should have joined the Methodist church then, had it not been for the strong objections of my father; he didn't like the doctrine taught by the Methodists. I was often religiously impressed by hearing both Baptist and Methodist sermons after the time referred to, but such was the influence of parties and sects in religion that I was thrown back into sin and wasted some ten years of my life that might have been spent in the service of my Master if the good people had been united happily in the oneness for which Christ so earnestly prayed. Oh, what a debt of thankfulness I owe to God for sparing my life until I could get clear of Satan's net spread out to entangle me through the work of a divided church. Creeds and names and a party spirit are the great hindrance to the conversion of the world today. It is a Babel of confusion which causes many poor souls to wander on in sin. May the Lord hasten the time when such discord and strife will cease and the watchmen upon the walls

of Zion will speak the same things, fulfilling the prayer of the Savior, “that they may be one in us that the world may believe that thou hast sent me.”

CHAPTER II.

Marriage — Deep Conviction For Sin — Experience And Baptism — A Journey With William Stubbs — Uniting With The Newlight Church.

I was married to Elizabeth, daughter of Samuel Boyd, October 12, 1815. My companion was a member of the church called Newlights. I was greatly prejudiced against these people. I thought their religion was merely animal excitement. I once attended a meeting near Jacksonburg, Wayne County, Indiana. The excitement was carried to a high pitch. The jerks were common in those meetings. While I was trying to muster up evidence to condemn the work I was so full of superstition and my mind so darkened in religious matters, I remember going to the woods to pray to the Lord to give me some way or means to decide whether the work was of God or not. Why did I not go to the Bible? I well knew that I was an unconverted man, and I had been strictly taught that such an one could not understand the Scriptures. I will here state that after nearly a half century of my life has been spent in reading, praying, and preaching the Gospel, I am more confirmed in the belief that this relic of popery, this teaching that excludes the unconverted from learning the will of God by reading the Scriptures, is not only erroneous but dangerous to the souls of men.

For several years after I was married and settled in life, I was in deep trouble about my soul, and although much error was mixed with my former teaching, yet one great truth was firmly fixed in my heart: "You must be born again." Wherever I went I was followed by these powerful words. I tried to shield myself by the errors of the churches; I scrutinized the conduct of professors and tried to bring them on a level with myself, but this truth still rankled in my heart: "You must be born again or be forever lost." I went to the preachers of different orders; some would say, "stand still and see the salvation of God;" others would say, "pray on till you find relief." This last advice I heeded most. How could I help trying to do something? There was too much at stake to be idle, but what to do I didn't know. I would sometimes leave my work and wander in the grove, sometimes kneeling to pray, other times

weeping and groaning in great distress. After many days spent in this condition, my mind turned on the words of the blessed Savior: "In my Father's house are many mansions; if it were not so I would have told you." — John, 14:2. Oh, the love these words conveyed; but may I claim them? I labored for some evidence that I was a character embraced in these blessed words.

At length other Scripture that I had learned came into my mind, and gradually and thankfully I settled down into the hope that I was converted and saved. Now I began to look about to find the right church. My parents were Baptists of the old school; my wife and her parents were Christians. Many of my near relatives, whom I greatly esteemed, were Methodists. They all seemed to have confidence in me and wanted me to unite with them. I decided at once that some of them must be wrong or they would not differ so much. I concluded I had better apply myself to reading and prayer to find the right way. I went among them all and joined them in worship and was kindly received. I had been taught to believe that a converted sinner must be baptized. How could I obtain baptism without joining the church? I greatly desired to be immersed by a Baptist minister. I often talked with them on the subject. They would say, "Come to the church." I answered, "I don't receive the covenant of the church as scriptural."

Finally we were visited by a Seventh Day Baptist missionary from the state of New Jersey. I attended his meeting at the old Baptist church on Martindale's Creek. When he finished his discourse I walked forward, though he was an entire stranger, I told him in the presence of the congregation I wanted him to baptize me. He seemed surprised, and wanted to know why I didn't come to the church. I told him I couldn't endorse the covenant. After some consultation, I was requested to tell my experience. I did so, and was approbated. Old Father Platts was received, and we repaired to the water, where we were both immersed.

This was about the year 1818. I now felt happy in the belief that I was in Christ's kingdom, though not in any of the churches of the contending parties. Now I had attained a happy and blessed enjoyment of the love of God shed abroad in my poor heart. I wanted others to come and feast with me, so I began to exhort at the different meetings I attended. I had but little learning and but a small store of Scripture knowledge; still I was everywhere invited

and encouraged to go on in the good work of exhortation. In those days I attended a meeting of the United Brethren, conducted by a preacher whose name was William Stubbs. He invited me to go with him a week or two on his circuit. I went, and we had a good time. Many of the members of that order were pious, good people.

While we were riding along one day on our way to our next appointment, I asked Bro. Stubbs this question: "Were not the persons that the apostle commanded to be baptized about the same as we call mourners?"

After a short pause, he replied: "It looks a good deal like it; but it would not do for a rule with us. We would get too many bad members in the church." Now I don't think I had ever heard such a thought expressed by any living man at that time. Some years after, when I read an article from the pen of Barton W. Stone, advocating the doctrine of baptism for the remission of sins to believing penitents, it looked as natural as the face of an old acquaintance.

I left Bro. Stubbs in the neighborhood of Connersville. The next meeting I attended was a Baptist association in a grove near Judge Webb's. Here the doctrine of the eternal justification of the elect was argued with a zeal and talent worthy of a better cause. Soon after this I attended a large protracted meeting of the Christian body called Newlights. Here I united with the church. When the way was open for the reception of members I went forward and asked the privilege of speaking a few words. This being granted,

I remarked that I felt such an anxious desire for the oneness of the Lord's people that I wanted so far as possible to be united with all of them. I requested the hand of brotherly affection from every Christian in the congregation. The hands of many did I clasp that day that are gone home to die no more, and I hope to meet them in a land where divisions and parties and sectarian strivings are never known.

CHAPTER III.

Ordained To The Ministry — First Sermon — Poverty — Persecution — Mourners Uncomforted — Preaching Near New Lisbon — Flattery.

Up to the time of uniting with the Christian body of believers, I had only been exercising my gifts in exhortation. I was a long time in an unsettled state of mind about trying to preach. I thought the preacher must be specially called and sent. I labored and prayed for a true decision of the matter. I felt like it would be a dreadful thing to venture to take the *holy* office without a divine call. Finally, through the encouragement and strong solicitations of the brethren, I ventured, with much diffidence, to undertake the work. My first effort in the ministry was at Jacksonburg in the year 1820. Several of the old preachers were present. I selected my text, 1 Cor. 9:24: "So run that ye may obtain." After I got through, Father Dooly came forward, extending to me his hand said: "Occupy, occupy, my son." This gave me much comfort and encouragement. I now felt that my way was clear to go forward in the work. Some time after this I received ordination by the imposition of hands of Levi Purviance, John Plummer and William Hubbert. I now went into the ministry with my whole heart and with all the powers of mind and body that I possessed. The people were kind, but the thought of giving the preacher anything for his time and labor was scarcely ever thought of. Many of the preachers had to work when others were asleep to keep their families from starving; but what was worse, we were looked upon by the ministers and leaders of the sects generally as poor ignorant enthusiasts. Their meeting-houses were closed against us, and showers of abuse fell continually upon our poor defenseless heads from almost every pulpit in the land. I suppose many of them, like Paul, did it ignorantly in unbelief. The great cause of the opposition was our continual testimony against "human creeds" and "party names." We contended that the Word of God should be our guide and the name of Christ should be worn by his people. The same war is still waged, but the persecution is greatly modified since the people have more knowledge and have laid aside some of their prejudice.

Without knowing any better I preached with all my might for nearly ten years that faith, repentance and prayer were the only divinely appointed means on the sinner's part for the remission of sins; and that the evidence to the sinner was a change in his mind and feelings from sorrow to joy. "The oil of joy for mourning and the garments of praise for the spirit of heaviness." So we preached. When poor sinners would say, "What shall I do?" the answer would be in substance, "Believe, repent and pray." "But this I have done," some said, "and still I have not found peace and joy and comfort." In this condition I have known some to linger for months and even years. What was the matter? Ah! this was a hard question for the wisest preacher among us. I feel thankful to my heavenly Father that the light of truth has shone more brightly and opened the way for the sinner to come to Christ and know that his many and grievous sins are all forgiven for his name's sake, who has suffered and died to redeem and save a lost world. Strange, indeed, that so plain a truth should be lost in the rubbish of human tradition. Why did we not tell the poor sinner to arise and be baptized, calling on the name of the Lord? Why did we not preach as Peter did on the Day of Pentecost at the inception of Christ's kingdom on earth? We were so blinded by our wrong teaching that this plain truth was hid from our eyes, and still it is hid to many honest souls.

While I was preaching among the people called Newlights, I was much united in labor with my good old father-in-law, Samuel Boyd. He was my preceptor and spiritual adviser in my first experience in the ministry. By invitation we made an appointment at the house of old Sister Buck, near New Lisbon, Henry County, Indiana. But few meeting-houses had been built at this time and some of the few were locked against us, so our preaching was chiefly in private dwellings or school-houses. Our first appointment at her house was about the year 1826. I preached from the text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." I gave satisfaction in my discourse and a few sinners seemed to be brought under conviction. The influence was such that we continued our visits once a month. We soon began to make disciples. Our first accession was a man of very audacious habits, drinking, fighting, and swearing, but he was humbled under the power of the Gospel and we took his confession or profession, for we thought the sinner must be pardoned before he was

a fit subject for baptism. Many a long and tiresome struggle did we have at the mourners' bench to obtain some evidence that our sins were forgiven. I baptized the man — the first person I ever immersed. I was doubtful about his holding out well, but from all accounts he was a soundly converted man. The good work went on gloriously at that point for years. I was loaded with eulogies until I was often ashamed. I have often found those poor, weak-minded brethren who are so ready to praise the preacher to his face are almost sure to get offended after awhile and use every means at their command to crush the same preacher. It was so in the New Lisbon church. I afterwards displeased them by preaching as the Apostle Peter did on the Day of Pentecost.

CHAPTER IV.

The Jerusalem Doctrine Calls Down Persecution — Voted Out Op The New House — Some Things Lacking — Controversial Preaching — Ministers Exhorted To Faithfulness.

About the year 1830, I commenced preaching faith, repentance, prayer, and baptism, all connected as so many links in the chain of the divine arrangement of pardon as taught by Christ and the apostles. I was soon nicknamed a Campbellite. Many of the old brethren with whom I had long lived in love and fellowship, began to turn the cold shoulder and bar me out just like the sects had been serving us. I had almost embraced the doctrine of baptism as a link in the chain of pardon before I ever heard of A. Campbell; but when I became acquainted with the writings of Campbell, Stone and others I was helped much in understanding the Scripture on this point and some others. The first time I ever ventured to preach this old Jerusalem Gospel was in the cabin of Mother Buck, near New Lisbon, where we had been holding forth the word of life. It made some fluttering in the camp, but we went on for a while without much trouble.

I was successful from the very start, and the cause of truth would have moved on grandly had it not been for the opposition of the brethren. When they saw the new way would supplant the mourners' bench and its effects as the Lord's way of converting sinners, a few of the leading spirits went to work in great earnest to put me down and stop the work. By this time the old Christian brethren had built a small log meetinghouse at this place, and they managed to get a majority vote that "Bro. M.'s new doctrine" should not be tolerated in their meeting-house. There was a minority vote in my favor and some Baptists who were converts to the new doctrine, so the work went on. By careful, kind management we finally overcame the opposition and got nearly all the old members and some of the Baptists united and harmoniously organized on the principles of the reformation. Elisha and John Shortridge, two ministers, came in from the Baptist church and were a great comfort to me and helped much to build up the cause in New Lisbon. The church flourished greatly while the old mem-

bers remained, but some moved away and many have been called home, and the church has, to a great extent, gone down. One great fault with us since we attained to more light and truth in the Scriptures is, we have failed to bring out the latent talent of our members by the exercise of their gifts in exhortation and prayer. We have not encouraged the brethren to speak and pray in public as we should have done. I have long desired to see more exhortation and prayer in our social meeting. This would greatly enliven and strengthen the spirituality of the congregation.

Our reformation has been careful to avoid enthusiasm but could not see the danger of stoicism, hence our ordinary meetings have been too cold and dry to make us happy or convert the unbelievers. Bro. Samuel Rogers once said in a conversation on this subject: "We Newlights were so anxious to have all Christians united that when we saw the Baptists making a move for union, we, in our haste to meet them, ran clear through the temperate zone and joined them in the frigid zone;" but he hoped we would all get back to the true Gospel zone after awhile." I fear we have never come to that warm, life-giving climate yet. Too much winter seemingly, and no bright birds singing to enliven our souls. We have guarded against undue excitement which we looked upon as a great fault among our religious neighbors, until we have become in great danger of coldness and formality.

In too many cases our growth in humility and godliness has not kept pace with our advancement in Scripture knowledge. This is much to be lamented. Still we think our brotherhood will compare favorably with that of any other people. Yet, as we claim to be nearer apostolic teaching, we ought to come nearer apostolic practice. There is one thing that might be mentioned as an apology for our delinquency in these things, that is the continual war that has been waged against us by all the creed parties. We entered the field amidst the continual booming of artillery and the rattling of small arms. Yet in many cases our preachers have been too belligerent in their manner of presenting the truths of the Bible. Much of the controversial preaching of our day has its origin in pride. Young preachers are very apt to be caught in this snare of the devil. The people are fond of such preaching. It flatters their pride of opinion and suits a cold, backsliding state of religion.

If ever the success of a return to primitive Christian piety shall

crown our efforts as reformers, it must begin among the preachers. Come, dear fellow-soldiers, come up to the work. The old pioneers are soon to pass away. Where are the mighty men of God who are to fill up the lines as leaders of Zion's hosts? Oh, that they may have a burning zeal for their Master's cause, in meekness instructing those who oppose themselves if God peradventure will give them repentance to the acknowledging of the truth.

CHAPTER V.

Preaching The Gospel — Traveling Through Mud And Brush — Desire For Union — Love For The Erring — The Indwelling Of The Holy Spirit — Zeal Of The Old Preachers.

When I first came to Henry County to make a home, I was in feeble health. I felt anxious to give my whole time and strength to the work of the ministry, but I was almost in the woods, my family large, some in debt on my land, and no means to hire laborers. I thought I could give two or three days in each week to the work of preaching and with the balance of my time and the help of my family we could, by strict economy, get along. So I commenced under this arrangement and with the blessings of our heavenly Father, I was enabled to continue for a number of years. The truth prevailed and I was happy. For several years there was not another resident in Henry County who went abroad as an evangelist and who was engaged in promulgating the truths that we were trying to establish. I traveled over the counties of Henry, Wayne, Fayette, Rush, Delaware, Madison, and some in Hancock, sowing the seed in all these counties and some in Ohio. We sowed and others did reap; we labored and others were partakers of the fruit of our labors. Well, be it so. I am now happy in the reflection, old and worn out that I am. I rejoice in the prospect that the time is near when “he that soweth and he that reapeth will rejoice together,” when “he that went forth weeping, sowing precious seeds will come again rejoicing, bearing precious sheaves with him.” Most of the churches that I had helped to build up in the old Christian body were brought into the reformation, but some held back contrary to their acknowledged principles. We started on the divinely authorized ground of no creed hut the Bible and no name but those found in the New Testament scriptures. We urged the necessity of the union of all Christians as the great means for the salvation of a lost world. Now we are contending for this same great Gospel platform; but when we found that we had not attained to a perfect understanding in every particular and that we must follow the light of truth wherever it might lead, strange, indeed, that some would fly back and oppose it. But so it is with poor fallible man. “The lead-

ers of my people do cause them to err.” These blind leaders, too proud to acknowledge themselves in the wrong, will have a fearful reckoning at the judgment seat of Christ. The war that now exists between us and the old Christian body is to my mind the most unjustifiable of all the religious controversies of the day. It puts A weapon in the hands of all the creed parties that they can use effectively against us. It has ever been a source of deep regret to me that we failed to harmonize on Bible grounds. Many of our preachers were to blame. They failed to exhibit the meekness and gentleness, the long forbearance that we should feel toward the erring. They cut off the ears of their hearers before the truth could reach their hearts. When the wall of prejudice has become so great, it can only be removed by love. The war would never have been waged so intensely if our people had dwelt less on first principles and more on vital godliness and the indwelling of the Holy Spirit. Then it seems to me we could have helped them to get out of their ignorance and blindness.

Not long ago I attended a conference meeting of the old brethren. I was kindly and respectfully received, but I thought I could see the workings of that old enemy called prejudice in some of their movements and preaching. One good speaker labored hard to prove that faith was all that was required of the sinner in order to insure his conversion and salvation. So then repentance, prayer and baptism must go by the board. This case I have given shows the failure of my old Christian brethren in declaring the whole counsel of God.

Now, I will speak of some of our failures. Some of our talented preachers have taught the people this way: “There is no direct gift of the Holy Spirit nowadays, either to saint or sinner.” This error has attained among some of our people, and it has given some grounds to our opposers to charge us as a people with denying the operations of the Spirit entirely. This error, for it is surely an error, has done much injury. Jesus says, speaking of the comforter: “Whom the world can not receive, but he shall be in you,” that is in his people. If any would inquire how the Holy Spirit operates in reproving the world, I would answer when the preacher is largely endowed with the Holy Spirit his preaching is effective, and he makes his audience feel the power of truth. Now, if all our preachers were of that class of which it was said they were full of the Ho-

ly Spirit and of wisdom, would it not make a wonderful change in the advancement of the church? The preacher must be able to impress his audience with the firm conviction that he believes these great truths, and that with all his heart. Head faith won't do; it must get down deep into the heart of the evangelist before he is fit to preach the Gospel to a dying world. I do not mean that the truth is not spiritual, but I mean that there is a direct, immediate, and powerful agent in the work of the ministry called the gift of the Holy Spirit. This indwelling comforter is promised to all Christians, but the preacher needs a greater portion than any other individual in the church, because he is light-bearer and messenger to the people. Oh, I remember so many of the old preachers whose souls were filled with a burning zeal for the Master's cause. We had but few men who could read Greek, but we read the Bible with prayer often when other men were asleep. We were willing to sacrifice much of this world's ease and comfort in order to win souls to Christ. Our whole souls, yes, all our powers, were summoned to the great and glorious work of saving sinners, comforting saints and building up the cause of the blessed Master. The times have changed, and the preacher has more learning and better salaries, but the question is, will they draw deeply from the wells of salvation, from the eternal fountain of God's love?

CHAPTER VI.

***Preaching Near Middletown — Walking Fifteen Miles To Fill
An Appointment — Samuel Rogers Moves To The Vicinity Of
Middletown — Baptism Of Benjamin And Daniel Franklin —
Persecution And Poverty.***

About the year 1835, I, in company with my good brother, Reuben Wilson, went to the neighborhood of Middletown, Henry County, to try to sow the seed of the kingdom in that newly-settled region. We held our meetings at the house of William Stewart. On our journey we were caught in a great rain. The road was bad, only a bridle path most of the way. No house being near, we were compelled to plod on in our wet clothes. When we arrived at Brother Stewart's we were gladly received, and every attention was given to make us comfortable. When we were rested and refreshed we commenced our meeting and had good attention. Many will praise God in a better world for the privilege of hearing the old Jerusalem Gospel for the first time in their lives at that meeting. I continued to visit them as often as I could for years. A church was planted there, or rather a congregation of believers united, having declared their allegiance to Christ and a desire to follow him.

Brother Samuel Rogers, from Ohio, moved and settled among them. He was a man of experience and much talent and energy in the work of preaching the Gospel. We labored together for some years, and were greatly united in heart and soul as missionaries of the cross. We visited several new points and sowed the good seed of the kingdom, where churches have since been planted.

I visited the Middletown or Fall Creek church once a month for some years. I remember one time during the busy season I was compelled to make the journey, nearly fifteen miles, on foot. I set out early in the morning, stopping to rest at a cabin near where the village of Cadiz now stands. I then pursued my journey until I reached Israel Personet's, not far from the place of my destination. I had several times stopped with him, and was always made to feel at home. I supposed the little children, who were the only occupants of the house when I arrived, knew me. As I felt greatly exhausted with my long walk and fasting, I walked to a bed and lay

down to rest until the parents would return. One of the children ran to where her uncle was plowing in the field and told him a drunk man had come to their house and gone to bed. The man hastened to come to their rescue. I had fallen into a sweet slumber, but was waked by a heavy tread on the floor, and, looking up, saw a man staring intently at me to make out who the intruder was. He soon knew me and laughed heartily at the joke.

Late in the evening Bro. Personet and wife came home and brought the old parents with them. These were the parents of Sister Benjamin Franklin. Sister Personet soon prepared a good repast, and we had a happy evening, socially and religiously. After holding good meetings Sunday morning and evening, my good Brother Rogers conveyed me homeward. These were happy days; I love to think upon them yet.

About this time, or a little later on, we held a night meeting at the house of Bro. Joseph Robins. I was put forward to preach. I read as a foundation from the fifty-fifth chapter of Isaiah, tenth and eleventh verses. I dwelt on the power of the word of God. At the close I made a draft on the faith of the unprofessors present. Benjamin and Daniel Franklin, then young men, Daniel not married, came forward and gave me their hand. We took their confession, and by the light of lanterns and torches we went to the water, where Bro. Rogers buried them with their Savior in baptism the same hour of the night. They soon commenced preaching and became men of full stature in the Lord's vineyard. They have turned many to righteousness.

We can look back to those days when a few of us poor persecuted preachers, leaving our homes, traveling over bad roads, high waters, tearing through brush and swamps, from cabin to cabin, without pay, our families at home without many of the comforts of life, and our opposers, like the enemies of the work of rebuilding the temple, would say, "What do these feeble Campbellites? If a fox would run over their work it would soon totter and fall." These were days of trial, but the love of Christ constrained us. We endured as seeing him who is invisible. We trusted in the strong arm of Jehovah, who upholds all things by the word of his power. We were feeble instruments in the hands of God, and he has been pleased to command his blessing upon the work. We are permitted, now in old age, to sit and hear the Gospel proclaimed by those

highly gifted brethren that we enlisted and many more whom they have enlisted, and that little wave of reformation that was set in motion in Henry County will roll on, increasing in its heavenly course until the Lord comes and we shall have the privilege, through grace, of bringing our sheaves rejoicing, and saying: "Behold thy servant, Lord, and the children which thou hast given me." This is the hope that inspires me, now that I am old and feeble and can toil no longer. I can sit and muse upon the goodness of God and give thanks to him that his mercy has been so great to the children of men.

CHAPTER VII.

Preaching At Bentonville — D. R. Vanbuskirk — John Longley — B. B. Fifield — Missionary Tour — The Franklins Start In The Ministry — Arthur Miller — Going Among The Churches To See How They Do — Exhortation To Preachers.

In the summer of 1840, I was engaged with some other preachers to hold a meeting of days near Bentonville in Fayette County. Those expected to labor with me failed to attend. Old Father Banks, the same that used to be a Baptist preacher at my father's house, was now in the reformation and attended with me. I was glad to meet him. In the days of his strength he was a fine speaker. His voice was soft and musical, his language partook largely of eloquence and he was quite successful as a Baptist preacher, and was a great favorite with my dear old parents.

Our meeting at Bentonville went on with great success and rejoicing. About twenty noble souls came out and confessed their Lord and Savior and were immersed during our meeting, which lasted some days.

The work went on grandly at that place. During my labors at that point, which lasted monthly for about three years, more than one hundred precious souls enlisted under the glorious banner of King Immanuel. I have attended some of their meetings more latterly [recently], and they seem to be doing well. That church has raised up one of the best preachers in the state, Daniel R. Vanbuskirk. I used to stop often with his kind old father when D. R. was a boy. His urbanity even at that time seemed to mark him out for some high station in coming life.

The Bentonville church has had a great deal of preaching from our most gifted brethren and they had great advantages in the way of song, as one brother, Andrew Cole, was not only a good singer, but he raised a large family who were almost natural musicians; and I think nearly all of them became church members. Yet the church may not be as prosperous as it once was. So many of the old members have been called home and some still linger on the banks of Jordan waiting for the summons. Oh! ye time-worn veterans of the cross, you and I will soon have mingled our last tear

with the sorrows of earth and if we are faithful a crown of life will be ours.

About this time I was a co-laborer with Brother John Longley, of Fayette County. He was an able minister of the Gospel and helped much to build up the cause in many places in Indiana.

B. B. Fifield, a preacher from Rush County, was also my co-worker. He and I were appointed to go as missionaries together and visit waste places. My health was very poor, so we agreed that he would preach half the time and administer the ordinance of baptism when required. Our first meeting was at the house of old Father Johnson, on Buck Creek. Here we held a night meeting. It was my turn to preach. I labored hard and was much exhausted. I made a call and four persons came forward. As we were about starting to the water, Mother Johnson came and told me the four applicants were all her children and they wanted me to baptize them. I told her our arrangement and that Brother Fifield was a good baptist [baptizer]. She went and talked with her children, then came again and said if I were not able to go into the water it must be put off. I was in a high state of perspiration, the night was cold and the ice partly over the stream. After a little hesitation I ventured to go on, trusting in the Lord to preserve my health. The stream was low and the water proved too shallow where I first went in, so I came out and went with my boots full of water some distance down the stream where we found a suitable depth when the ice was removed. When the baptism had been performed and I came out of the water I found my legs and feet so numb with the cold, they had but little or no feeling. I think I spoke to some brother to help me until I could walk. The circulation soon returned. I went to the house, put on dry clothes, went to bed, rested quite well and when I arose in the morning felt refreshed and better of my cold than I had been for days before, thanks to my Heavenly Father.

We kept up our missionary work until Brother Fifield was called to take a school and I devoted my time to farm work for awhile, preaching at intervals.

By this time the two Franklins had exercised their gifts in the ministry until they had become a power in the pulpit. Perhaps no man in modern times has ever made greater efficiency in learning and oratory than did Benjamin Franklin. He was possessed of a fine, native talent for speaking, which he inherited from his moth-

er. Few women in that day were gifted with such power in exhortation as was Sister Franklin.

Brother Benjamin Franklin and I made several tours into Madison and Delaware counties. We made a good impression in many places. Some of those places have now large churches where we started the work.

In the winter of '42 Brother Arthur Miller, one of our best preachers, and I held meetings at Plum Creek and Fairview, where good churches have since been organized and good houses of worship have been built. I love to go among the brethren at those places where I helped to sow the good seed many years ago.

Once in a while I find one of my children in the common faith and they feel near to me yet, especially those who have been faithful. I feel it a great privilege to imitate the example of Samuel, the old prophet of God and Judge of Israel, to go round and visit these congregations where I labored in the days of my strength and see how they do, and give them what encouragement I can. I feel to rejoice that men of greater ability have come onto the stage and yet I sometimes fear the people are more filled with love for the preacher than with love for Christ. Oh! that they would strive more to imitate the apostle who could say, "my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the spirit and power, that your faith should not stand in the wisdom of men but in the power of God."

CHAPTER VIII.

A Flourishing Church At Hillsboro — The Brethren Believe In Righteousness And Judgment To Come, But Oppose Temperance — A Great Conflict — Truth At Last Victorious.

Some time after I was settled in Henry County I made an appointment to preach in Hillsboro, a village three miles north of New Castle. There was no house of worship, so we met in the grove. I read from the book of Daniel: "In the days of these kings shall the God of heaven set up a kingdom," etc. The discourse was listened to with marked attention. When the meeting was about to close, an elderly man of Quaker proclivities came forward and requested another appointment. This was quite unexpected. I knew I was in rather a hard part of community. Some years before I had been there in company

with my old co-laborer, John Plummer. We held a night meeting, and got our horses shaved most shamefully. So I was not greatly encouraged to make an effort in that place; but when such a man as Benjamin Harvey walked forward, and with tears in his eyes requested another appointment, I felt that I must comply. I went again and again and saw the good seed was beginning to grow. This same old friend Harvey was among the first who came nobly up and confessed the Savior. Now the work seemed deep and general. At almost every meeting we had candidates for baptism. Old Bro. William Canady's house and the school-house were our places of worship in cold weather and the grove in warm weather. After while other preachers came to our assistance. It seemed for a time like everybody would be converted. The brethren went to work harmoniously and built a nice little frame meeting-house. The membership now numbered about two hundred, all in peace and love.

But, as it has been with every faithful watchman who stood upon the walls of Zion, there were troubles brewing for me. It came in this way: There were a number of the brethren who were leading members that I never could persuade to quit the use of ardent spirits as a beverage, both for themselves and families. After awhile the devil or some of his servants put it into the head of one of the

members to start a distillery. By this time the brethren had purchased a small farm near the meeting-house for the use of a preacher. They wanted a resident pastor, but in this they failed, so they concluded to rent the parsonage farm and apply the proceeds to pay for preaching, for now the idea was beginning to be common that the laborer was absolutely worthy of his hire. They rented the farm, taking grain rent and turning the grain over to the brother who ran the distillery to be made into whisky and enable the brethren to pay the preacher. While matters stood as I have named I went to a temperance meeting and when the pledge was passed I placed my name on record as an abstinence man. I told the people I believed the Gospel was pledge enough if it was lived up to, but I found so many professors that failed to keep the pledge of temperance I thought it my duty to let the world know that I was an abstainer from [my] religious principles. Moreover, I wanted to give every assistance in my power to stop the awful ravages of the demon of intemperance.

My brethren at home found no fault with me for enrolling myself in the temperance movement. Not so at Hillsboro. The news went from lip to lip "Bro. Martindale has joined a temperance society. What must be done?" It was decided to send some five or six of the brethren to labor with me and try to reclaim the erring brother. They came and such another day's controversy I never want again. They took dinner with me and we parted. Sometime afterward I sent an appointment to preach on the subject at their meeting-house on Sunday afternoon. I went and preached Saturday evening and Sunday morning. At the close of our morning services a brother arose and stated that the afternoon discourse could not be preached in that house as agreed by the church. I felt a strange sensation come over me while I yet stood in the pulpit, a feeling I never had experienced in a stand for divine worship and hope I never will again. I didn't say much in retort, but announced that I would make the speech in the adjoining grove. So we dispersed.

While we were at dinner, several of the brethren insisted that I had better not go on to make the speech, but let a Brother Hendrix who was present talk a while to the people in the house. I yielded to their entreaty but never felt sure that I did right. The brethren told me some time after this that I could have the house on week-day to preach temperance, as it was considered too unholy a sub-

ject to occupy the Lord's house on the Lord's day.

After my temperance meeting at Little Blue River (for that was the name they gave the church) I didn't often attend at that place. Although time and patience have healed the wound, it left an ugly scar. Take it all in all, it was one of the hardest trials I was ever called to bear. One brother, and one only, came and confessed his fault like a Christian. He is gone home, and I hope all of them will repent of their sins and get home to the good world. Since I quit preaching for them they have had some excellent preaching from others, but never has the work gone on with the same glorious success that it did before our temperance troubles. I have by special invitation preached for them a few times in the last several years, and I suppose I would be a very welcome visitor among them now, but I am old and feeble and cannot labor as I once did. Many of them are my children in the common faith and feel near to my heart, and I would greatly rejoice to see them walking in the truth.

In conclusion I would say, that temperance principles have been greatly on the increase among these brethren ever since our great burst-up on the subject. May the Lord open every blind eye on this all important subject I pray. In those days, preaching against the sin of intemperance or slavery was condemned on the ground that it was mixing politics with religion. There are many in the church today who will not be pleased unless these great sins are entirely ignored in the work of the ministry. Now while I read in God's word so many plain and positive commands against these great sins, I must be permitted to speak out and bear a faithful testimony against them.

I have often had to bear evil treatment from some poor misguided brethren, whose worldly interests and animal propensities have led them astray in these plain matters. I now feel thankful to God that he has preserved me through all these trials and still blesses me with the joys of his salvation.

BRIEF ARTICLES AND SERMONS

CHAPTER IX.

ON FAMILY TRAINING.

There are three divinely appointed organizations in human society. The family, the the church, and the state.

The family is the foundation of all human society. If this institution is corrupted, both the others must partake more or less of the defect. The union of one man and woman in the matrimonial state seems to be clearly the Divine plan in the beginning. Polygamy and slavery, though admitted with certain restrictions in the former dispensation, were infractions of the Divine law, and, under the Gospel, were not to be tolerated. They both have their origin in sin, and never fail to bring down the just judgments of God on those who practice them.

A happy union of man and wife is essential to the great work of training children. The force of parental example always has a threefold

influence on their tender minds, and will leave an impress where precept will be forgotten. Immodesty, hypocrisy, and selfishness are traits of character that children often imbibe from parents. Let them hear them talk unkindly of their neighbors, say hard things about them; then let those same persons come in, and a wonderful show of friendship is displayed. In this way the seeds of hypocrisy are sown in the child's mind.

Selfishness and even dishonesty in trading are often instilled in the child's mind by the parents. I have said a few things in regard to moral training; now I want to speak of religious training. When Moses had received the law from Sinai's fiery top, it contained a special injunction for parents to teach to their children: "When thou sittest in thy house and when thou walkest by the way and when thou risest up," keep these things continually on the child's mind. In the Gospel we have a like injunction to the parents. "And you fathers, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord." Family religion is the oldest religion in the world. The form is changed under the Gos

pel but the Lord still holds every parent accountable for the

manner in which they bring up their children. They should begin the work of impressing their minds with Gospel truths very early. Let the good seed be sown and take root before it comes in contact with the wicked world. I want to say to you, Christian mothers, that the child from infancy is in your hands like clay in the hands of the potter. "Just as the twig is bent the tree's inclined." You have greater power in moulding the characters of your precious offspring than all the preachers in the land. Some of you will say, "What can the mother do if the father is a skeptic, a scoffer at religion?" Well, this is truly the greatest trial a Christian mother could be called to bear. I would say, be true to your high and holy profession, read the good book and pray much, be patient under trials, try to show by your example that you believe in the teachings of the blessed Bible. Don't be weary in well doing, for in due season you shall reap if you faint not. Nearly all the great men that have adorned either the church or state have had pious, praying mothers.

Paul says to Timothy, "When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded in thee also." You may think dear, Christian mother, that it is little use to strive against such opposition, but remember, the Lord is on your side and will be with you in all your trials. He has said, "I will never leave thee nor forsake thee."

I am thankful to my Heavenly Father that he gave me a praying mother. She was the best teacher I ever had. I can remember even to this advanced age, when in my youth sinners would entice me, how like a mighty sentinel would come the counsels and warnings of my dear mother. She very early fixed the thought in my mind that God would mark my sin and bring me into judgment for doing wicked things.

The natural affection between mother and child gives her a power that no other human can possess in turning the young mind to God and religion. Then, dear mother, work for God and for the salvation of your children. Think what tremendous results are connected with your work. The faithful discharge of duty by one mother may be the means through God's grace of bringing many to the good world. Then, let me say to all my dear children and grandchildren, and others who may read this: Try to bring up your children for heaven, so in the great day you may say, "Here I am,

Lord, and the children whom thou hast given me.”

CHAPTER X.

THE GOSPEL INVITATION.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. — Matt. 11, last three verses.

This text contains a clear and full declaration of our Savior's great mission as the Son of God and Savior of the world. Let us consider the subject in the following order: First, Who are invited? Second, How can they come? Third, The great advantage in coming. In the fourth and last place, The awful consequences in not coming.

The good, old preachers in my youthful days, used to tell us that none were embraced in this text but penitent sinners. Well, that class is invited, and we think the text reaches farther, and takes in everyone who can be induced to listen to the invitation. If the hardest-hearted sinner can be made to feel the burden and weight of his sins, he is surely invited to come to Christ and find rest and peace, and take upon himself the blessed yoke.

This brings us to the second proposition. How can the sinner come to the Savior? God has endued man with an animal and a spiritual nature. The spiritual part cannot be satisfied with earthly things, but must be brought into fellowship with the Creator in order to be happy. In turning the sinner from darkness to light, from the power of Satan unto God, the first great element or power is faith. The object of his faith must be Jesus, the Christ, the Savior of the world, and that he died for a propitiation for our sins. The faith of the sinner must look to Calvary. He must believe with all his heart, not merely an assent of the intellect but "with the heart man believeth unto righteousness." Faith purifies the heart, and turns the mind to seek after heavenly things. Faith saves us from the love of sin. Repentance and prayer saves us from the practice of sin. The work of repentance is always in proportion to the thoroughness of faith. Godly sorrow worketh repentance unto salvation, not to be repented of. Every step the sinner takes from the time he first

starts for heaven until he arrives safely at the blessed mansion is by faith. It is the great moving power to every act of obedience. When the sinner is saved from the love of sin by faith, and from the practice of sin by repentance and prayer, then he is prepared for baptism which changes his state, and pardon is promised which saves him from the guilt of sin. The gift of the Holy Spirit is now promised. "Because ye are sons," (that is ye have been adopted into the family), "God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Oh, the blessed assurance with which the child of God can approach the mercy-seat, knowing that he has obeyed the Lord in all his blessed commands.

Why do not men come and accept the Savior? One says, "the Book nowhere says faith, repentance and baptism for the remission of sins." Well, let us take Matthew, Mark and Luke on the great commission given to the Apostles. Mark says, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Matthew says, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Luke says, "Thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Now I suppose, these three evangelists designed to make a plain record of the great commission of their Master. Faith must come first in the order. The Book plainly teaches that Faith must antecede every attempt to draw near to God. "Without Faith it is impossible to please God... He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." But one says, "the Lord has pardoned many a poor sinner without baptism." What is that to thee? Does the commission given hold out a promise without baptism? Are you not safer in obeying the great commission? Are you willing to risk your salvation in disobedience to such plain commands? "Great peace have they that keep the law." The prophet says, "Oh that thou hadst hearkened unto my commandments, then would thy peace have been as a river, and thy righteousness as a wave of the sea."

We have now come to the fourth and last proposition, the awful consequences of rejecting the offer of salvation. The sinner has

been shown that every one of Adam's lost race is included in the Gospel invitation. He is a propitiation for the sins of the whole world. He gave himself a ransom to be testified in due time. Poor sinner, you are left without excuse. You will be speechless before the judgment seat of Christ. Your boat is gliding down toward an awful abyss. It will soon meet the rapids which will hasten you on to destruction. Are you sleeping amid such dangers? God is calling. Jesus is pleading, the church is praying for you. The ministers are sounding the Gospel call. All good beings in heaven and on earth feel a deep solicitude for you. Oh, come to Christ and find rest to your souls. "Take his yoke upon you and learn of him, for his yoke is easy and his burden light."

CHAPTER XI.

A SERMON ON SUPPORTING THE WAR

A synopsis of a speech delivered at a meeting called in compliance with a proclamation of the President, in order for humiliation, prayer and fasting. That our heavenly Father would be pleased to avert the threatened destruction of our good government and save this great nation from distress and ruin. In the year of our Lord, 1862.

As a starting point we will inquire, first, is it right for Christians to bear arms in any case? We think Paul, in his letter to the church at Rome (thirteenth chapter, first six verses) has placed the matter beyond all cavil as to the right and duty of Christians to help keep order and suppress lawless attempts against the rights of the innocent and against a good and righteous government. We conclude, then, that God has ordained human or civil governments, and when civil law protects the innocent in the enjoyment of their rights in person, property, or character, that the violator of such law shall be punished. That the ruler or chief executive shall employ the sword when no other means will avail to put down offenders and maintain order.

In the second place we would inquire, Is the war now raging in our country one of the cases in which the Christian should engage? I do most conscientiously believe that this war, on the part of the loyal defenders of the government, is a righteous one. There has never been a war since the days of Joshua, son of Nun, that could be better and more clearly defended on principles of right and justice.

Our fathers fought and bled to procure for us the best government on earth, with one exception; that was, they allowed slavery to be incorporated in their constitution and bylaws. How strange that after being so signally blessed of God in their struggle for liberty, that they should refuse the same blessing to the poor degraded African. If the friends of liberty could have excluded slavery from our constitution, what rivers of blood and tears it would have prevented. When that venerable body of wise and patriotic men from

every state in the Union met at Philadelphia in 1787 to form our present constitution, with the great Washington in the chair, and the venerable Franklin and many of the wisest men of the age in convention, while slavery was young and weak and while Mr. Mason of Virginia and Governor Morris of Pennsylvania and other speakers were making the ears of slave-holders tingle, why did they not vote the monstrous iniquity out of the constitution at once and be done with its dreadful consequences? Ah! pride and selfishness were too strong. Still the friends of liberty seemed to hope that the great curse would die out and give place to a more enlightened and happy state of society. This was a vain hope, as facts in after years will testify. After this shameful oppression had gone on gaining strength from year to year, its friends finally concluded that it should spread its dark wings and cover the entire land. Having ruled the nation so long, they were unable to bear defeat in the election of a president, but must lay foul hands on the ship of state and resolve to sink it or perish in the attempt. Now what could we do but rally to the conflict and try to save the nation from anarchy and ruin? Then have not our brethren done right in marching to the field of battle trusting in the Lord, whether living or dying, for the righteousness of their cause?

One might say, If your cause is so plainly good, why have not your armies been more successful? Why have the Union armies suffered so many disasters on the field of battle? Well, it may be with us as it was with the children of Israel when they were called to go to war with their brother Benjamin. The tribe of Benjamin were the aggressors. They were wholly at fault. Yet they were victorious in the first two battles, more than 40,000 slain of Israel. Why was it so? Certainly because they trusted in themselves and not in the Lord. We may have been too confident in regard to our numbers and strength; besides, too many of our people in the free states have taken sides with the oppressor against the poor, down-trodden slave. We have lived in ease and splendor on the products of his unrequited toil. The God of heaven is about to vindicate the claims of his eternal justice before this nation.

Dearly beloved brethren and friends, let us be careful to stand in our lot. Let us render to Caesar the things that are Caesar's, and to God the things that are God's. As Christians let us watch and pray and strive to keep ourselves in the love of God. Let us not be

weary in well-doing, for in due season we shall reap if we faint not. Oh! let us mingle with our prayers daily at the throne of grace, for ourselves, for our children, for the advancement of our Savior's kingdom, and for our beloved country, that our heavenly Father in his great mercy may be pleased to dispel the dreadful war cloud that hangs frightfully over our heads, and let the glorious sun of righteousness and peace shine once more upon our land, and cheer our poor, desponding hearts. When that bane of moral purity, that bone of contention between the North and South, that outrage on the natural rights of a fellow-man, shall be done away with, then will the North and South be at peace and join in the work of colonizing and Christianizing the African race in this and other lands. For such a glorious consummation as the result of the great affliction we are now suffering, let us all devoutly pray.

CHAPTER XII.

SERMON ON PRAYER.

Jesus spake a parable unto them to this end, that men ought always to pray and not to faint. — Luke 18:1.

Prayer is the desire of the soul, either expressed or mentally employed. There is but one prerequisite to prayer, and that is unfeigned faith in the Son of God as our Savior. The question has been debated slightly, whether a penitent sinner ought to be encouraged to pray before he was baptized. Paul the Apostle did pray, and was encouraged to go on to obedience, calling on the name of the Lord. Paul in his letter to the Romans (tenth chapter), after quoting the language of the prophet Joel, says, "But how shall they call on him in whom they have not believed?" as much as to say, prayer is admissible in all cases where there is faith.

I think the reason why anyone ever doubted on this plain matter was, that we had become sensible of the error in our former teaching, which was that the sinner must continue praying and wait for the evidence of his pardon before he was a fit subject for baptism. How common it is in trying to avoid one extreme to get into another. Now, we think the awakened convicted soul would breathe out prayer to God if his tongue was taken out. Let the sinner get the eyes of his understanding opened so that he can see his condition by the light of divine truth, and he will pray like the publican, "God be merciful to me a sinner." While he is praying let him go on to obedience and his salvation is sure, though men and devils should oppose.

Prayer in the closet. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who seeth in secret, and He shall reward thee openly." Here is a privilege for the Christian, more blessed than the common walks of life, and yet we fear many are living continually in neglect of this plain duty.

The pride of the heart in man has caused him to try to counterfeit almost every command of God; but here is one that seems to preclude all attempts at hypocrisy. The Pharisees prayed to be seen of men, perhaps some poor hypocrite may practice the same nowa-

days; but to enter into the secret chamber or the lonely grave, where no eye but the eye of God is upon us, there to meet our Father and hold sweet communion with him, to pour out our sorrows and make known our desires, with the blessed assurance that his eyes are over the righteous, and his ears are open to their prayers.

In the closet of prayer we are shut out from the world. We are in company that belongs not to earth. Oh, what a blessed privilege for poor, tempted, downcast souls. How many heavy hearts have been comforted, and their burdened souls relieved in the closet of prayer. Oh children, lovers of God, and lovers of the brethren, don't neglect your closet of prayer. Let every earthly enjoyment give place to this high calling of God in Christ Jesus.

Prayer in the family. I want to encourage my children and my brethren in this important duty. A family of professing Christians without an altar of prayer, is like a field of grain without a fence. The little foxes that spoil the tender vine are likely to get in and do Satan's work in that family.

How can parents bring up their children in the nurture and admonition of the Lord without an altar of prayer? How can the young mind be early impressed with the great truths of the Gospel, if the parents treat so lightly this great Bible command, and their voices are never heard in prayer or thanksgiving to God. I believe it is seldom, if ever, the case, that great men in the church descend from professors that never kept an altar of prayer in their house. The dying words of that great and good man, Barton W. Stone, addressing his wife and others, were: "Tell my brethren, their religion will avail nothing unless it brings them on their knees before God at the mercy-seat."

Study what you need and what God has taught you to ask for. Come in faith; come with the simplicity of a little child. Don't think you must have much fluency, but with all humility let your requests be made known to the Lord. Jesus prayed the same prayer over and over again when the great scene of his suffering for a lost world was near at hand.

Prayer has been authorized in the public worship ever since God has had a people on the earth. Under every dispensation, patriarchal, Jewish and Christian, the divine service has been connected with supplication, intercession and thanksgiving. All the members should try to qualify themselves to lead in the prayers of

the church.

We will now sum up some of the promises and works of our heavenly Father in order to encourage us to pray. First, the promises: "Ask and you shall receive, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." "And will not God avenge his own elect that cry unto him day and night." These and many other promises has the Lord made to encourage his people to pray.

Now let us look at some of the wonderful works that God has done in answer to prayer. While Moses prays the army of Israel prevails over their enemies on the field of battle. While Joshua prays the sun stands still in Gibeon and the moon in the valley of Ajalon. Hannah prays and Samuel is born. Daniel prays and the commandment comes to restore a captured nation to their long lost liberty. Elijah prays and the heavens give rain and the earth is again fruitful after a drought of three years and six months. Paul and Silas pray and the prison doors fly open and their feet are loosened from the stocks. The brethren pray and Peter is taken out of prison by an angel of God. All this and much more has the Lord done to encourage us always to pray and not to faint.

“Restraining prayer we cease to fight,
Prayer makes the Christian armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.”

CHAPTER XIII.

LETTER TO CHURCH MEMBERS.

DEAR BRETHREN — You have been called from darkness to light. If true to your high and holy profession, you have been translated into the kingdom of God's dear Son, and the good Shepherd claims you for his sheep. He says, "My sheep hear my voice and follow me. They know not the voice of strangers but will flee from them." I once read a fable like this: A crafty old wolf had long watched for an opportunity to make a break on a certain flock of sheep, but the faithful shepherd had always defeated his plans. At last the wolf hit upon the scheme to counterfeit the person and voice of the shepherd. So he clothed himself in the shepherd's attire, and took the crook that the shepherd used in his paws, and raised himself on his hind feet and approached the flock. The sheep were completely deceived, and came running and bleating with much delight. The wolf, elated with his success, concluded to make an effort to imitate the voice of the shepherd, so he could induce the flock to follow him and make them an easy pray; but when he raised his voice, behold, it was the hideous voice of a wolf. The sheep took fright and run in every direction to make their escape. The application of this fable is to show that Christ's people can never be deceived while they are used to listening to the good Shepherd's voice. The great Father above said, "This is my beloved Son, hear him." Oh, Christian brethren, listen daily to the voice of the good Shepherd. He is able to lead you through green pastures and beside the still waters. Let your delight be in the law of the Lord, and in his law meditate day and night.

Very many who profess to be Christ's sheep are feasting their minds on vapid literature, instead of looking to the great Shepherd for their daily food. Our renewed nature must be called into exercise or we will loathe the heavenly manna. We may refuse the food that the good Shepherd offers, until our lean souls become like the barren desert waste. "If a man abide not in Me he is cast forth as a branch and is withered."

CHAPTER XIV.

OBJECT AND FORM OF LOCAL CHURCHES.

All who have been born of God according to His word are in the kingdom or body of Christ. Yet the law requires a local organization or church in the less or particular sense, uniting believers in one family in order to fulfill the great mission intended, to wit: building up believers, converting and saving the lost, and at all times giving light to the world.

"Church of Christ" should be their family name, and "Christian" should be their individual name, and the Holy Scriptures should be the guide of their daily walk and conduct.

The officers of said church, as designated by divine authority, are elders and deacons. The elder is sometimes called overseer or bishop. The elders and deacons are to be chosen by the congregation if they have in their number men of such qualifications as the law of God requires. If all are lacking in those gifts required, let them wait. I have known great harm arising from men serving as elders who had no ability either as teachers or rulers. When suitable men are found and the church has agreed that they shall be inaugurated, let a day be set apart for their ordination. Call one or two preachers and let all meet, fasting, and join in prayer that God will bless those persons in the discharge of all their duties. Let some aged preacher, if present, lay his hands on them as the Apostle enjoins in the name of the Lord, giving them such charge and instruction as the Word of God will warrant. If the congregation is not able to hire an evangelist, let them appoint their social meetings and try to be in their places for worship every Lord's day. The church historian says the worship of the early disciples, when they met on the Lord's day, consisted in reading the Scriptures, prayers, songs, and commemorating the Savior's death in breaking bread. That church that habitually fails to worship on the Lord's day in the absence of a preacher is not apostolic. They need more zeal and love for Christ and his cause. If I am not very much mistaken, after trying many years to serve God and build up his cause on earth, there is and ever has been more hindrance to the advancement of

Christ's kingdom from the lack of devotion and energy among our people than from all the opposition that has been brought to bear against us. "Pray without ceasing" and "in everything give thanks," is an injunction that we overlook. We need to try to break the spell that binds us down to earth, and rise in the might and power that God has given us. Every member should feel as though the prosperity of the church and the conversion of the world depended greatly on their acting well their part in the house of God.

If all who profess Christ and have their names enrolled upon the church book were walking in the light, their lives pointing to Christ, the great atoning sacrifice that takes away the sin of the world, then the Gospel would have power over the hearts of the children of men.

CHAPTER XV.

ON EXHORTATION.

Exhortation, admonition, and persuasion are words of similar import. The work pointed out by these differs from "teaching." Teaching requires a higher grade of qualifications than exhortation. To teach is to impart knowledge. To exhort is to induce a person to obey the Lord or to practice what they already know. The former is to enlighten the understanding, the latter is to move the affections, to awaken the powers of the soul. Exhortation is a work of the highest importance to the church. It is the work of every member, from the highest to the lowest. It gives scope to the most exalted flights of the greatest orator, while it finds work for the weakest saints. One reason why the work of exhortation is so much neglected is because the pride of the human heart has prompted many to desire to be teachers and engage in the work who are not qualified and of course not profitable, while the work of exhortation is greatly neglected, even in our public worship. This accounts for the lack of many useful gifts that might be cultivated if our churches set a higher value on the work of exhortation. The Apostle, in writing to the Hebrew brethren, commanded them to exhort one another daily while it is called today, lest any of them should be hardened through the deceitfulness of sin. From this language we understand that exhortation is not confined to the worshiping assembly, but is a daily duty that devolves upon Christians. If we know that any of our associates have gone astray, we ought to persuade them daily and never rest until they reform.

Let parents exhort their children. Christian mothers, I ask you, do you plead with your children, beseeching them to turn away from evil ways and obey the Lord? Finally, my brethren, fathers, mothers, brothers and sisters, all that love God and keep his commandments, remember you are the light of the world, the salt of the earth. Oh! let an old, worn and feeble servant, now in the evening of his days, admonish you to more energetic work in the cause of our Great Redeemer.

CHAPTER XVI.

PARABLE OF THE TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

Five of them were wise and five were foolish. They that were foolish took their lamps but took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, "Behold the bridegroom cometh. Go ye out to meet him." Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil for our lamps are gone out. But the wise answered, not so, lest there be not enough for us and you, but go rather to them that sell, and buy for yourselves. While they went to buy, the bridegroom came and they that were ready went in with him to the marriage, and the door was shut. — Matt. 25.

This parable is taken from the eastern mode of celebrating marriages. Ten virgins were selected to introduce the bridegroom into the bride chamber. These virgins were all dressed in uniform, representing purity and innocence. They were to repair to the house of the bride in the evening with their lamps burning, each one having a vessel of oil to supply her lamp. Here they were to await the approach of the bridegroom, which was sometimes quite late in the night. While they were waiting for a groomsman to announce the near approach of the bridegroom, they all became drowsy and went to sleep.

The kingdom of heaven in this parable means the kingdom that Christ was about to establish on earth. The ten virgins represent the subjects of this kingdom from its incipency until the Lord comes. The bride's house means the eternal mansions above. The lamp is the outward profession, the oil in the vessels is the Christian graces or the indwelling of the Holy Spirit. While the bridegroom tarries they all slumber and sleep, they are not watching and are taken by surprise. The wise had not attended to their lamps until they were almost gone out. The foolish let their lamps go out and no oil to

renew them.

We will now try to examine the subject according to the above statement. Those virgins must all have on the right garment. They must all have a lamp. They must all have access to vessels of oil, to keep up the light. All these things are necessary for a proper church relation. Now, we suppose there are but few persons who come to the church who are not honest in making the good confession. There may be a few who never were moved by the Spirit of Truth. They were hypocrites from the beginning, and soon fall off and show their true character. They never had the robe and the burning lamp in reality. But we think the foolish virgins denote those who honestly made a profession and perhaps ran well for a time, but they didn't strive against forbidden things. Riches, honors and the pleasures of the world and all its allurements crowded into their hearts, causing them to forget the mercy-seat, and the girdle of truth was cast aside, and the waning lamp could not be renewed because the vessels of oil were empty. We fear there are many professors in this day who hold church membership whose lamps are gone out. They have failed to form a Christian character and are not giving light to the world. One Christian can not supply another with heavenly graces. Such blessed attainments are not transferable. We must go to the great Giver of all good, who has an inexhaustible store of blessings for his faithful children.

The foolish virgins were too stupid to consider their sad case. Their lamps gone out, no oil to renew them, and in this condition they went to sleep. Just so we find it is with poor backsliders. The hardest of all is to get them awake. They seem to be dreaming that all is well. No exhortation, reproof, or admonition will avail anything while they remain in this spiritual slumber. But we must not cease the work of trying to reclaim and save them. Try to awaken them to a sense of their danger, and a need of oil in their lamps to prepare to meet the bridegroom. We now come to consider the fact that the wise virgins while waiting for the call to go out and meet the bridegroom became drowsy and went to sleep. They also seemed to be in danger of letting their lamps go out. It has long been a point unsettled among divines, whether the church will be in a flourishing or declining state when the Lord comes. This parable seems to favor the latter opinion. Paul, Peter, and Jude all speak of a decline in spiritual things in the latter or last days. Our

Savior's parables, many of them, hold forth the idea that the greater part of professors of religion will be taken by surprise and not be found watching when the Lord comes. When we look at the present state of the professing Christian world, and then look in the Bible and examine closely the character there laid down for Christians to fill, there seems to be an awful failure. Some contending for creeds and parties, and some that have taken the Bible alone for their creed and ought to be patterns of piety and holiness are not giving light to the world. So it is, and perhaps it will be until the Lord comes. At all events, we may safely conclude that the parable under consideration was intended as a warning to all Christians not to go to sleep and let their lamps go out.

I believe in a millennium, but whether it will take place before or after the resurrection of the Lord's people is not so plain. My strongest impression is that the church will be cold and the world will be wicked when Jesus comes and that the millenium will be after the first resurrection. Yet I am happy to think it will be right as the Lord is pleased to have it, and so let it rest. Now, we come to the closing scene of the parable. They that were ready went in with him to the marriage, and the door was shut. How indescribably grand and glorious will be the coming of the Lord. The prophet Daniel, says, "I beheld till the thrones were cast down and the ancient of days did sit whose garments were white as snow, and the hair of his head like the pure wool. His throne was like the fiery-flame, his wheels as burning fire. A fiery stream issued and came forth before him. Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set and the books were opened."

Paul in his letters to Thessalonians says, "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel." Again, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." The righteous all safe in the everlasting mansions, and the door shut. The awful sentence comes to those who fail to enter "Depart from me all you that work iniquity." Among all that will be condemned when the Lord comes, none will be so sadly disappointed as the careless, prayerless professors, represented by the foolish virgins.

Dear brethren, let us take warning from the Savior's own lips. Let us have our lamps trimmed and burning, and be ready to meet the bridegroom when he comes. Then we will not be alarmed when we hear the voice of the archangel, and the trumpet that shall awake the sleeping dead. Then we shall be caught up to meet the Lord in the air, and so forever be with the Lord. This is the embodiment of the Christian's hope. It holds the vessel while the waves run high. Though the storm may be raging, all is safe while the anchor hope enters to that within the vale whither the forerunner is for us entered, even Jesus, our great high priest.

“A hope so great and so divine,
May trials well endure,
And purify our souls from sin,
As Christ himself is pure.”

CHAPTER XVII.

RELIGION AND POLITICS.

Some professors of religion are very sensitive about politics in the pulpit. I always think a man must have something bad in his politics when he is so easily offended in this matter. Two objects should be kept in view in the administration of civil laws; one is the purity of the body politic and the other is to look after the temporal demands of the people. Now all that part of politics that is connected with justice and righteousness has to do with the morals of the people, and is justly a pulpit theme. The Apostles lived under a monarchial form of government and they commanded prayers to be offered for kings and for those in authority, that righteous laws might be enacted. In our government, Christians have the power to help mould the laws, and they are responsible to God for all their influence in this direction. How can we expect the government to be for the punishment of evil doers and for the praise of them that do well if the church withholds its influence? No great political reform can be brought about while the pulpit maintains silence on the question, unless it should come in the form of a great and bloody revolution.

During the long years of oppression to the colored people, the preachers were forbidden to cry out against the sin even in the North. If some ignorant preacher would stand in the pulpit and tell the people that slavery was a divine institution and tolerated by the Bible and even attempt to put a holy stamp and seal upon the auction block, he was looked upon as being a Bible preacher. But let the true man of God come to the front bearing a message of love to God and love to our fellowmen, let him point out the slave dealer and say, "Woe unto him that buildeth his house by unrighteousness and his chambers by wrongs; that useth his neighbor's service without wages and giveth him naught for his work." This would have been classed political preaching and would have called down never-ending curses upon the head of the poor defenseless preacher who was bold enough to publicly utter such words. Well, we have had our school of bloodshed, and as its dark chapters were

unfolded, they seemed to all point toward breaking the chains and letting the oppressed go free. Yes, that was to be the sequel — the closing scene of the great drama. Now it is ended, can the preacher be permitted to talk about dealing justly and loving mercy? No, not if he means dealing justly with the colored people; that would be bringing politics into the pulpit.

I knew a case where a church became horrified at their pastor for saying a few words in a discourse to the effect that slavery had drawn down awful judgments on our country, and he feared that we as a nation had not repented as much as we should. Those who attempt to guard the pulpit are generally a class who need the very preaching they are trying to shut off. Paul preached against political sins and every other kind, and Martin Luther, when he set himself like steel against the Roman Catholic Church, had to meet both church and state combined. When the nation endorses a great sin, that sin has become popularized, and needs the church to rally its forces in every way possible to try to counteract the evil. No true man of God will help politically to make strong the nation's wrongs. If he must stand alone, let him free himself from complicity in what he knows to be wrong. The angel above records our deeds and our influence is lasting as eternity.

CHAPTER XVIII.

WHERE IS THE TRUE CHURCH OF CHRIST?

There is one body and one Spirit, even as you 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.

— *Ephesians 4:4-6.*

Here are seven units. The first three represents the church in its embodied or united form. One body, one spirit and one hope. The second three are to represent the church as individuals. So Paul says, “Now ye are the body of Christ and member in particular.” So then each member comes into the body by one Lord, one faith, one baptism, and have received one spirit and one hope. God the Father of all dwells in them. Oh, what wonders of love and mercy to be delivered from the kingdom of darkness and translated into the kingdom of God’s dear Son. We find the church of Christ made up of sinners, saved by grace, saved by the blood of Christ, saved by faith, saved by repentance, saved by baptism, saved by hope. All these are spoken of by the Apostles as having saving power.

We have shown that there is one true church, and all who are in this one body have one Lord, one faith and one baptism. Some religious people will say, yes, that is Bible doctrine, but it doesn’t mean water, it means baptism of the Holy Spirit. Jesus said, “Except ye be born of water and of the Spirit, ye can not enter into the kingdom of God;” and the Apostles were commanded “To teach all nations, baptizing them in the name of the Father and of the Son and of the ‘ Holy Ghost;” and Paul says in his Colossian letter “having been buried with him in baptism.” Peter says, “the like figure wherein, baptism doth now save us.” We will have to concede that the one baptism is of water, or we will have to trample on some of the plainest Scripture recorded in the word of divine truth. Yet we are not so sanguine as to believe that all who come to the ordinance of baptism are true disciples of the blessed Master. The kingdom of heaven is like a net cast into the sea, it gathers of every kind. The seed sown sometimes falls into stony ground, or among thorns, or by the wayside, but when it falls into good and honest

hearts, it brings forth some thirty, some sixty, some an hundred fold.

The artful destroyer of souls is gaining a great victory now in the world on account of divisions, sects and party strife. The salvation of a lost and ruined world is being greatly prevented, and the object of our Savior's death is being defeated by the jarring creeds of the religious world. Now if the above thought is true, how careful should every church member be to know that he is contending earnestly for the faith once delivered to the saints.

Paul warns the churches against divisions, and exhorts the disciples all to speak the same things. In the divided state of the Christian world, two extremes have become apparent. One is to depend entirely on the work of the Holy Spirit and ignore God's positive commands. The other is to depend too much on the positive commands and neglect that part that tends to building the moral and spiritual interests of the church. Some of God's commands are right of themselves, such as, "husbands love your wives," "children obey your parents," but the command to a penitent sinner to be baptized is positive law, and is right because it is commanded. Our first parents fell by disobedience to positive law. Circumcision was a positive law. To look on the brazen serpent, the healing of the Assyrian officer. The sounding of the Ram's Horn at the siege of Jericho and many such things were of the order of positive law. When we read of the fall of Adam, the fall of the Israelites in the wilderness, and all the judgments that have been melted out to defaulters of positive law, should we not tremble at the thought of disobedience? When we hear infidels scoff at the divine commandments, we are not surprised, but it is sad to hear professors of religion making light of these things, calling them outward forms, only the shell. It has no validity in the work of grace. It is a mere ceremony, etc.

But someone says, don't you see how easy it is for a person to be baptized and join the church, attend to the Lord's Supper and still be a hypocrite? Yes, I see all that, and lament that some fail to show the fruits of a godly life. But on the other hand, don't you see how easy it is for a person to make great pretensions to spiritual enjoyments and talk of heart-felt religion, and still be a hypocrite? The good old prophet Samuel told Saul once, that "obedience was better than sacrifice, and to hearken was better than the fat of rams.

For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry.” Now, I do most confidently believe in the gift of the Spirit as promised to the Christians in the Gospel age, but we are taught that the world cannot receive this heavenly visitor. The temple of the heart must be cleansed before it can receive this holy guest. Hence, all this praying for the Holy Spirit to come down and convert sinners is unscriptural. “Let the sinner listen to the truths of the Gospel, and try to exercise faith in Christ, repent of his sins and be baptized, calling upon the name of the Lord, then arise to walk in newness of life, and they have the promise of the gift of the Holy Spirit as an abiding comforter.” Then let them add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and above all charity, that covereth a multitude of sins. Oh, how I would rejoice to see the church arise from its stupor, put on its beautiful garments and come forth bright as the sun, fair as the moon and terrible as an army with banners. Lord increase the faithful band who are working for the purity of the church.

CHAPTER XIX.

LETTER TO MY BROTHER JOHN.

(Written, May 23, 1865.)

DEAR BROTHER — This day, four years ago, we, with some others, made a visit to our dear mother's grave. While we stood around that spot made sacred to us by the loved form that was here interred twenty-two years and seventeen days before, how natural it was for our minds to travel back to our infantile and youthful days. Here mouldering back to dust are those kind hands that ministered to my wants when I lay helpless on her lap.

I was her first born, and so I was cared for with more than usual interest. How many painful hours she spent in watching and caring for me and for you, my brother, and for all her children. Tender and affectionate, always ready to face danger, privation and toil to make us safe and comfortable. But more than every natural tie, our mother was one that possessed, in a large degree, the religion of Jesus Christ. Her faith and her earnest prayers were a great means under God of bringing you and me into the blessed Savior's fold. Our father was a kind parent, and became religious when I was very young. I well remember when he was baptized in a branch of the Little Miami, Warren County, Ohio, by a minister whose name was Joshua Carmin. Father and mother were then both religious, both members of the Baptist Church. Mother joined the Baptist when she was quite young, in South Carolina. Now they could be helpers and co-workers in bringing up their children in the nurture and admonition of the Lord. Had we not been restrained in our days of youthful folly by the pious lives and godly admonitions of our dear parents, you and I my dear brother, might have been undone forever. Oh, how thankful we should ever be to God our Heavenly Father for giving us religious parents. You know, when I was married, like most others in those days, I had to begin in the woods to make a farm. Mother would often walk that pathway, some half a mile between her house and ours. I remember one beautiful morning, in the spring of 1816, I was busy chopping in my clearing, the logs and brush heaps thick. I looked up and saw

mother coming toward me. She had concluded to give me an exhortation before she went to the house. I suppose I was apprised of her business, for she often labored with me in those days. When she was near enough to speak conveniently she sat down on a log and said, "Come here my son and be seated by me, I want to talk some to you about your soul." There was so much heart-felt tenderness manifested in the voice, in the looks and in the language, that I felt a dart of conviction the moment she spoke these words. I dropped my ax, walked forward and took a seat as she requested. I wish I had her arguments and appeals, but they are gone from my memory, though I still retain in my mind vividly the deep and lasting influence of her faithful and oft-repeated warnings and kind admonitions. I often think, dear brother, of what you told me about mother's great anxiety to see me before she left this world. She had been encouraged to look for a visit from me, but I failed to get ready to make the journey (a distance of two hundred miles), until I heard she was gone. All that comforts me now is the reflection that I was so engaged in the work of the ministry that I found no time to make the long journey. I was doing a good work, still it would have been a great comfort to me had it been so that I could have seen her once more. But there is a meeting now not far ahead, where I hope to be permitted to see all the Lord's people. There, my dear brother, we will meet, there we will see our dear parents, there we will call to mind many things in which the Lord has been gracious, many mysterious providences then will be plain in the light of eternity.

In conclusion, dear brother, let me encourage you with myself to be faithful in the work of winning souls to God. Though we go weeping, bearing precious seed, we will come at the great harvest bringing in our sheaves.

CHAPTER XX.
EXTRACT FROM SPEECH DELIVERED AT
AN OLD SETTLERS' MEETING AT NEW
CASTLE, IND.

AUG. 10, 1871.

In the spring of 1832, I moved to Henry County. But before I moved, I had to build a cabin. So I got some friends to help me cut and haul some round logs to a suitable site. I was told the common custom was to have whisky at house raisings. I told Robert Boyd, who had been in the county some time, I could not conform to the liquor custom. Now, had I better tell them, as I went round asking my hands, that I was a teetotaler, or ask my hands and say nothing about it? He advised the latter. I took his advice, but repented it afterward. The hands turned out well and went to work in good style, but pretty soon the flouts and jeers began to fly thick and fast. One hallooed, "cold water and good wishes, boys." I called attention till I would make a short speech. When all was still I said, "I am partially a stranger among you, I want to conform to your rules of neighborhood as far as I can conscientiously." I then stated the advice I had accepted from friend Boyd. Now if they thought I had deceived them, just quit and go home, I would not say hard things of any of them, but would try to get my house raised as best I could. Someone hallooed out, "put up the man's house and say no more about the bottle." But a few could not bear to miss a dram, so they made up a purse and sent a boy for a jug of whisky. When it came there were but a few who would drink, seeing it was an insult to me and other temperate men present. Some of them got drunk and let a log fall, that came near killing Peter Labortaux. From that very day the practice of using strong drink at gatherings has been on the wane. Men would be ashamed today to bring out the bottle on such occasions. Much has been done since I was a boy to stop the ravages of intemperance, yet much more must yet be done before our fellow-men will be saved from falling into a drunkard's

grave.

In conclusion, permit me to say a few words to the old settlers of this meeting. In the gracious providence of God, we have been spared these many years on the earth. We have come down from a former generation. Few of our youthful associates are now living. We have been permitted to see great changes in our country. Once we had to drag through mud to do all our marketing and visiting. Cincinnati was our depot, and bad roads at that. We have seen the wild forests changed into beautiful fields of waving grain. The roads graveled, the iron horse snorting and hissing, ready to convey us and our produce from the Atlantic to the Pacific shores. We have seen news carried with the speed of lightning, but more than all that we have lived to see the prison doors open and the oppressed go free, and beside all this we have lived to see the Bible, that way-bill to heaven, sent to almost every nation on the earth, and published in their own native tongue. Once a Bible would cost more than a common laborer could pay. Now fifty cents will buy the whole volume of God's revelation to man. Ten cents for a new testament. May God hasten the happy day when our Savior will set judgment in the earth, and the isles shall wait for his law.

CHAPTER XXI.

SERMON DELIVERED AT THE CHRISTIAN CHAPEL, NEW CASTLE, APRIL 13, 1873.

Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. — Peter 1:1-18

It seems that the brethren addressed by the Apostle in the text were in heaviness through many fold temptations. He warns them to be well armed for the conflict, lest their faith should be shaken and their hope should be lost. He exhorts them to gird up the loins of their mind, using a figure of speech. The loins being the foundation of bodily strength; there was an ancient custom of wearing a girdle to assist in giving power to perform great and protracted exertion of the body. Hence, it is used in Scripture as a means of giving strength in the great conflicts the Christian is called to meet. Paul exhorts the Ephesian brethren to stand having their loins girt about with truth. Truth then is the girdle to be worn, by which we are to successfully combat all the powers of the world, the flesh and the devil. This truth is composed of all the facts, commands, promises and warnings of the Gospel of Christ. How many professing to be soldiers of the cross have been captured by the enemy for the want of this girdle. Finally, let us hear the words of the blessed Master on this subject. "Let your loins be girded about, your lamps burning and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto Him immediately." "Blessed are those servants, whom the Lord when He cometh shall find watching."

We now pass to the second injunction, be sober. These words stand in the form of a command, prohibiting excessive mirthfulness, jesting and joking which are not convenient, but rather giving of thanks. Gravity is the proper element for the Christian, and especially when they meet in the Lord's house for worship. In order that the great truths of the Gospel may find their way to the hearts

of unbelievers, it is required of the Lord's people to be sober-minded, and show a devotional spirit when they assemble for worship. Especially should the preacher in view of his great calling exercise sobriety and gravity. I have often been pained to see and hear otherwise good and profitable ministers of the Gospel, when out of the pulpit, destroy much of their power and influence by vain and giddy conversation. The plain word teaches that we shall be brought into judgment for our idle words; and the Savior said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Christ wept over the erring, he wept with the sorrowing, but no giddy, foolish words ever escaped his lips. Oh, let us have more of the spirit of the meek and lowly Jesus. Let all who name the name of Christ try to imitate his example in sobriety, in purity, in long suffering, endeavoring to keep the unity of the spirit in the bond of peace.

We come now to the concluding member of the text. "Hope to the end for the grace that is to be brought at the revelation of Jesus Christ." God has formed our minds so that we may enjoy this blessed solace, this happy- fying, soul-enlivening influence called hope. It is composed of confident expectation coupled with strong desire. It is compared to an anchor of a ship which holds it steady amid storms and tempests. Yes, hope is an anchor to the soul both sure and steadfast, and entering to that within the vale where Jesus has entered, and we look for the glorious appearing of the great God, and our Savior, Jesus Christ.

I was taught in my youthful days that hope looked to the pardon of our past sins. This would be doubting the truth of God's word. Nothing will satisfy the truly awakened and deeply penitent sinner short of a knowledge of his sins forgiven. How can we rejoice evermore looking forward to the prize that lies at the end of the race unless we have the blessed knowledge or assurance that our sins are all forgiven? We are not to hope for the pardon of our past sins, but we are to hope for the grace that is to be brought unto us at the revelation of Jesus Christ.

Many trials and much opposition the Christian is called to meet. He often feels like David under the persecutions of King Saul: "Surely one day I shall fall by the hand of my enemies;" but hope comes to his relief and he can sing, "Oh, my soul, hope thou in God, for I shall yet praise thee."

Tribulation worketh patience, patience experience, and experience hope.

Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Oh let us hope to the end for the grace that is to be brought at the revelation of Jesus Christ. Then the saints will be clothed with immortality.

That great city, New Jerusalem, will come down from God out of Heaven prepared as a bride adorned for her husband. Blessed are they who are called unto the marriage supper of the Lamb. Jesus, with all his people, shall enter the palace royal to go no more out forever. Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever. Even so, come Lord Jesus.

SONG I USED TO HEAR MY FATHER SING.

(In which the Christian Journey is Compared to a Voyage on the Sea.)

Through tribulation deep,
The way to glory is;
This stormy course I keep
O'er these tempestuous seas,
By winds and waves I'm tossed and driven,
Frighted with grace and bound for heaven.

The Bible is my chart,
By it the seas I know,
I can not with it part,
It rocks and sands doth show;
It is a chart and compass, too,
Whose needle points forever true.

When a dead calm ensues,
And heaven no breezes give,
The oar of prayer I use;
I labor, toil and strive
Through storms and calms for many a day,
I make but very little way.

But when a heavenly breeze
Springs up and fills my sails,
My vessel goes with ease
Before the pleasant gales,
And runs as much an hour or more
As in a month or two before.

As at the time of noon.
My quadrant faith I take
To view the Christ my sun,
In hopes the clouds to break;
I'm happy when his face I see,

I know then whereabouts I be.

When storms and tempests come,
My anchor hope I cast;
Faith is my cable strong,
It holds my vessel fast.
She safely then at anchor rides
Midst stormy waves and swelling tides.

My vessel would be lost
In spite of all my care,
But that the Holy One
Vouchsafes himself to steer ;
Both day and night his watchful care
My vessel keeps from every snare.

E'er I can reach heaven's coast,
I must a gulf pass through;
My vessel though not lost
Must fail to mortal view;
My ransomed spirit then set free,
No more to pass this dangerous sea.

Though rough, it is but short;
The pilot angels bring
And lead me into port
Redeeming love to sing;
And, when I land on that blest shore,
I shall be safe forevermore.

Elder Elijah Martindale, departed this life July 21st, 1874.

A BRIEF EXCERPT OF THE HISTORY OF THE MARTINDALE FAMILY IN AMERICA.

By Elijah Martindale.

My great grandfather, William Martindale, was born in Philadelphia, where his father settled when he came from England. He had five sons, James, John, Joseph, William and Thomas. William, the fourth son, was my grandfather, and was born March 8, 1753, and died Jan. 24, 1854, aged 100 years, ten months and sixteen days. His sons were John, Moses and James.

My father, John Martindale, was born Oct. 12, 1772, and died July 22, 1852. He had four sons, Elijah, William, John and Robert. My brother John has for many years been a faithful and successful preacher in the church of Christ. His labors have been chiefly in Iowa, where he has resided for a number of years.