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### Elder True Recalled

William De Bet

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# ELDER TRUE RECALLED



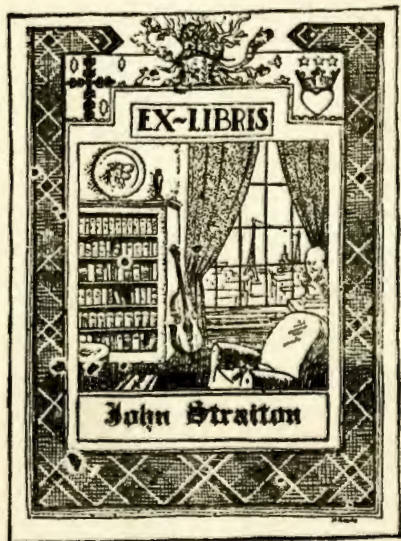
BY  
**WILLIAM DE BET**

*Author of "Philip Worthy"*



**F. L. ROWE, Publisher**  
**Cincinnati, O.**

Where can wisdom be found?  
And where is the place of  
understanding?



Behold the fear of the Lord,  
that is wisdom;  
And to depart from evil is  
understanding.

# ELDER TRUE RECALLED.

—BY—

WILLIAM DE BET.

Author of "Philip Worthy.")

F. L. ROWE, PUBLISHER,  
CINCINNATI,  
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## PREFACE.

While I have always enjoyed engaging in, and hearing or reading a discussion where the object is to get at all the facts in the case, yet there is nothing more repulsive and forbidding to me than anything like friction or collision, especially among brethren.

Division and strife does not generally come from such honest discussions, but is more commonly a result of attempting to suppress the truth, or a part of it.

For this reason, and not to cause trouble, I have written the story of "Elder True Recalled." I have sought in it: First, where some were already in the deepest trouble on account of the things therein mentioned, to show them the way out; and secondly, to save peaceful and harmonious congregations from division and strife, by suggesting the cause or causes and pointing out the only possible way to avoid such things.

No tree of division ever produced any other kind of fruit than strife, contention, dissension, and the loss of souls; while union produces love, harmony and the salvation of souls.

The story, then, is written for peace, and dedicated to all who will read it and receive it in the spirit in which it has been written.

W. De B.

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# Elder True Recalled.

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## CHAPTER I.—A REPRESENTATIVE MEETING.

It was one morning in June, 1900, as the darkness of the night began to disappear, and the rays of the sun were cast, one by one, athwart the Eastern sky, that the people of Unionville arose to see the red, restless, lowering storm-clouds gathering thick and fast, and settling down upon the Eastern horizon, as if to defy the rising of the morning sun. But slowly, surely, majestically he moved through, beyond and above them all, to take his wondrous course through flaming space, till, at 11 o'clock a. m., he stood above in all his strength and power, flooding the earth with his radiant beams, the clouds in the East having entirely disappeared.

It was the Lord's Day, and the clear pealing of the bell was heard from above the unpretentious Christian chapel, where and when the people of God were assembling for worship. It so happened that there was no sickness in the immediate community at that time. So that, when Elder True, the minister, appeared in the pulpit, all the elders—Friend, Level and Spert; all the



deacons—Press, Boggs and Cave; and the members—Sister Love-all, Brother Drift, Sister Sail—indeed, every member of the congregation was present on that day. Besides, John Clogg and a great many non-church members were present on that occasion.

Elder True, as his name suggests, was a man of God, and true to everything with which he had to do, and especially to the Word of God—a regular John the Baptist sort of man. So that, if any one should expect to see in him “a reed shaken in the wind,” that is, a man “unstable in all his ways,” saying a thing to-day and to-morrow saying a different, or contradictory, thing, he is doomed to disappointment. Or, if any one should come to church expecting to hear him discuss “The Nineteenth Century Woman,” “The Man With the Hoe,” or any other unscriptural subject, he will also be sadly disappointed, for Elder True is eminently a Gospel preacher. His only object seems to be to exalt God’s authority in the minds and hearts of the people.

Hence, he teaches the Bible, the whole Bible, and nothing but the Bible. He is a scholar, but does not display his learning, and makes no effort at oratory or display of any kind whatever, but talks to the people concerning their soul’s present and eternal interests.

When he opened his Bible, as we might almost have anticipated, he opened it at John viii., 32, and read, “And ye shall know the truth, and the truth shall make you free.” He emphasized the thought, not only that the truth would make us free, but that it was the only thing in the universe that would, so far as he knew, and proceeded to illustrate in the following manner:

"Now," said he, "suppose that I am on an island which is entirely surrounded by impassable quicksands, except in one single direction, that is, directly east. If some one should tell me that north is the way to safety, it would not be the truth, and if I should go in that way, instead of it leading me to safety, it would lead me to certain destruction in the quicksands. Well, suppose some one says south, southwest, northwest, or any other way than directly east, none of them would be the truth, and if I should walk in any of them, they would lead me to certain destruction. But if one tells me that directly east is the way, it will be the truth, and if I walk in that way, I will reach the land in perfect safety. Just so there is but one single way to salvation and heaven, and that is straight and narrow. If, therefore, any one says that any other way, however near to the true way it may be, will do, it will not be the truth, and if any one walks therein, it will not make him free from sin, but will instead thereof bring the condemnation of God upon him. But if one says that God's way—that revealed in the Bible—is the way, it will be the truth, and if we walk in that way, it will make us free from sin and condemnation. Then, but not till then, will we be free indeed."

This was the tone of all of Elder True's preaching, and seldom, if ever, did he conclude a discourse without so convincing and convicting many, that they would respond to the invitation as soon as given.

At the meeting mentioned above twelve responded to the gracious invitation of the Gospel. And after all, with deep emotion, had made the noble confession of their implicit and

unbounded faith in the Lord Jesus Christ, and were buried with their Lord in Baptism, while the services were already of unusual length, yet no one, not even John Clogg, or any of the non-church members present, seemed inclined to leave. Bro. Friend, the senior elder, then came forward to preside at the Lord's table. And when he expressed great satisfaction with the discourse to which they had just listened, Brother Spert said Amen at the top of his voice, Sister Loveall, from the depths of her devotional heart, said, Praise the Lord, and Sister Sail, unable to control her emotions, shouted for joy. After the supper, which was very impressive indeed, and the benediction, the entire audience, members and otherwise, came forward, shook hands with and congratulated the new converts. Then, with handkerchiefs in one hand, they proceeded to shake hands with each other. Even John Clogg, who was a profane and most wicked man, who hitherto seemed to have studied that he might clogg the wheels of everything. It made no difference what position others might take on any subject whatever, he would take the opposite. He opposed every new enterprise in the town in which he lived. But still no one could despise him for the reason that sooner or later he would come around all right and do his part, and frequently more than his part, so that people had half-way concluded that he simply took the opposite side for the sake of argument. But at the meeting referred to he was so impressed that he did not even feign to be in the opposition, but with honesty and integrity of heart, said to the members, "It is right; it is right!" and to the new converts he said, "It is the best thing you ever did, and is

what every rational, thinking and intelligent man and woman ought to do." All left that day feeling that the church is the best place this side of heaven. While they did not always have as many as twelve additions to the church, still the above was quite a representative meeting. The members always came together with one mind, one heart, and one soul—no strife, contention or dissension. They spent the time in prayer, song, admonition, the breaking of bread, and the preaching of the Word. So the membership was built up in their most holy faith. They loved their minister for his undeviating devotion to the Cause and Word of God; and he loved the people for their loyalty to Christ. All of which was calculated to make a deep and lasting impression upon the unconverted. Hence, the Lord had occasion to add to the church weekly, if not daily, those who were being saved. Thus the church had continued for years.

## CHAPTER II.—OPPOSITION FROM WITHOUT.

But all this time there was great opposition from without, which drove the members of this congregation closer together. And the opposition continued just so long as the house was common, the membership small and without influence and prestige in the community. The reverend (?) pulpit gentlemen of the town seldom ever stood before their congregations but what they referred to these people as "Campbellites," that is, the followers of a poor, weak, fallible, mortal man, instead of Jesus, the Christ, the Son of the living God. They referred to them as denying the operation, if not the existence, of the Holy Spirit, as not believing in a change of heart, in repentance, in anything but water baptism. They told their people that the "Campbellites" believed that water actually washed away sins. "And," said they, "this people, so insignificant numerically, financially, socially, and with such ridiculous doctrines and practices, claimed to be the only Christians upon the face of the whole earth." And for a long time, by such unfair, sinful and wicked means, they kept the hearts of their own people so prejudiced against this people that they would not attend upon their services, would not investigate their claims, and would not even allow them to state their own claims, if they could help it. And if, at any time, they should get into such a posi-

tion that they were compelled to hear what they had to say, they would deny it, saying their own pastors knew exactly what the "Campbellites" taught, and that they had heard them say many times. But by and by the tables began to turn. Occasionally persons of financial and social influence, members of the church elsewhere, would come to Unionville and take membership. Besides, through the persistent personal efforts of the preacher and people, some of the best men and women of the community were made to understand their position, and being non-church members, they did not hesitate to state the facts in the case. And in a comparatively short time the non-church members generally, and many members of the neighboring bodies, were made to know that the Christian people did not teach what their own preachers had always told them that they did, and did preach what they had always said that they did not. So that when those preachers misrepresented the Christian people in their pulpits, the non-church members, and, indeed, sometimes their own members, would take them to task about it before they could get out of their houses. Not only so, but some of their own members lost confidence in their ability and honesty as religious teachers in proportion to the revelation of the facts concerning the teachings and practice of the Christian people. So, instead of attending upon their own services, they would attend at the chapel. Missing so many of their members from their regular services, and anticipating the reason, Rev. (?) Lofty, of St. Luke's Church, went to some of his members and said: "Why have you not attended service of late?"

They answered: "Well, we have been attending the chapel."

"Indeed," said he. "Don't you know that our singing is far superior and infinitely more entertaining than theirs? Why, we have in our choir Mr. Covet and Miss Levity, who are of international fame, and whom we pay large salaries for their singing, while the "Campbellites" have no choir at all."

"Yes," said they; "but we don't think that the object of the church is to entertain, but to save souls. Besides, we think that singing is worship, or should be, and Mr. Covet says that he is not a Christian, and does not know that he ever will be, and that when his pay stops, his singing will stop. And Miss Levity says that she is not a Christian, and that really she has never given the subject a serious thought; that she is singing for the money and pleasure in it. And you know yourself that at times she appears very irreverent, wincing and giggling during prayer, and especially during the preaching."

"Well, then," said the reverend (?) gentleman, "you certainly can not be attracted by the preaching over there, for Elder True, if I should refer to him by so sacred and dignified a term as Elder, is illiteracy personified, and his gesticulation and articulation is simply awful, to say nothing about his abominable doctrines. On the other hand, I have diplomas from several reputable institutions of learning, and have been thoroughly drilled in voice-culture and elocution by some of the best instructors in the land."

"Yes," said they, "Brother True may be comparatively illiterate, while you are a great scholar, but still he knows his Bible, and not so much of anything else, while you know almost every-

thing else and but very little about the Bible. He teaches the Bible almost exclusively, while you teach other things almost exclusively. He teaches the Bible to save, while you teach other things to entertain."

"There, now," said he, "that will do. I did not come to you to be criticised and lectured after that fashion, for I am your pastor, and you should come to me for spiritual advice; I only came to inquire why you have not attended upon our service of late."

They said: "That is exactly what we have been telling you."

Thus he visited all his members whom he had not seen at church for some time, and had found them all in about the same state of mind. He returned home, enraged as well as humiliated to think that so many of his members, some of them his most honest and intelligent, as he had always thought, should prefer old Elder True and the common people at the chapel to himself and the church people of his own congregation. While the members visited clearly indicated that it was the difference in the messages that caused them to make the change, still the only contrast in his mind was between the two ministers and between the two congregations. So he said to his wife: "I will just have to call my official board together and have them to proceed at once to discipline those disorderly members." He called a meeting of the board the very next evening. In his great anxiety he could not wait for the regular time for them to meet, or even for an opportunity to announce the meeting from the pulpit, but that day he himself went in person to see all the officers and urged



them to be present at the meeting contemplated, "for," said he, "we have, indeed, very important business to attend to."

The time came, and every officer was in his place when Rev. (?) Lofty, waiving all formalities, proceeded at once to state the object of the meeting, for his mind, heart and very soul was full and on fire.

"Brethren!," said he, with all possible emphasis, "I have just called upon all of our members who have not been attending our services of late, and asked the reason why, and they all to a member said they were attending the services at the chapel. When I asked them why they attended there, you just ought to have heard them. I never got such a berating in all my life. They said I did not preach the Bible; preached to entertain, etc. Besides, they just talked about our choir most shamefully. Now, I think that the proper way to do is to deal with all those erring members summarily and thereby make an example of them." He then sat down, his whole physical frame trembling with excitement.

Then Magnus Wise, one of the officers, arose and said: "But did you not know that all the pastors in this town are having the same experience with their members? And that is not the worst of it, for two members of St. Paul's Church, three members of the Avon Church, and one member of our own church joined the "Campbellite" Church last Sabbath, and I hear that others are aiming to join in the near future. So that the preacher and people are so elated over it that they are going to begin a protracted meeting at the chapel next Saturday evening. So we have

no time to lose, and I will tell you what I think we ought to do. Instead of dealing summarily with our erring members, we should start cottage prayer meetings all over the town, to, if possible, keep our members away from those meetings, or, better still, we should have a conference with all the other churches of this town, and all together secure the services of the most able, eloquent and successful man in the United States and have him come and hold us a union revival meeting. And while I am on the floor, I will suggest the Rev. Dr. Loomup, D. D., L.L. D., of New York City, as the proper one to conduct the meeting, for, while he is not a member of our church, yet he is easily the most able man in America. Of course, his services being in such great demand, his compensation must necessarily be very liberal, so that no one congregation is able to secure the services of such a man, but all together they can. If we can combine all our choirs, all our congregations, all our treasuries, and secure the able Dr. Loomup to conduct the revival, we will simply electrify this town, get our members back, have a great ingathering from the world, and, best of all, we will so completely eclipse old Elder True, that he will not only have to close his meeting, but I imagine that he will have to close his church doors and leave town."

This suggestion met with such a hearty approval by all that they did not deem it necessary to prolong the meeting, but to be about the more important business of calling the proposed conference of all the churches. And as incredible as it may seem, by the same hour next evening they had the official boards of all the churches together in one place, and when Magnus Wise stated

his views as before, there was not a dissenting voice. The only thing then left for them to do was to appoint a committee to correspond with the Rev. (?) Loomup, which they did.

The committee proceeded then and there to formulate a communication to him. They would not fail to have him materialize for anything reasonable. So after explaining to him the entire situation as best they could, they made him what they conceived to be a very liberal offer, that is, seventy-five dollars per week and expenses.

To which he responded by return mail: "My time is worth more than that." He said: "In fact, I have a score or more calls, many of which offer me a great deal more money, but I went into my closet and laid them all before the Lord, and He seemed to impress me that your call was the most urgent of all. Then again, I have always desired to see that part of the country, but especially am I delighted to contribute my might towards the obliteration of the despised 'Campbellites' from off the face of the earth. The Lord willing, I will be there at the time suggested, so you can proceed to make the announcements accordingly."

Upon receiving his reply, together with his advertising matter, and large and small likenesses of the Doctor, they proceeded at once to bill the town, place all the likenesses that he had sent, and to have many others struck and distributed, until his face could be seen from every conspicuous place in town. They also had his coming announced in all the town papers and all the pulpits, besides they had some one stand at the door.

of the Christian chapel and hand a bill to every one as he passed out.

While Elder True knew of all this, he just went right on preaching nothing but the Bible, and saying nothing about those who differed from him. He did not even allude to the prospective union meeting. So that the combined opposition from without and the prospective union meeting only served to call the attention of the general public to the meeting already in progress at the chapel and create a sympathy for Elder True, who had manifested nothing but the spirit of Christ, for no union meeting was ever talked of till he had made all arrangements and announced the meeting at the chapel. In fact, it was his announcement that caused them to unite in a meeting at this particular time. Hence, by the time the evangelist arrived, the audiences had entirely outgrown the little chapel, and Elder True was now preaching to immense audiences in the new opera house, and the number of those being added to the church increasing every evening. The evening before the evangelist arrived Elder True found a lengthy and high-sounding announcement of the union revival, with special reference to the character, reputation and ability of the evangelist. He read the announcement very carefully and distinctly, after which he said, "I have heard and read a great deal about the evangelist, and from what I have learned, he is one of the most able and successful evangelists in America, and that no doubt but what many would avail themselves of the opportunity of hearing him."

He finally arrived, and a magnificent specimen of our race

He was, too--large, intellectual, scholarly, and a man of great experience and wide reputation. The evening for the great union revival to commence has come, and the preacher, Elder True and the evangelist appear in their respective pulpits. While there was quite a falling off in the attendance at the opera house, it was not nearly so great as the minister had anticipated and was prepared for. At the church in which the union revival was to be held, while the evangelist was not greeted with quite so large an audience as he was accustomed to, and as they had anticipated considering his reputation and the thorough announcement that had been made, yet it was gratifying to see so many, especially of the old members, who for some time had been regular attendants at the chapel. Not only were the most of their old members back, but many non-church members, who had not been present for a long time, and, indeed, some who had never been present at their services at all. Besides, there were even a few of the members of the Church of Christ there that evening. The singing was of the very best of the kind, and the address, for such it was, contained so little Scripture, as compared to the sermons to which they had been listening at the chapel and opera house, was simply magnificent, except a few disparaging references to the meeting over the way, as he called it. Elder True, as had always been his custom, preached another plain Gospel sermon, and urged people to bow to the authority of heaven. Seven responded to the gracious invitation that evening.

The next evening came, and the preachers were again in their respective pulpits, Elder True with his usual large audience, and

the evangelist with a much larger audience than the one he had the preceding evening, for the community was now beginning to be stirred. For a week the audiences increased at both places, and the interest ran high throughout the town, and perhaps there was more Bible reading than ever before in the same time in Unionville. There was an open Bible in every dry goods store, grocery store, bank, meat market, livery stable, blacksmith shop, carpenter shop, etc., in town, and the people were actually seen passing along the streets with open Bibles, reading and talking Scripture. Of course, there was a great deal of excitement at a time like this. Elder True was immersing them by day and by night, while they were having quite a number of renewals and occasional conversions, as they called them, at the other place. After the first week of the union revival the audiences constantly decreased, while those at the opera house constantly increased, till finally there were none present at the union meeting except some of the members of the several churches represented in the meeting, together with their families. And notwithstanding they resorted to every scheme that had ever been invented, made every proposition that had ever been heard of, agreed to take them in on just any terms most misrepresented, burlesqued, ridiculed and made fun of the "Campbellites," and even misconstrued and misapplied the Scriptures, still they had no additions to the churches, except some renewed their membership, ten or fifteen young people from their own families were converted, besides, they sprinkled a few babies. Finally, recognizing their mistake,

chagrined and with shame-facedness, they closed the meeting and the great Loomup returned, crestfallen, to his home.

Why the failure? Not because the evangelist was not the elder's equal in most senses of the term, and superior in some, but because the elder had a week or two the start of him. 2. Because the entire community was impressed with the fact that they had been prompted by impure motives in starting their union meeting when they did. 3. The elder preached a full and complete Gospel, but nothing but the Gospel in which he, with Paul, had unbounded confidence, as the power of God unto salvation, of all who believe. This the evangelist did not do.

After the union meeting closed, the audiences at the opera house were so large they simply became unwieldy. Many of the members of the various churches, through curiosity, or to find fault, came to the opera house. Even some of the preachers, while they would not enter the house, they would stand without and look in. After an eight weeks' siege, the meeting closed with two hundred additions to the church, many of whom were the most substantial men and women, financially and socially, in the community. Besides, they had a church building fund under good headway, for they knew that the small chapel would no longer accommodate their membership, much less the hundreds of people made friendly to them and in sympathy with them by this meeting. So they continued their services at the opera house while they sold the chapel, and with great energy pushed the building fund in such a way that in a remarkably short time they had a splendid ten thousand-dollar church house, in one of the best

locations that could be found, and a happy, harmonious, bee-hive of a congregation safely housed.

The people of the other churches brooded over their failure for some time, and finally came together again to see what could be done. This conference, however, was not so enthusiastic and urgent as their first, for the reason that they were not so thoroughly settled as to what they thought should be done. Indeed, they were not settled at all. Again, they did not have the inspiration of immediate and overwhelming results, as they had imagined they had when they came together before. Some one suggested that the Rev. Lofty (not feeling his loftiness, however, since his overwhelming defeat) invoke the divine blessing upon them in their deliberations. Then, with modulated voice, and apparently with great humility of heart, and deep solemnity of purpose, said: "Dear Jesus, grant that we may all be filled, rebaptised, with the Holy Ghost and directed by the Divine Spirit in all that we shall do and say on this sacred and solemn occasion. Dear Lord, we have come together in Thy name to counsel with Thee and together concerning the best interests of Thy work at this place. Now may pure motives, holy desires and spiritual aspirations take complete possession of our souls. May all that we do on this occasion be done to honor, glorify and magnify Thy great and exalted name. Direct us not only in this meeting, but at all times, and Thy name shall have all the praise, through Jesus Christ, Our Lord."

After the prayer and a hearty Amen by all present, Magnus Wise, feeling that he was the most responsible for their awful



failure, arose and said: "Brethren, no one feels the defeat or failure more keenly than I do, and I want to, here and now, in the presence of you all, frankly acknowledge my mistake. Then, as Sanballet, Tobiah, and those with them did, when they had utterly failed to drive Nehemiah and his men from the work of rebuilding the walls of Jerusalem, came to them under a pretended religious cloak, so to speak, that they might deceive them and thereby draw them away from their work; as Henry III. and the Catholics, when they had utterly failed to exterminate the Protestant Huguenots, instead thereof, generaled as they were by their brave and honest old admiral, Coligny, they were becoming more numerous and stronger fortified all the time. Through the instigation of that most wicked woman of history, Catherine Medici, mother of Henry III., they lifted up their hands and took a solemn oath before God and high heaven that they would grant the Huguenots their religious liberty upon two conditions: 1. That they would all lay down their arms. 2. That they would all come into Paris. With which terms they complied, and a massacre, in which sixty thousand Protestants perished in three days was the result. So, Magnus Wise said:

"We know now that we can not defeat the 'Campbellites' in an open fight, for many of our most able men have met them in public discussion all over the country, but never with honor to themselves and with profit to their churches. And now we have tried a counter-meeting at home, and the woeful failure is before us. But while we know that we can not drive them from their work, I am quite sure that we can decoy them from it, and they

will be at our mercy. I will tell you how I think it can be done. Of course, the process must of necessity be long, and, indeed, very quiet, for if, at any time, we should become hasty, or they should in any way suspect our motives, we could never succeed. The plan is this: Instead of denouncing and misrepresenting them publicly, privately and everywhere, and calling them "Campbellites," "water dogs," etc., I think we should call them Christians, brethren, etc., and recognize them on all occasions, just so far as we can without yielding one single point. Of course, we can call them "Campbellites," etc., when talking among ourselves, but when any of their members are present, we must be very careful to call them Christians, for "Campbellite" seems to be so offensive to them. But we must say to them: Oh, we can not all see exactly alike on everything, but still we are all Christians, and are all trying to go to the same place. The older members, being better informed in the Scriptures and more settled in their ways, it will be next to impossible to do much with many of them. Our only hope is to reach them all, if at all, through their young people. I suggest, therefore, that our young people have frequent socials to which they invite the young people of the "Campbellite" Church, and as opportunity offers, put some of them on our program. Let us keep the large attendance at our various meetings, the large number who take part, also our missions and various benevolent ministries, constantly before their minds. Insist upon it that we are doing more in these directions than they. And just as certain as we do this, so certain will their young people, many of them, begin to prefer our meetings to their own. And when they hear

any of the older members of their church say ought against our teachings and practices, their young people who attend our services will be heard to say: "Well, they have better meetings than we in every way, and do you think that those faithful, devoted and worshiping people will be lost just because they happen to be a little wrong on this or that point?" And before the older people have time to answer, they will proceed to answer their own question, and in the negative every time, at that. Yes, sir, they will even stand up and argue with their minister in the same way till, by and by, they will just have to tone down in their public and private denunciations of our unscriptural teachings and practices in order to keep their young people from leaving them and coming to us. For their young people do not read the Bible as they used to, hence do not know just what it does teach, and having more confidence in us because of our enthusiastic meetings, the amount of work that we at least seem to be doing, and especially on account of our great liberality, in acknowledging all to be Christians, and our willingness to affiliate with everybody. They will be heard to denounce their own people as narrow and bigoted. And it will only be a question of time when it will make its impression upon some of the older members, and they will say the same. This can be done a great deal more readily if we can only prevail upon them over there to organize an Endeavor Society. It would help us in three ways: 1. It would help us, with their approval, to pledge ourselves, not only in writing, but in large print, to perpetuate our denominationalism. 2. It will give our young people constant access to their young people. 3. It will enable us to avoid abso-

lutely every controverted subject, for the committee arranging the topic cards studiously avoid all doctrinal topics. Now, brethren, I have already talked too long, but I have just one more suggestion to make, and then I will have delivered myself fully—that is, we should not only be willing to exchange pulpits with the “Campbellite” preachers, knowing as we do, that as a rule they would have too much courtesy to trot their doctrinal subjects out in our pulpits. But if any one should be so uncouth as to discuss a doctrinal subject in one of our pulpits, it would so completely disgust our people that they would pay very little attention to what he said, and many of his own people would criticise him sharply for the same. But we should arrange for union revival meetings, and invite the “Campbellites” to go in with us. There should be three positive conditions (suppressed, however): 1. That no “Campbellite” evangelist is to be selected to conduct the meeting. 2. That not one doctrinal point, such as baptism, or any other subject which is offensive to us, is to be discussed, so that our people can not possibly be changed or unsettled from that standpoint. 3. That the evangelist be permitted to discuss just anything whatever from our standpoint, however offensive it may be to the “Campbellites.” Thus everything that is calculated to make inroads upon the minds and hearts of our young people will be suppressed, and everything calculated to make inroads upon their young people, will be allowed. By so doing we can not possibly lose anything, but will necessarily gain a great deal.”

While Magnus Wise’s judgment failed him before, as all present well knew, yet his present plan seemed so plausible that there

was not a dissenting voice. They all seemed to think that Rev. (?) Lofty's prayer had been answered, and that the Holy Ghost had spoken through Magnus Wise, for the wisdom of the plan seemed to them to have bordered upon the superhuman. With hearts cheered, and spirits stirred, they went away from that place feeling that it was good for them to have been there. And they proceeded at once to carry out their plan.

The very next week the young people of St. Luke's Church gave a social, to which they privately invited the young people of the Church of Christ, for they feared that Elder True would discourage it. The young people, some of them at least, felt highly honored upon being invited, and wondered why it was, or what they had done to recommend them to the young people of the church, not suspecting the impure motive of those who had suggested and agreed upon the plan. They responded to the invitation, were received most cordially, and were wonderfully impressed with their enthusiasm and astonished at the amount of work they were doing, as indicated by the brief program so nicely executed. The program was made short on purpose, for they expected the social that was to follow to be the main feature of the evening. And the social was a perfect success, for all present were introduced and became well acquainted. They also had refreshments, games, etc. It was a perfect success in every sense of the term, all present being judges.

The guests on this occasion were on fire the next time they attended a meeting of their own, and Miss Toplady just told the members plainly that they were doing nothing for God and human-

ity; that they just ought to have been at the social the other night, and heard what those young people are doing. That while we may have the advantage in point of doctrine, they have altogether the advantage in point of zeal and practice. Our work here seems so dull as compared to their work, for I have attended their Endeavor Society several times of late, and I don't think that the program the other night exaggerated their work at all. I wondered why our meeting could not be as interesting and enthusiastic as theirs, and so I asked Mr. Beardless, President of the Endeavor Society, why it was?

He said it was because we have no Endeavor Society, that our meetings never would or could be any better until we did have. I asked him why. He said unless you have an Endeavor Society, you are out of touch with everybody; you read no Society literature, do not even have the regular Endeavor topics. Hence you know nothing about the latest and most improved methods of work. You have settled down into an old rut, and just run along without any variety whatever, and it becomes monotonous. Then again, said he, I am told that you are greatly handicapped by your officers, whom you call elders. They tell me that they direct everything. Now I don't think that they have any business interfering with the young people at all. We did have some old officers in our church that interfered with our work, but we soon settled them. We worked along quietly, till finally time for election of officers came. We rallied our forces, had young men in perfect sympathy with the Endeavor movement nominated, and we outvoted them two to one. Since then our work has been a perfect success. And

you will have to do the same if you ever expect to succeed. The first thing for you to do is to subscribe for several of our Endeavor papers, read them and circulate them among your young people generally, and you will soon have an Endeavor Society of your own.

As Miss Toplady recounted the zeal and work of the other Society, together with Mr. Beardless' practical suggestions, many present caught the spirit and resolved not only to attend the next social, but the next meeting of the Society as well, which they did and found things as represented. They then came back to their own society, fully determined to convert it into an Endeavor Society. Those interested sent off at once for Endeavor literature, read it and circulated it among the young people generally. It is wonderful how rapidly the spirit grew. Why, within just a few weeks a large majority of the young people were heartily in favor of organizing an Endeavor Society. But when they first proposed a meeting for that purpose it met with some opposition.

Young Brother Trust, who had not attended elsewhere, said: "But do you not know that those people over there are wrong, in many of their teachings and practices?"

To which Mr. Goings replied: "We don't know what they teach, but we do know that they have most interesting meetings, and they must certainly think that they are right."

"Yes," said Bro. Trust, "but thinking they are right and being right are two different things."

After the meeting he went and told Elder True about what a time they were having, and requested him to be present at their next meeting, thinking that his presence and especially his counsel,

would bridge the difficulty. But not so, his very presence seemed to have fired the progressive element, and they took square issue with their minister, and notwithstanding he had converted every one of them, and had baptized them all with his own hands, besides he had converted and baptized most of their parents, and had conducted the funeral services of all their relatives who had departed this life, for many years. On that occasion Elder True was very gentle and kind. He said:

“My dear young people, I was young once and I know what it is. Of course, it is impossible for people to know as much when they are young as they do when they are old, for they lack experience, observation and knowledge. You will all become more conservative as you grow older. Just now you want an Endeavor Society, for Mr. Beardless and others have told you that in that you will read Endeavor literature, thereby know the latest and best methods of work, be in touch with other societies, and that you will have to sign a pledge card which will compel you to do your duty. And you want to be like the societies around you. Do you remember that Israel, guided, directed and preserved by God, and the happy recipients of God’s exceeding great and precious promises. Notwithstanding he had miraculously delivered them out of Egypt, miraculously opened the Red Sea, miraculously quenched their thirst, fed and clothed them, fought their battles, and gave them a pillar of cloud by day and a pillar of fire by night, to lead them, still they desired an earthly king to rule over them. The only reason they gave was that they might be like the nations around them. That was the very thing that God did not want them to



do, for all the nations around them were idol worshipers. Now, then, young people, you have God only as your king. His book only to guide and direct you, and his Church only, by which and through which you are to work and propagate his cause. And as a matter of fact, your attendance is just as good, or better than any of theirs, besides the number of converts from among our young people is far greater than that of any of their societies. And the best of all when you come, you come by the Bible, and in God's own appointed way. God permitted Israel to have a king, and, as a result, they were killed and carried away into captivity. And if you young people organize an Endeavor Society just to be like the societies around you, you will be gradually carried away into sectarian captivity, and as the large majority of the Israelites were finally lost in heathendom forever, and to-day we can not tell where they are, so you will finally be so completely lost in sectarianism that it will be impossible to distinguish you from sectarians. Besides you have to go beyond that which is written in order to establish an Endeavor Society at all."

When Elder True closed his remarks, Miss Toplady said: "I can't agree with our pastor in what he has said, for I think the Society is all right." And, while she did not say in so many words that he was narrow, still any one could read this between the lines of what she said. But she did say in unmistakable terms that if there was not an Endeavor Society organized in the near future, it would not be her fault.

At the service following the minister announced from the pulpit that the officers of the church were requested to come together the following Monday evening.

When the time came the officers were all in their places. After the usual order of business, Elder True spoke at some length of the trouble among the young people, and just how it came about. He said further that "I know that the people of the other churches do not preach a full gospel, that they suppress one of the landmarks of the gospel, besides they are governed by human creeds, wear human names, etc., etc., and that it was through their young people that ours are becoming so disturbed, and that many of our young people who have been attending their societies are now ready to organize an Endeavor Society, for which there is not one syllable of authority in the Word of God that I have ever found, and I think that God's people should content themselves with God's word."

Elder Friend and Deacon Press both said we endorse heartily what Elder True has said. But Elder Spert and Deacon Cave both spoke at once and said: "We don't believe in condemning a thing we know nothing about. We have not heard the teachings of other churches, and since you have criticized them so sharply and condemned them with such unmeasured terms, we propose to avail ourselves of the very first opportunity of hearing them."

The next two Lord's day evenings they attended other churches, but heard nothing specially objectionable, and hence were prepared to take issue if the subject should be brought up at the next officers' meeting.

The young people, led by Miss Toplady and Mr. Goings, were determined to have an Endeavor Society organized before the next meeting of the officers. So the second Lord's day evening follow-

ing Elder True's speech to the young people, was named as the evening for the organization. In the meantime all friendly to the move were solicited and urged to be present. When the time arrived, all in favor was not only there but full of enthusiasm over the prospective organization, while some of the opposition (not all) were there. Some of them had not even heard of the object of the meeting. After a song, the reading of a scriptural lesson, prayer and another song, Mr. Goings arose and said:

"I am to lead the meeting to-night, but as we have very important business to attend to, if there is no objection we will proceed at once." No one objecting, he said: "The important business we desire to attend to to-night is to organize an Endeavor Society and nominations for president are in order, and if you will allow me, as this is a kind of informal meeting any way, I have one in mind whose name I would like to present for president—one who has done more than any other towards making an Endeavor Society in this church possible. She has visited around more, read more, and knows more about the working of an Endeavor Society than any one among us. I refer to Miss Toplady."

Five or six said, "I second the nomination," and as many more said with one voice, "I move the nominations close." The self-appointed chairman said, "Any remarks?"

Young Brother Trust arose and in his timid and modest way, said: "I am not in favor of an Endeavor Society at all, as there is no Scripture for it. Besides, if I were in favor of it, and had Scripture for it, I would not be in favor of organizing without

conferring with, and getting the consent of the elders of the church, our divinely appointed overseers."

Some few others expressed themselves the same way, but those in favor, knowing that they were in a large majority, thought it not wise to discuss the matter. Then the chairman said:

"All in favor of Miss Toplady becoming the first president of our Endeavor Society, say aye," and a chorus of sixty voices said aye.

"Contrary no," said the chairman.

"No," said ten who opposed.

"The ayes have it. No further nominations are in order."

Then nominations for vice president, secretary, corresponding secretary and treasurer were made, and carried with zeal and the greatest possible dispatch. "Speech by the president" was then heard all over the room. Miss Toplady arose and said: "Young people, this is an oasis in my almost barren life. I felt it a great privilege to be instrumental in the organization of a society here. But to be selected as president, and the first president at that, is an honor that I did not, and could not, anticipate. I thank you very kindly for the honor conferred upon me and will endeavor to fill the position creditably. I hope that you will all come forward now, sign a pledge card, and take one of these topic cards."

Then sixty arose at once, and almost ran over each other in their mad rush for the cards. Then she said:

"Now study the topics for next week, and all be present and on time, and prepared to take part, for there will be members of other Endeavor Societies with us at that time, for they will re-

joice when they hear of this evening's meeting. Now, then, let us close with the Endeavor benediction." They all arose and said: "May the Lord watch between me and thee, while we are absent one from another."

"Many of them hesitated to go into the regular evening services, knowing that all would hear of the evening's proceedings, and that many would object and that possibly Elder True would criticise them from the pulpit. But if they had known him they need not have feared, for that was not his way of opposing error. He had long since decided that the proper way to oppose error is to go back of the overt act, even to the hearts of those making the mistakes, and if he failed therein interesting them, and getting better things into their hearts, there is no use to oppose the overt act. Those who opposed the Endeavor Society were so overcome with the way in which it was introduced that they just reasoned that Elder True never had misled them, and that they would wait and emulate his example in this trying time. As he came in contact with the people who opposed, he said there is no use to criticise them. Just treat them kindly and we will try and educate them out of it.

In a few days it was announced in the papers that all the churches in town were anticipating a great union revival meeting, in which they hoped that every church in town would participate. About the same time the "Pastor of the Christian Church" received a cordial invitation to participate, he and his congregation, in the union revival, and that if it met his approbation, they would like very much for his singers to meet and prac-

tice with the great union choirs preparatory to the union revival. To which Elder True replied:

"I will have to know some things more about the prospective meeting before I can consent to go into it. I will have to know who is to conduct the meeting, and how it is to be conducted. To which they replied at once:

"We have decided that the Rev. Mr. Clever, of Boston, is the proper man, for the reason that he is not only a great scholar and an eloquent speaker, but a man who can accommodate himself to most circumstances and conditions. He has always been able to preach with great acceptance for unions or confederations of churches of widely divergent views, for he knows exactly what to leave out and what to put in. He never discusses doctrinal points at all, for he knows that if he should, complications would arise. Besides, doctrines are mere forms and ceremonies, upon which no one's salvation depends. And we expect him to conduct this meeting in his usual way. When Elder True received this communication, he replied:

"I can not conscientiously go into a meeting in which the preacher is not allowed to preach a full gospel, but compelled to suppress one of the very landmarks of the gospel, just to keep from offending some who have not as much respect for the law of the Lord as they should have. Besides, there are many things taught and practiced in such meetings that I can not approve. For instance, the propositions made and the stories told to lead the people out, the unscriptural experiences called for, and especially the instruction given to those concerned, that is that they are saved

before they have been buried with their Lord in baptism, and arisen to walk in newness of life."

As the invitation was addressed to him personally, and not to the elders of the congregation, he thought, of course, it would not be necessary to bring the matter before either. It never so much as entered his mind that there was a member, young or old, in the congregation, who would, for a moment, even think of becoming in part responsible for the inconsistencies of such a revival meeting, by participating in it.

### CHAPTER III.—OPPOSITION FROM WITHIN.

But Miss Toplady, President of the Y. P. S. C. E., had been looking forward to the great revival with constantly increasing interest, when she, together with all the young people of the Church of Christ, could attend, mingle with the young people of all the other churches, get new ideas, etc., etc., etc. So when she heard of Elder's True's action, she was perfectly disgusted, and, at the next meeting of the Society, she said:

"While we all love Elder True for the good he has done, and respect his feelings, too, yet any one can see from this that, while he was certainly a great man in his day, his day is past. Why he preaches and claims to-day just exactly what they did and said back in the New Testament days. His mistake is in not recognizing the fact that times have changed, and that he should change his teachings and practices to suit the times. And if he does not keep himself and church up-to-date, they will be looked upon as narrow, bigoted and clannish. In fact, I have heard several members of the other churches say that they thought we were too narrow, that we lack charity and liberality. 'Why,' say they, 'your folks seem to think that just because we have not been immersed, we have not fully obeyed the gospel, and have no Scriptural right to appropriate the promises of pardon and heaven to ourselves.' We all know that that is what Elder True teaches, and we need not



try to cover it up. But when we take into consideration the sincerity, zeal and incessant labors of those people, it does seem extremely narrow for Elder True or any one else to say that they have no Scriptural promise of pardon, simply because they have been baptized in the wrong way, and for the wrong purpose. And further it seems to me that if he persists in so doing and refusing to go into union meetings with them simply because they honestly differ from us on a few minor points, while it will be with deepest regret, especially when we remember that he started the work here, has been with us so long, and has converted, baptized and married us all. Besides, he has conducted the funeral services of all who have departed this life, yet rather than be called narrow, bigoted, uncharitable and prosy, I think that it would be much better to dispense with Elder True's services and get a younger and more modern preacher, one who is up-to-date in his preaching and style of working."

When Miss Toplady sat down you could see mingled sorrow and delight upon every face. There was sorrow at the thought of the dear, good, old Elder True leaving them, but delight at the prospective new order of things—a young, modern, preacher, and up-to-date church, with the latest and best methods of work. When she closed her speech many other young people arose, one after another, and with long faces and measured tones, said: "Miss Toplady has expressed our sentiments exactly."

Elder Spert, Deacon Cave and Sister Sail were present on this occasion, which was not unusual for them, for, while they were not so young in years, they were young in spirit as their names would

indicate. Hence they naturally sought the company of the young people as much or more than that of the old people. This evening, after the young people had expressed themselves fully and with great unanimity, the president requested the sentiments of the older members present, and especially of the officers. She had scarcely uttered the last word when Sister Sail was on her feet, for her heart was so full that when the president said older members, the thought of having an opportunity to speak filled her mind so full that there was no room for anything else, so she did not hear what the president said about wanting to hear the officers especially. If she had, she would, in all probability, have at least let them spoken first. She said:

“While I am not a member of this Endeavor Society, yet I am present, and as your invitation to speak was of a general character, I take this opportunity to express myself. Doubtless you are all aware of the fact that I have not attended upon the regular church services here of late with any degree of regularity. I usually attend the Christian Endeavor here, and then attend church elsewhere. And why? Not because I do not think that Elder True is a good man, for I know he is, and so does every one else know it, but because he is the oldest minister in town, and the younger ministers of the other churches, comparatively fresh from college are intensely more enthusiastic and interesting, and their congregations, especially their younger people, correspondingly so. When I attend the other services and listen to the young men’s sermons, they are not composed exclusively of scripture like Elder True’s, but they ring the changes upon philosophy, history, poetry, etc., besides

they tell so many interesting occurrences outside of the Bible that I declare they are as interesting as lectures. And when I drop into Elder True's services here, everything seems so dull and prosy that I have to pinch myself, sometimes, in order to keep awake. So that I have resolved not to attend here any more, unless they have some special services. Yes, I agree with you that as sad as it may be, some change has to be made or the cause will die. And, of course, we can expect no change while Elder True is with us. Hence the only hope is as you have suggested—to get a younger man.”

Deacon Cave then arose and said, in a kind of excited and explosive way, that he had thought for a long time that something should be done, but had not thought of the plan suggested here this evening. In fact, if he had thought of it, he would have looked upon it as an utter impossibility, knowing as we all do, what a great hold Elder True has upon the church and community. We all know that there is not a stain upon his character, that he is pure gold, and that he has always manifested the spirit of Christ in his preaching as well as in his daily walk and conversation, but all must concede that he is not up-to-date. For that reason he had decided to quietly and gradually drop out, and finally take membership elsewhere, or when ready to do so would notify the minister of the congregation where he was to take membership, and then call for his letter here, stating where he expected to take membership, the which if they fail to grant on the ground that he was going to join a denomination, it will only confirm him in his position that this congregation is narrow, and it will confirm him in

the step he was taking. "For, brethren, I had determined to go peaceably if I could, but otherwise, if necessary." Then showing his real character, as his name (Cave) suggests, he lifted his hand, clenched his fist, smote the back of the seat in front of him, and with a loud voice, said: "And when I make up my mind to do a thing, no power or confederation of powers, can change me. But if you can remove the cause for my going, of course, it will not be necessary for me to go."

Elder Spert then said: "Heroic diseases require heroic remedies. Now, when we take into consideration Elder True's pure life and stainless character, the great hold that he has upon the church and community, and especially his eminently Scriptural teaching, to remove him is no small undertaking. If we mince things, or go at it by piece meal, the herculean task will never be accomplished. But it must be done. For, elder as I am, I recognize the fact that if we ever expect to be recognized by the other churches in town, and as up-to-date, some vital changes must be made, and, as has been suggested, so long as Elder True occupies our pulpit, we can not possibly even hope to make any progress. While Deacon Cave and I have always agreed as he will tell you, and Elder Level and Deacon Drift also exactly agree with us in the absence of Elder Friend and Deacon Press, every time we come together in the officer's meeting, Elder True's presence (he is always present and occupies the chair, but never has very much to say) and Elder Friend's and Deacon Press's arguments fairly hypnotise them, as it were, for in the meetings they always forsake us, and go over to the other side. Thus our hands have always

been tied, even when we wanted to make smaller and less vital changes than you now propose. While I agree with you heartily that it would indeed be sad to see Elder True go, yet I agree with you now, especially in the light of my own experience with him in the officer's meeting, that the only way to reform our church is to dispense with his services. But I tell you now that the proposition will never be tolerated in the officers' meeting for a moment." And with a wish that it might be done he sat down.

"Then," said Miss Toplady, in a very flippant tone, "that problem is easy enough solved. Why do you not know that the young people of this congregation are in great majority, and hence hold the balance of power and can thereby compel the officers and all to respect our wishes? The which, if they do not, we will just simply leave the church and attend elsewhere, and take membership, too, if we desire. Now that we may put this matter in tangible form, I want all present who are willing to, from this time on, go elsewhere if our request is not granted, to stand upon your feet." At which, with very few exceptions, the whole society (eighty members in all) stood up.

"Be seated," she said. "Now with the consent of this Society I will appoint Elder Spert and Deacon Cave a committee to communicate our desires to the other officers of the church and Elder True."

Upon which a young Miss Hasty arose and said: "Madam President, I move that the Chair be authorized to make the appointment as suggested."

"I second the motion," said Mr. Goings.

"It has been moved and seconded that the Chair be authorized to appoint Elder Spert and Deacon Cave a committee to communicate to the officers of the church and Elder True, the decision of this Society, with reference to dispensing with Elder True's services and engaging a younger man. Are you ready for the question?" Question was heard from a chorus of voices. "All in favor of the motion say aye." Aye!! "Contrary, no." Not a voice was heard. "The ayes have it and it is so ordered. Gentlemen, you are present, understood the motion, and will no doubt attend to your duty at your very earliest convenience."

The people had been assembling in the main auditorium for some time, and it was now time to close the Society, and they all arose and said: "May the Lord watch between me and thee while we are absent one from another." Then all went out, a few to their homes, but most of them distributed themselves pretty evenly among the churches of the town. Not one remained at the home church for the regular evening services.

The audience was unusually small that evening, and, while Elder True preached an eminently Scriptural sermon, no one responded to the invitation, as most all present were members of the church and had been for many years. At the close of the service, the minister announced the next regular business meeting for the following (Monday) evening.

The time came and every officer was in his place, for all began to see that something would have to be done to increase the attendance at the regular services. True, all officers, except Elder Spert and Deacon Cave, were very regular in their attendance

upon all the business meetings of the church, for they had the cause at heart. But at this meeting all were present. All with the common feeling that something had to be done. But Elder Spert and Deacon Cave with an entirely different plan in mind from the others. After the usual order of business, Elder Friend, who, as his name suggests, was a friend to everybody and everything in this world but sin, arose and said:

“Brethren, our work is not what it ought to be. It is not what it was at one time, and what is the trouble? Certainly some of us, and perhaps many of us are neglecting our duties—especially those who are attending elsewhere. Indeed, I know of but one single person in this entire congregation of whom it could be said he has done all that he could do, and that is Elder True. He certainly has been true to himself, the congregation, the cause, the Bible and to his God. And I believe that if all the people of this town were lined up and asked whom they thought was the best man in every sense of the term, in the community, every one without one single exception and without a moment’s hesitation, would say Elder True. And if we had all done our duty as fully as he has, I know that this work would be all we could ask.”

Deacon Press said: “Elder Friend has expressed my sentiments exactly, and wherever the blame may be, one thing is absolutely certain; that is, that it can not be laid at our minister’s door. I think the blame is with the members, and especially those who go elsewhere when things do not go just to suit them at home. In so doing they are not true to anybody or anything, and I think they ought to be reminded of their duty.”

Elder Level said: "I agree heartily with those that have spoken, and hence it is not necessary for me to add anything."

Then Elder Spert arose very slowly, stood a long time without saying a word, but finally said: "Brethren, I have a very sad duty to perform; more so since the remarks that have just been made, because I know that it is all true, every word of it; but Deacon Cave and I attended the meeting of the Endeavor Society last evening, as we usually do, and Miss Toplady, president of the Society, and indeed, most all the members of the Society, while they expressed great confidence in Elder True, yet they were very much disappointed in his having refused to go into the great union revival. They said, further, that the people of other churches are sincere and devoted, and that they thought they would be saved, and if they differ from us on some minor points, it is no reason why we should not affiliate with them, and that as much as they think of Elder True, rather than the church be charged with narrowness, we had better dispense with his services and secure the services of a younger man—one who is up-to-date, and who will not antagonize the other churches, but will affiliate with them."

This was a thunderbolt from a clear sky to all but the two who had attended the Endeavor the preceding evening. Elder Friend said:

"What! Charge it upon the only blameless one in the entire congregation! and punish the innocent for the guilty! It will never do. The members of this congregation will never stand it in the world. The people of this town will never stand it to see



so gross an injustice practiced upon any one. Why, Elder True has converted all the young people, baptized them with his own hands; besides, he has converted, married and conducted the funeral services of many of their parents. And now he is getting old, and if the young people of other congregations are allowed to dictate terms to our young people, and our young people to us after this fashion, he will be laid on the shelf. And we all know that he has not a competence, for many years of his first work was pioneer work. We were few in numbers and poor in purse. We had no house of any kind that we could call our own, but had to worship in an old store building. During all these years of privation, Elder True economized and was the most liberal giver among us. But through his persistent labor for so many years, against most violent opposition, misrepresentation and slander, and that, too, by these very churches whose good will our young people are so anxious about, he has succeeded in getting us to where we are abundantly able to sustain him, and just at a time, too, when he needs to be sustained, and almost has to be."

"Yes," said Elder Spert, interrupting him and impatient for him to get through, "the young people recounted all these things and expressed the deepest regret at having to dispense with his services; in other words, it seemed that they had at least tried to count the cost before taking the stand. But they said they were compelled to choose between two undesirable things, that is: Dispense with Elder True's services, or be denounced as narrow, etc., by the people of the other churches. So they chose the former, and anticipating the opposition of the officers and older members,

they proceeded in a very orderly manner to put their position in tangible form. So it was moved, seconded and carried that the Chair be authorized by the Society to appoint Deacon Cave and myself to communicate their decision to you."

Deacon Press then said with great emphasis: "I am not in favor of the young people running the church."

"No," said Elder Friend, "and just the very idea of an Endeavor Society (whose very existence bespeaks the member's inability to teach, for it was organized for the express purpose of training them to teach), appointing some of the church officers a committee to wait on the other officers and minister, informing them not only what they ought to do, but what they must do! Where did they get the authority to command the overseers? That is exactly the reverse of the law of the Lord. I am not in favor of it, and it can never be done with my consent." And so said all at once, except the members of the committee.

"But," said Elder Spert, "you may be compelled to consent to it, for you noticed, no doubt, that none of the members of the Endeavor Society remained for the regular services last evening."

"No," said Elder Friend, "but they would have remained if they had been honest, and had cared anything for their word, for they pledged themselves in print to attend upon all the services unless they have excuses that they would be willing to give to God. But, as you have already said, the only charge they bring against Elder True, is that he teaches and practices now just what he used to, hence is not up-to-date, has not progressed with the

times. Again that he will not suppress a part of the gospel that is one of God's three monumental witnesses, to the divinity of the Lord Jesus Christ, that he may engage for a time with the denominations around in a union revival meeting."

"But," said Elder Spert, "I did not get through. They authorized us to state to you that if we do not accept their decision, they positively will not attend here any more; that here it is the gospel, the gospel, over and over, again and again. That Elder True never goes beyond that which is written in the Bible for anything. It is the same old story, in the same old prosy style. They like to hear something new once in a while. That all the other ministers in town are younger men, more modern in thought, style, etc., and that if we can not have the same in our pulpit they will attend, if not take membership, elsewhere."

"That is to say," said Deacon Press, "if they are not allowed to rule the church they are determined to ruin it. I am not in favor of it, and I will never consent to it in the world."

And so said all present, except the committee. Even Elder Level, who seldom had anything to say, and Deacon Drift, who never seemed to care how things went, now caught the spirit, and, seeing the miserable and gross injustice to Elder True, arose at once, and each seeming to be unconscious of the others' talking, expressed the same sentiments in telling terms. They said:

"The young people are not the church officers at all. We have the elders to oversee the flock, who under the wise and able leadership of our beloved Brother True, have brought this congregation from nothing to what it is now. We have the largest

church membership, the largest regular attendance upon the services and more additions to the church than any church in town, or we have had and would continue to have, if we would all be contented with the Lord's way of doing things and all keep in our places and work. We are heart and hand, soul and body, life and spirit, against what the young people are trying to do."

Then Spert's and Cave's real natures came to the surface. They were both on the floor quick as thought, and pounding the desks in front of them, stormed out: "But you can't help yourselves; they are in the majority, and we are in favor of the majority ruling always, and we think, yes, we know, that all fair-minded people are willing to do the same. And we serve notice on you here and now that we will not only vote with, but will go with the majority." Then toning down just a little, for they saw and knew that the spirit and tone of the preceding remarks were all out of harmony with the Christianity they professed, they said: "Of course, we believe that the elders are the overseers of the flock, but there is such a thing as abusing their authority, and we are certain that they do this when they ignore the wishes of the majority. We all love and respect Elder True, but still no sacrifice should be too great for us to make for the good of the cause of Christ."

All this time Elder True sat in the chair as if in a deep study, apparently unconscious of what was going on. So completely overcome was he, not simply at their base ingratitude and injustice to himself (he had worked for that), but their manifest lack of faith in God's word, and their absolutely false idea of the Church

of God, that, notwithstanding the great confusion and hard words, he has not made a single ruling as chairman of the meeting. But, at this juncture, he stood up, and in a moment everything was quiet, such was their respect for him, knowing, as they did, from past experience, that there was no harshness, but the greatest kindness in store for them. Finally the profound silence was broken by the familiar voice of Elder True:

"Brethren," said he, "I have tried to do my duty in the fear of God, and in the light of His holy word. And while my work, as appears from what has been said here this evening, is not the success in point of results that I had thought, yet I feel that I have done what I could, and while my heart is crushed and broken, still I am willing to leave myself and the results of my labors in this place, in the hands of a just God who doeth all things well. I am willing to go upon the shelf, or to the grave, or anywhere, rather than divide this congregation or destroy the work that has been done here. And, brethren, with your consent, I will announce next Lord's day morning that I will preach my farewell sermon the evening of the same day. No doubt that you would give me thirty, sixty or even ninety days, were I to ask it, but in my present low spirit I do not think it will be for the good of the cause."

But Elder Friend said: "We just can't bear the thought of giving you up."

To which he replied: "Make the sacrifice for the cause of Christ, if it be a sacrifice." And with his advice, they so decided.

#### CHAPTER IV.—CHANGE MADE AND RESULT.

When the young people heard of the decision, they were in ecstasies at the thought of "our church" becoming in a large measure like other (denominational) churches in the town. But they shunned Elder True, and dreaded the last meeting. Lord's-day morning came, and every young person was in his place, and most of the older members. A few, however, had not heard of the decision; and, indeed, most of the older members were in ignorance as to just how the prospective change had come about. He preached a gospel sermon as usual, saying nothing about the decision till just before the benediction. He then stated the officers' decision and said: "This evening I will preach my farewell sermon." When he said that many wept, especially of the older members, Elder Friend and Deacon Press, among the rest, besides a few of the young people.

That afternoon the news spread all over the town and community around. All the ministers in the town had heard, that week, of the decision of the officers, and had said in their respective pulpits, at the forenoon services, that they would dispense with their evening services and all go to "Elder True's church," which they did, and when they got there at 6:30 p. m., they found almost all the people of the entire community there. The ministers of the other churches went forward, unbidden, and occupied

front seats. Elder True questioned no one's motives, made no reference whatever to any mistreatment, did not even review his own work in Unionville, but preached a plain, simple, forcible gospel sermon, in which he exalted the authority of the Scriptures, the importance of the church, and urged all present to bow implicitly, at all times, to the authority of heaven.

After the sermon he stated the decision of the officers, when many, church members and otherwise, whose pent-up feelings had, with great difficulty, been restrained to that moment, knew no bounds. They mourned, wept, and cried aloud. Many members of other churches, even some of the ministers, wept. And, when he was about to pronounce the benediction, while he did not recognize the ministers present in any way, or call upon them to take any part whatever, for reasons that he did not see proper to state, yet they volunteered, one by one, till all were heard from.

Rev. (?) Lofty said: "We all regret exceedingly that Elder True is going away, for we all recognize him as a man of great ability, a man of great faith and hope, under whose long and most efficient ministry this church, which had a very small beginning, has grown to its present membership. And we apprehend that it will be exceedingly difficult to find a proper man to succeed him, for there are few men who understand the Bible as he does, and he has few, if any equals, when it comes to presenting the truth in such a way as to take hold of the hearts of the people. Then because of his sweet spirit, pure life and stainless character, he occupies a very large place in all our hearts. Again, I say, we

all regret exceedingly to see him leave." Then reaching into his hip pocket he extracted a silk handkerchief, buried his face in his hands and hurried to his seat, when a deep groaning A-m-e-n was heard from all the ministers, followed by loud sobbing.

At this point John Clogg, of whom we have heard but very little for some time, was heard to say to his companions around him:

"What hypocrisy! Crocodile tears!! They made it just as hot for him as they possibly could, stabbed him in the back every opportunity, never scrupled to adopt any means in order to counterbalance his labors here, and finally through their satanic influence over his young people have, through them, forced his resignation at this time, and are now shedding tears and expressing regrets that he is to leave. Bosh! They are liars and hypocrites, every one of them, and if the devil don't get them all, I don't see any use in having a devil."

After all the ministers had had their say, all of which, while they were somewhat differently worded, the tone and sentiments being the same, Elder True arose and lifting his hands to heaven, said: "Let us look to the Lord and be dismissed." He then pronounced the following benediction: "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

It was a long time before they all got away from the house. All except the young people and those in sympathy with them,



went to their homes restless, sleepless and at an utter loss to know what to do next.

The young people had already agreed among themselves to demand the services of a Bro. Fairview, of Chicago, for they said "He is just the man we need to lift our church out of the old rut in which it has been running since it started. While he believes the Christian doctrine as firmly as any man, yet he so seldom discusses those points which distinguish us from the denomination that he never gives offense. Why, they say that many times they have heard him start out on the plan of salvation, and it seemed for a time that he was going to discuss it just like they used to do so that our members who had denominational friends sitting by their sides, and whom they had persuaded to come, would fairly tremble in their places, for fear he would hurt their friend's feelings so they would not come back again. But most always, when he would come to the offensive points, he would make the cutest turns you ever heard of. For instance, when he would come to baptism, instead of saying baptism, he would say: and so forth obedience, or something like that, and it would be such a relief to our members. And that is not all. The ministers and people of all the other churches love him because he never antagonizes them. They say to hear him preach you would never know but what he was one of them. He also belongs to a great many secret organizations, which makes him very popular. In addition to the above he is in great demand as a popular lecturer."

Miss Toplady added that Bro. Fairview was contemplating a change, and that she had corresponded with Bro. Fairview, and

learned from him that he would like to come. "So, Elder Spert, when the officers meet again, you can lay our demand before them," which he did at the called meeting the following Monday evening. They all agreed that the only way they could decide whether or not he was the man for the place, would be to authorize the secretary to write to him and have him to, if possible, give them a date. The distance not being so great, they succeeded in getting an appointment for the following Lord's day, in time to make the announcement in all the papers of the town that week.

On Wednesday of that week Elder True and family left Unionville to visit relatives and friends in another State, where he afterwards engaged to preach for them indefinitely.

When Lord's day came, Bro. Fairview appeared. He was a young man, large, intellectual, polished, elegantly dressed and wore a diamond ring. As he appeared in the pulpit the very large audience that greeted him that morning could not help but notice the contrast between him and Elder True. They differed in most every sense of the term, but especially in the air of self-confidence that stood out on the young man's countenance, and was equally manifest in his tone of voice, his gesticulation, and even his posture, for everything about Elder True suggested humility.

After his introductory remarks, in a full, round tone of voice, which showed thorough drill in the art of speaking, he announced "Moses' Choice" as his theme. I will not attempt to give even an outline of his discourse upon this splendid theme, but will say it was a masterly effort; it was above criticism. He made a few such flights of eloquence that, for the time, we scarcely knew where we

were. Of course, there was nothing in the discourse to offend any one. The young people, all of whom were present on this occasion together with Elders Spert and Level, and Deacons Cave and Drift were carried away with the effort, as well as with the man.

And Sister Sail said: "His engagement means my regular attendance upon the services at this church." Indeed, that seemed to have been the prevailing sentiment.

Bro. Fairview decided to remain over the following Lord's day, so as to hear the decision of the officers before he returned to his home in Chicago. So the announcement was made at the close of the excellent evening services that he would preach morning and evening of the following Lord's day. The officers again met in a called meeting the following Monday evening to decide whether or not they would extend the call to Bro. Fairview. Level, Spert, Drift and Cave were enthusiastic over the new man, while Friend and Press were not especially enthusiastic, for they were not yet through mourning Elder True's departure. Yet they said: "Of course, we have to have some one, and as we were well pleased with Bro. Fairview's preaching yesterday, we just thought that if he could do that well all the time, he certainly would do about as well as any one."

"Does any one know what salary he will have to have?" asked Elder Friend.

Elder Spert said that he had written Miss Toplady some time ago that he would accept the place for two thousand dollars a year. This shocked most of the officers, for twelve hundred dollars was all they had been able to raise for Elder True, and they could not

see how they could ever hope to raise eight hundred dollars more for Bro. Fairview. But Elder Spert explained that the young people agreed to pledge so much if we engage Bro. Fairview, that the interest would be so much increased, that a great many members who had not been paying anything at all had agreed to pay liberally towards the support of this man, and then with the increased audiences there would be many outsiders who would contribute. In fact, I think we can raise two thousand dollars for Bro. Fairview a great deal easier than we could twelve hundred dollars for Elder True. To this all agreed most heartily, except Friend and Press. They said they did not know. It might be so, though they could not tell. They finally decided to make a canvass of the congregation that week, and see whether or not they could raise that amount, and if they could they would extend the call the following Lord's day.

When the time came the members of the soliciting committee put their pledges together and they footed up sixteen hundred dollars. During the day, under the influence of two magnificent discourses, others were prevailed upon to pledge the amount of one hundred and fifty dollars. Besides, some of those who had already made pledges, increased them to the amount of fifty dollars more. They now had pledged eighteen hundred dollars in all, which they thought would justify them in extending the call, which they did.

During the next week a reception for the new minister was talked up, and Thursday evening of the following week was the time agreed upon. So next Lord's day there were announcements of the reception made from every pulpit, and at every Endeavor

Society in town. All the ministers, most all the young people, most of the older people of the various churches were present, besides many non-church members. A brief but interesting program had been prepared.

Friend and Press were not there, for they did not believe in such receptions. So elder Spert occupied the chair; after a few remarks with reference to the object of the meeting, he said: "We will begin our exercises by an anthem by the union chorus." This chorus was composed of the best singers from all the choirs in Unionville, and they had met and practiced together three or four evenings, especially for this occasion, and the singing was simply grand. "Now," said the chairman, "let us all reverently bow our heads, while the Rev. Sly, pastor of the St. Paul Church, leads us in prayer."

Standing up he prayed as follows: "Divine Father in heaven, we have come together this evening in thy name and in thy fear. We pray Thee to look upon us in tender compassion. Remove from all our hearts, every impure thought, purpose, desire or imagination, everything that is not consistent with thy holy will. Fill our hearts with pure thoughts, holy desires and spiritual aspirations. Fill our hearts with supreme love for Thee, for Thy cause and the souls of men. May we honor, glorify and magnify Thy great name by this service. We thank Thee, our Father, on behalf of the 'Christian Church,' for having been so fortunate as to secure the services of so able and devoted a man. May the blessings of heaven rest upon him in his new field of labor, and may his work

prosper, enlarge and build up. Bless us all as Thou seest we need, and Thy name shall have all the glory. Amen."

"We will now," said the chairman, "have a duet by Miss Levity and Mr. Covet." At the close of this song they encored them till they had to return to the platform, and render a second piece before they could proceed with the program.

"The next on the program," said the chairman, "is the address of welcome by Deacon Cave."

Deacon Cave said: "It is a privilege to attend such a meeting as this, but especially to have the honor of delivering the address of welcome on an occasion like this. Having heard so much of Bro. Fairview as a preacher and lecturer, I have, myself, been largely instrumental in securing his services at this place, and hence I accept this magnificent reception, not only as a compliment to Bro. Fairview, but as, indeed, a flattering commentary upon the judgment and wisdom of those who were instrumental in securing him. I will promise Bro. Fairview that I will do all I can to make his stay among us pleasant and profitable. And I have every reason to believe that all the people of all the churches and the entire community will do the same. For that reason, Bro. Fairview, I say to you that you are welcome and thrice welcome."

To which address Bro. Fairview responded in such a happy, yet masterly, way, that it would be an absolute impossibility for me to give you the faintest idea of its richness. One has to see and hear him in order to appreciate him.

"The next number," said the chairman, "is a selection by the

union chorus." It was a splendid selection, so appropriate and well executed. Elder Spert then said: "We will have the pleasure of listening to short addresses from various ministers present."

When they all, one after another, made short but very earnest addresses, cordially welcoming Bro. Fairview to their city, and bidding him godspeed in his work. The chairman then said:

"I have never seen such union and brotherly feeling. This reception is a striking illustration and proof of how people of divergent views can dwell together in peace and harmony, and I only wish that our own entire congregation and especially all of our officers were here. Now shall we all stand and sing, 'Blessed be the tie that binds,' which will close the program proper, after which we will have refreshments and a general good and social time."

They then arose and sang the song with wonderful zeal, which thoroughly prepared them for the social that followed. They all then retired to their respective homes full of the inspiration of the occasion.

The next Lord's day when Bro. Fairview appeared in the pulpit, he found himself in the presence of as large an audience as the splendid church edifice would accommodate. The entire membership was there. The young people were not only there but in their places, and participating heartily in the services. Thoughts of having to enlarge their already large and commodious building passed through many minds that day. There were many non-church members present that day, but, as was noticed by every

one, and spoken of by many, John Clogg and family were not present, and but very few from the other churches.

Bro. Fairview's discourses that day were fully up to any he had delivered thus far. Another encouraging feature was that the contribution was large, more than the per Lord's day requirement. None made the good confession, however. But still it was a good meeting, and all went away greatly encouraged. The same was true of the evening service. Thus all went well for a few months, except they were somewhat disappointed in the attendance from the other churches. They had thought that by going into union socials, receptions, meetings, exchanging pulpits, etc., etc., that through kindness and charity towards them, that they would thereby take them with guile and win them over. They never stopped to think and recognize the stubborn fact that the others were in the unions for the same purpose. They now began to see that the other churches are succeeding in a measure, too. They now see that there is no difference between them and the denominations, and hence nothing for the people of the other churches to change for. They would reason that the Christian people have now suppressed the only points of difference between them and us, and why should we make any change? True, they have a very talented young man, perhaps equal to, or superior to ours, but we have splendid young ministers and a great deal more wealth in our congregations. We are never cramped financially, while they are sometimes. The Christian people wonder, also, why more non-church members do not attend their services. Finally Elder Spert ventured to ask John Clogg why he had not been to hear



the new minister, and why so few non-church members attend, for, he said, we have one of the most eloquent young men you ever heard. He replied promptly and with a great deal of emphasis, too:

“No doubt but the young minister is an able and eloquent young man, but I want you to understand that I have not, and the people of this community have not, and never will forget, how you people got rid of that grand old man True, to whose indefatigable efforts the congregation owes its very existence. Your motives in getting rid of him were not pure, and the plan you adopted was hypocritical and mean. Hence, you do not deserve the respect of the community. And,” said Clogg, “you will find this sentiment so general you can never do any good. The outsiders take it as an insult to invite them to come with you, especially to join the church. They all feel that it is inviting them to participate with you in your hypocrisy. Not only that, I want to say further that the people of the other churches have no respect whatever for you. So long as you were firm and were not too cowardly to teach and practice your real sentiments, while they would denounce you as narrow and uncharitable (most of which was for effect) they feared you, respected you in their hearts, and your cause prospered. But when you suppressed all the doctrinal differences between you and them, you suppressed your only vantage ground. You suppressed the only points calculated to make inroads upon their membership, hence their anxiety for you to suppress them. And when you did they looked upon it as a great victory for them, for now they have absolutely nothing for which

to fear you. All this talk about kindness, charity and liberality towards you was for no other purpose than to win you over to them, and you know it. On the other hand, you have sacrificed both truth and principle that you might win them over to you, and they understand that just as well as you do, hence they have no confidence in you. And I don't see how you can have confidence in yourselves, after having sacrificed a part of God's holy law. You are now not only on a level with them, but below them. For they have not changed at all, while you have sacrificed both truth and principle in order to stand where you are."

This was the severe arraignment of John Clogg which they at first thought to be entirely overdrawn, but upon inquiry they found it to be too true.

Elder Spert reported this conversation to the officers at their next meeting. Bro. Fairview was not present; he had to address the Free Masons, twenty miles away that night. Elder Friend then said:

"I have been afraid of it all the time. You know that Bro. Level and I have stood right by Bro. Fairview all the time, financially and every other way, for he certainly is a great worker among the young people. Sometimes, however, we could not but question their plans to raise money with which to pay his salary. For instance: charging at the church door, for attending ice cream socials, operatic programs, Bro. Fairview's lectures, etc., etc., etc. Besides, a few times, as you know, he left our pulpit vacant, in order to reach a distant point on time, where he was to lecture; but we all know that, in spite of all the plans adopted to raise

money, we are running way behind with his salary. Again, while we certainly do think he is the most eloquent man we ever heard, yet he uses but very little Scripture, and in fact, has converted but very few people. Indeed, while such preaching is very entertaining, I do not see much in it to cause one to think seriously concerning his soul's salvation. And, brethren, I think you will agree with me when I say that his sermons are not so good now as they were at first. It seems that he had comparatively few good sermons, and that he delivered all those at first. There are so many demands upon him outside that he has to, in a measure, neglect his work here in order to meet them all."

"Yes," said Elder Spert, "that is all true, every word of it; yet in spite of it all, Elders Friend and Level, whom we almost ignored at first, have manifested the spirit of Christ all the time. Why, I just thought that Bro. Fairview would carry everything before him, which he has not done. We engaged him because of his liberal views that we might accomplish several things: 1. That we might enlist the members of the other churches, but in this we were disappointed, for more came to hear Elder True than come now to hear Bro. Fairview. 2. We engaged him thinking that he would be able to keep our young people at home. In this we have failed, for more of our young people attend other churches than there are of other churches who attend our own. 3. We engaged him that we might have more additions, whereas we have not had half so many as we did in the same time when Elder True was with us. 4. That we might keep even, if not ahead, financially, but the year is almost out and we have not

been able to raise as much money for Bro. Fairview as we did for Elder True, that is twelve hundred dollars, whereas we promised to pay him two thousand dollars. And he told me that on that account he has already decided to not remain longer than one year, and he insists upon having his money before he leaves, and the only way that I see out of it is for the officers to not only give their joint note for the amount at the bank, or to some private individual, but to pay it themselves. For we know now that we can get no help from without. Many who pledged several dollars do not even attend church now and say they positively will not pay what they pledged. Besides, the young people say that they have done their very best; that they had had socials, lectures and most everything else, to help keep Bro. Fairview, and that if the officers let him go now, they would just give up and quit trying. That if they could not keep him they could not keep anyone."

"Yes," said Spert, "I, for one, have been disappointed at every turn, and am now very much discouraged. The more so because I feel that I am largely responsible for the present low condition of things."

Deacon Cave then said that "Elder Spert had about represented the facts in the case, but I will not pay another cent. I have paid all that I pledged, and if you can't have preaching here, I will go where they can and do."

Elder Level then said: "Brethren, let us have no hard feeling in this matter. If Deacon Cave does not have it in his heart to assist in liquidating this indebtedness, the rest of us will have

to. Of course, it will work a great hardship on so few of us, but it must be paid."

To this all agreed, then adjourned.

The year now closes, and Brother Fairview's time is up, and he preaches a splendid farewell sermon, to a very large audience for it was well announced that this was to be his farewell sermon, and the whole community turned out; for indeed he was able, eloquent, and indefatigable in church work; and really, no fault could be found with him, except that he had compromised the truth for the sake of popularity, and resorted to questionable means for the purpose of raising money. But it was utterly impossible for him to succeed in the face of such lack of confidence in the church for which he preached; for the blame was not so much with him after all, but with the congregation, for the way in which they had gotten rid of Elder True.

After the sermon they all sang, "God Be With You Till We Meet Again," and all passed around, and shook hands with him. Then he stated: "I have a call to a church at Salem" (it was a large and very popular church) "and will have to start for my new field of labor to-morrow, in order to be there, and ready to enter upon my work proper next Lord's day."

A great many wept at the thought of his leaving. "We do not know," said Elder Friend, "Just what we will do when Brother Fairview is gone, but we will meet next Lord's day any way, for Sunday School and breaking of bread."

After the meeting they all went home in different states of mind. Some determined never to have anything whatever to do

with the church. But others resolved, if possible, by their own efforts, and with God's help, to continue the work, although in the face of such great and apparently insurmountable difficulties.

The next morning all the officers, except Deacon Cave, came to Brother Fairview's room at the hotel (he was a single man), and presented him with a check for eight hundred dollars, balance of his salary.

"Why," said he, in great astonishment, "I thought that you did not have the money."

"We didn't," said Elder Friend, "but we officers here present gave our joint personal note at the bank for the amount."

"Then, with emotion, Brother Fairview said: "Brethren, you have always been so kind to me. You have stood right by me in all my work, although I knew that at times, at least, you did not exactly agree with me in all my methods. And now you have borrowed eight hundred dollars that I might have my money before I go. Brethren, results have not been what we had anticipated, and knowing the sentiment of the congregation as I do especially of the young people, I know that the work is going to be, not only very discouraging, but exceedingly difficult, if not impossible. Knowing, too, that most of you officers made pledges out of all proportion to your means, when I came, and have paid every cent of it; it almost breaks my heart that now you have to make up eight hundred dollars in order to pay the six hundred dollars that others pledged but did not pay, and the two hundred dollars that were not pledged. If you will allow me, I will add my name to the

list, making six instead of five. So here is a check for my sixth of the amount."

"No, indeed," said Elder Friend, "it was not your mistake, and why punish the innocent for the guilty? It was our mistake, some for causing the change, and others for permitting it. No, we will not accept it."

At which Brother Fairview, through sobs and tears, said: "God bless you, my dear good brethren; such sterling integrity, and unswerving devotion to the right, I have never seen in any one. And I want to say, after all, your way is the only right way, and hereafter, God being my helper and judge, I shall, to the very best of my ability, emulate your example."

He left, and the next Lord's day came, and looking at it from one standpoint, it was heartrending, for when they met at the church for Sunday School whole classes of young men and women, teachers and all, were absent. But very few were there except the little children, and not enough teachers for them. But the picture becomes still darker as we approach the communion table. None were present except Elders Friend, Level and Spert; Deacon Press, Sister Loveall and a few other members. Deacon Cave, Sister Sail, and most all the young people, were distributed pretty evenly among all the other churches of the town, and all the rest of the members remained at their homes.

The ministers of the other churches now whispered around to the people of their respective congregations, that the divisions and trouble in the "Campbellite" church makes that congregation a ripe harvest field for us. And they said: "Let us not lose any

time in interesting them at our places, that we may prevail upon them, if possible, to take membership with us, before the people over there have time to rally. Of course they do not believe in wearing human names, having communion once a month, or once in three months, the anxious seat, sprinkling, and especially infant sprinkling, etc.; but that makes no difference. We will just take them any way, to get them, asking them no questions as to what they believe about these particular things, for what we want is to build up our membership."

The absence of so many classes, so many teachers, so many members, no preacher in the pulpit, the presence of an eight hundred dollar debt, with none to contribute but themselves, made a very dark picture indeed. But when Elder Friend went forward to preside at the table he did not have the appearance of a discouraged man. His face was radiant with satisfaction, and full of hope. He began his remarks by saying:

"Brethren, we have made a great mistake, the abundant and bitter fruits of which we can now plainly see. We have sowed the wind, and are now reaping the whirlwind. But you know that our work has not been what it should have been for years. Elder Spert, Deacon Cave, many of the older members, and nearly all of the younger members have had but very little sympathy with the church here, the way the work was carried on, the style of preaching, etc. They have seemed a great deal more concerned about the sectarian's opinion of them than that of their own brethren. Hence they seldom, if ever mentioned the unscriptural teachings and practices of the denominations, and would resent the mention



of those things in our pulpits or elsewhere, as quickly as if they had been members of denominational churches themselves. They were always lauding the zeal, devotion, interesting services, etc., of the other churches. On the other hand they seldom if ever referred to the work here, without denouncing it as narrow, uncharitable, prosy, etc. In a word their hearts were not in the work. And to satisfy them we not only did not find fault with them, but we virtually gave the government of the church over into their hands. We permitted them even to dispense with Elder True's services and secure the services of Brother Fairview. We did all this to pacify and keep them here, but, as we all now see, it did not pacify them and it did not keep them, for none of them except Elder Spert is present. We also see that by sacrificing or compromising truth, for the sake of union with the denominations, we have lost ten-fold more than we have gained. Now the very few of us who remain are all of the same mind and heart. I know this for I have heard you all express yourselves. So I have no fear whatever but what we will remain so, having passed through the fire as we have. For my part I think that those who have gone from us are just as well off where they are, for their hearts have always been there. And I know that we are a great deal better off; for now we can worship God in his own appointed way, for we are content with that. This they were not willing to do, but would corrupt the worship, and compel us to, at least, tolerate it, in order to have any service at all. So to me this is the happiest hour I have had for years. We are few, it is true, but all, without one single exception, are in perfect sympathy with all others, and

all have resolved, to henceforth, and forever, be governed exclusively by the word of God; to never go beyond that which is written for any thing; for such have the promise of God's blessing. And I believe that by our own harmonious and united efforts, and with God's blessing and help, we can pay the indebtedness, at most, within two years, and then if we desire, and I know that we all do, we can recall our dear good Brother True." (At the very mention of his name they wept for joy.) "Just as fire applied to a building, composed of gold, silver, precious stones, wood, hay and stubble, will necessarily remove the combustible material, and at the same time leave the non-combustible material more pure, so the fiery trials through which we have just passed have removed the wood, hay and stubble (those who could not stand the test) members, leaving, as I think, the pure gold members, more pure and true, that is, more determined than ever before, to take God at his word in all things."

Elder Spert then said: "Before we proceed with the communion service I want to say that I have gotten more real happiness out of this service already than I have had from one service in years. There never has been any division of sentiment among any of you present to-day. Whereas all know that my sympathies have been elsewhere. I joined our young people, and the people of other churches, in denouncing this church as narrow, etc., and I lauded the people of the denominational church for their charity, etc. In a word, I tried to please everybody, and, as a result, I pleased nobody, not even myself; and of course I did not please my God, for I have divided the church of the living God, and have

brought this eight hundred dollar debt upon the very few members who remain. All the time I was wandering around, I was under a great nervous strain, for fear that I, or some of our preachers, or people, would do or say something that would hurt the feelings of those without. But now, my brethren, I feel that I am at home again, sitting at Jesus' feet, clothed and in my right mind; for I now see and know of a truth that all present are, and ever have been, the most charitable (except in God's law, in which no one has any right to be charitable, in the sense of compromising it) people with whom I have ever come in contact. So I know, without asking you, that you will all forgive my waywardness. I will promise you that henceforth I will seek to please no one but God, and, in the light of your past devotion to the word of God, amid so many difficulties, that my obeying God will abundantly satisfy you."

"Yes, indeed," said Elder Friend, "and I know that this is the sentiment of all present." To which all assented, either by a vigorous nod of the head, or a very hearty amen. The communion service was then appreciated, as never before. Elder Spert, being a fair singer, led in this part of the service. And while no doubt some of those who sang in the choirs, especially the unconverted, might have smiled if they had heard it, yet to all present the singing was soul-inspiring, for they all at least made melody in their hearts.

## CHAPTER V.—ELDER TRUE RECALLED, AND THE EFFECT UPON THE COMMUNITY.

When the offering was made that day, it was found by calculation, that at that rate it would take exactly two years to liquidate the eight hundred dollar debt, when they could recall Elder True. But they were very anxious to see and hear him again. The trade of Spert, and of Level, who were merchants, had increased. The other members who were farmers had rather larger harvests than usual. There was a large voluntary contribution from without. Many outsiders had been in sympathy with them all the time. They admired their heroic efforts to pay the debt, but they were especially pleased at the determination to recall Elder True, whom they esteemed as the faithful members did, and were very liberal with their means on that account. So the church was enabled to pay the debt off in a single year. They then called for Elder True to return at once. He was in a situation that he could respond to this call, not being engaged where he was for any definite length of time, and he accepted promptly and came at once.

Although they did not announce his coming in the papers, because they did not believe in it much, and Elder True did not believe in it at all, still the news spread like wildfire all over the town and community. John Clogg, though not a member, and ordinarily very wicked, closed his place of business for the last

day or two that he might do nothing but announce Elder True's coming. So when the day came, everybody knew about it; and it being a beautiful day, people could be seen very early in the morning coming from every direction and swarming into the beautiful church, till the aisles, halls, doorways, windows, gallery and all were packed almost to suffocation, and standing room was in great demand. People of all the churches, and of no church, were present. The train arrived at ten minutes before eleven o'clock. The officers received him in tears, and it being a very short distance, they walked to the church, and entered at the rear, as they could not enter at the front for the crowds of people.

When Elder True, that man of God, everybody being judge, appeared in the pulpit, most all went into tears, and John Clogg, who usually appeared to be comparatively destitute of feeling and sympathy, was no exception to the rule; for he had learned to have great confidence in the few members who remained with the church, knowing, as he did, that most of them had, in their hearts, always been opposed to the turn things had taken. He had heard also of the royal way in which they had treated Brother Fairview upon his departure, of the heroic efforts that the few had made to pay the debt off that they might recall Elder True. Hence he was one of the non-church members who had contributed liberally toward the debt. Of their determination to, henceforth, confine themselves to that which is written, for he had always said that he did not see any use in having a Bible if they did not propose to go by it, and that if he ever obeyed the Gospel, he expected to make no appeal from the Word of God in anything. Last of all, but by

no means least of all in Clogg's estimation, he had heard of the hearty acknowledgement of Elder Spert, for in his heart he had Spert charged up with a great deal of the trouble. And as to Elder True, he had never seen any one in whom he had more confidence. How happy he was to see that honest face once more, and to hear his calm familiar voice again.

Elder True did not refer to past troubles. Rebuking no one, he simply stated at the beginning that he was glad indeed to see them all, and be with them again. He then proceeded to deliver the same old gospel message, and emphasize the importance of accepting the same. John Clogg could not resist the invitation of the gospel any longer, but responded at once. And as his manly form moved down the crowded aisle the whole audience, it seemed, wept for joy, the singers ceased to sing. Elder True's whole frame trembled with emotion, for he had always admired the man, and had talked with him many times about his salvation, and felt all the time, that the salvation of so many under the influence of this no ordinary man, depended upon his coming to Christ and salvation himself. There was sobbing all over the house.

Finally, when Elder True got sufficient control of his feelings he said, with tremulous voice, are there no others present who desire to obey the Lord, and are now ready to respond to the gracious invitation? Upon which John Clogg's wife, together with his only son and daughter, and eight others, two of whom had left the church when Brother Fairview left, and both had joined other churches, came forward. This was the happiest day in the history of the church up to that time, and a day long to be

remembered. It was a positive demonstration of the great power of the pure and simple truth of the gospel. Resolutions were made there that day never to be broken in time. It was the beginning of the most harmonious and prosperous work that town ever saw. From that very day denominationalism and sectarianism in Unionville began to wane, and the pure New Testament Christianity grew. Most all of those who went off returned. A host obeyed the gospel, and so many came from the various religious bodies in town and gave their denominationalism up, that some of their houses were closed, and those who remained were so very few that they accomplished but little. And while Elder True, together with all who remained faithful and true to the church in its comparative desolation, have long since gone to their rewards, be it said to the honor, and to the everlasting praise of the church at Unionville, that their mantles, so to speak, have fallen upon those who have proven themselves most worthy; for since that time they have never even thought of questioning, or becoming impatient with God's way of doing anything. They have never thought of appealing from the word of God, but have ever looked upon it as a complete and perfect way-bill from earth to heaven. Their only object has been to honor, glorify and magnify the name of their God. And from that day to this no one has ever thought of turning to the right or to the left for anything; and as a result, there has always been perfect peace, love and harmony among them. And while some in the community, differ from them in their teachings and practices, yet they all respect them; and, best of all, they have, by their undeviating devotion to the word of God, taught the peo-

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ple of the entire community that when they take membership in the Church of Christ it is not to reform the church, but to bow implicitly to God's authority, and be governed exclusively in all things by the Word of God.

[THE END.]



