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### My Mother and I or How "Tommy" Was Converted: Showing How The Holy Spirit Leads in Regeneration

T. J. Jackson

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# MY MOTHER AND I OR HOW "TOMMY" WAS CONVERTED.

SHOWING HOW THE HOLY  
SPIRIT LEADS IN  
REGENERATION.

"For as many as are LED BY THE SPIRIT of God they are the sons of God." (Rom. 8: 14.) "And if children, then heirs of God and Joint heirs with Christ." (Rom. 8: 17.) "To an inheritance incorruptible, and that will never fade away." (I Pet. 1: 4)

Reader, do you enjoy this Blessed Hope?

I pray that you may.

Why not to-day?

BY T. J. JACKSON.

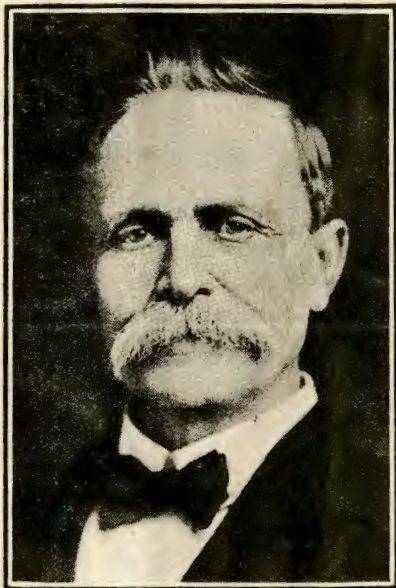
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*Brotherly,*

*T. J. Jackson.*

# HOW "TOMMY" WAS CONVERTED.

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N JANUARY, 1870, near Frank Pierce, Iowa there lived a certain disciple by the name of "Lan" Briggs. He was one of those fellows who took delight in hearing the truth plainly spoken, and never lost an opportunity to call the attention of others to the time and place where one of their preachers was going to speak.

So it occurred one day, while I was at work on the "wood pile," he drove up saying: "I thought I would stop and let you know that we are going to begin a protracted meeting in the Bender school house, and I would like to have you go and hear our preacher."

I said, "Sir, I think I will go."

"Well," said he, "you can ride up with us in the big wagon."

"That kind of an arrangement will suit me, and I will be on hand in time," said I.

The sun was just going down, but this peculiar man (religiously) lived only about one-half mile away—was really one of our close neighbors, but we had not been in that neighborhood very long, and as my father and mother were "strong" Methodist (father being a "class leader" in that denomination) overhearing Mr. Briggs talking with me, he ventured to inquire:

"What did 'Lan' Briggs say to you?"

"O, he wants me to go with him to hear one of his kind of preachers."



"Well," said father, "I can tell you what you will hear."

"Indeed."

"Yes, you will hear water, *water, water!*"

This excited my curiosity somewhat and made me more anxious to see and hear this kind of a religionist as I had never heard this new doctrine, although I was nearing my twenty-second birthday. I might state just here that I was born in 1848, May 8, near Columbus, O., and moved to Iowa soon after the Civil War, in the fall of 1868, with father and the rest of the family. I was always of a religious nature, but had no definite position in the religious world. This I attribute to my parents, for whom I have great respect, and especially to my godly mother, as I knelt by her side in boyhood days, when she laid her hands upon my little head and prayed with that earnest and fervent spirit that God would help her to raise her child to walk in wisdom's ways; and though for many years that voice has been hushed in death, the words still ring in my ears until I know that there is one boy who cannot forget his mother's prayers. And I trust that when that poor, lisping stammering tongue *is ransomed* from the grave, then in a nobler, sweeter tone she'll tell God's power to save.

Just here let me say to all mothers: Do not neglect praying for your offspring. Kneel with them, place your hands upon their little heads and with the sincerity of a mother's heart you can pour out the desires of your soul to the God of heaven and earth, that will never be forgotten; and when your children are away—far from your earthly home in after years—there will be a shield of protection thrown around them in the light of "mother's prayers."

As intimated, I was in the habit of attending the M. E. services and was taught to think that "One denomination is just as good as another" (which statement I judge is still true, for they are all man-made orders, and therefore do not exist by the will of God).

I have since learned that we will not be crowned unless we strive lawfully. This set me to thinking seriously and thus to reason: That if we enjoy the crown of life that will never fade, we must understand what the will of the Lord is, then do it in the lawful way; must learn what the terms and conditions are that will grant us power or privilege to become the sons of God.

Supper being over, I stepped up to the farmer's house and joined him and a part of his family, and we were soon on our road to "church." I do not recall any of the conversation on the way, but when we reached the school house I saw we were going to have a crowd.

But behold! when the time came for the minister to appear, to my surprise, there stepped forward a beardless youth. It was J. C. Hay, looking as—scarcely out of his teens.

The subject that night was "Faith," and it was well handled; so plain, so simple. He stated, if a person desires to become a child of God, he must believe all that God has said, through His Son. God in former times spake to the patriarchs, and also to the Jews, by the Prophets. But now He speaks to us through His Son. So God tells us through Jesus of Nazareth, how we can become His children, and says, "Hear ye Him!" That is surely plain, and locates all that we need to know, about Christ and his religion, to the person of one man, and that Man the humble Nazarene.

He also showed that unless we had faith in this one being it is impossible to please God (Heb. 11: 6), and that faith could be obtained only in one way, and that faith is the product of testimony, given by competent and reliable witnesses. So Matthew, Mark, Luke and John testify that Jesus of Nazareth is the Son of God. John says in the conclusion of his testimony that "these things are written that we might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." This locates salvation in one name, and in one man. All are to hear him on the subject of religion; commanded to "Hear Ye Him!"

The testimony or evidence that these four writers give to prove this Jesus of Nazareth to be the Son of God has never been proven false. The brightest minds that could be used in His day and in all succeeding centuries have never been able to set aside his claim as the Son of God. The testimony and the "infallible proofs," together with the success his followers met, are being published in more languages today and read by more people than any other book in the world. The proof, that his followers did believe with all their hearts that Jesus is the Christ, is found in the great sacrifices they made, in the persecutions they endured, and in their willingness to die for Him. These are proof positive of their sincerity, and are the faith that keeps the religious world in motion today.

When these simple statements were made, one ray of intellectual light penetrated my mind and threw a circle of radiant splendor around my heart that time and the long list of sad disappointments in my life cannot efface. It seemed to me I was before one who, though young in years, was able to lead me "unto the Rock that is higher than I." I could



see the strength of his ability consisted in his marvelous simplicity.

The Bible looked like a new book to me as my understanding was opening up. I began to see in the clear and certain light of Gospel truth what faith really is—how simple yet how sublime! Faith comes by hearing the word of God (Rom. 10:17.)

Well, I was hearing it—yes, drinking it right in.

Thus you see I was favorably impressed, and when I returned home my Father said:

“Well Tommy, what did the Campbellite have to say?” “Well” I said “he gave us a good lesson on Faith.”

“Faith!” said he. “Why, Tommy, those fellows don’t believe in faith.” “No,” I replied, “but they believe in testimony, and that produces faith, and I learned further that faith comes by hearing the word of God, and that we must believe that Jesus of Nazareth, who went about doing good, was really the Son of God, and that he now is the one whom we must hear on the subject of our salvation.”

Father said, “Tommy, I want you to go over to our prayer-meeting tomorrow night.”

“Well, father,” said I, “I can’t do that, as I have already promised to go and hear Mr. Hay again.” (And so I did, then I promised to go the third time.)

Upon my return home from the second night’s meeting my father inquired what success the young man was having. I said:

“The crowd is on the increase and the attention is fine.”

He then inquired about the subject.

I said, “He spoke on the subject of repentance.”



"Well what did he make out of that?" asked father. "He showed that persons who have reached the age of accotuntability, and are not members of the Church, are sinners in the sight of God; because after God has spoken unto us through his Son, He now commans all men everywhere to repent!

And unless we have obeyed that command we are sinners in His sight."

With great earnestness he asked, "Well, what do you think of his way of preaching?"

I said, "Father, that man can make the Scriptures plainer than any preacher I ever heard."

He said, "Tommy, Bro. Kenyon wants to see and have a talk with you. He has something of special interest to say to you."

(Bro. Kenyon was the M. E. pastor.)

"Now, Father, I have listened to Mr. Kenyon for some time, and while I regard him a good speaker and possibly the best M. E. minister I ever heard, I must say this young man Hay is very much his superior in giving explanations of scripture and in showing what God has to say to us as He speaks through His Son. And I have promised to hear Mr. Hay once more."

On the third night Mr. Hay gave a discourse on the subject of "Confession." Many persons of today confess Christ in part, but their hearts are far from him. "With the *heart* man believeth unto righteousness."

You see righteousness begins *in the heart*, and to confess Jesus as our Lord, prophet, priest and king is to give him the first place in our hearts, with all *authoity* in heaven and earth, to guide, direct and lead us in all the ways of Christian peace.

Many troubles could be avoided if we would

only let Jesus lead—if we would speak as he speaks and be silent where he has not spoken.

But alas! we see the meek and quite spirit of the Body of Christ disturbed by an element who, on account of their half-converted condition, seek to introduce things that produce discord among good brethren, speaking where Jesus has not spoken. My brethren, these things ought not so to be. Confession of Christ, with the mouth, *implies* that Christ shall take full charge of our heart's work in all religious matters.

It is in fact a confession to the public that we make a full and complete surrender to Him in spirit and body.

So we are no more our own, but are His as he has bought us with the price of *blood*.

This confession, made understandingly, excludes forever from our religious life all man-made creeds, together with all human names given and found in the long list of sectarian bodies, and all things that have ever been suggested by the minds of mortal man as "expedients" to assist in the worship or otherwise.

After hearing Mr. Hay the third night, I returned home. Father had not retired, so he ventured to ask, "What success did the 'Campbellites' have?"

I replied, "Not any, only the crowd was too great and the house too small. So they will change the place of meeting and go to the Frank Pierce church tomorrow night, then he will deliver a discourse on 'Baptism.' "

"Well," said he, "I knew, Tommy, that they would get to the water after awhile. And now, Tommy, Bro. Kenyon wants me to tell you he has a special proposition to make you that will prove to be of great interest to you in after life. I hope

you will surely see him and accept it without delay. He wants you to come at once."

I said, "Father, I cannot go for I have agreed to hear Mr. Hay on 'Baptism' tomorrow night." I was more and more convinced I had found a people who had abetter understanding of the Scriptures than any class of religionists I had ever met, and I was fully determined not to let anything or any body hinder me from hearing the grand and plain lessons so earnestly spoken.

On the fourth night the speaker began after a few preliminary remarks, and gave us a plain, Scripture lesson, showing that to sprinkle water upon a person, as the act of baptism, is not in harmony with the Scriptures, and is a substitute, originating in the minds of men, for that act Jesus commanded the apostles to perform in three names; then showing that both Philip and the eunuch went down into the water—something they would not do if sprinkling water upon a person was what Jesus commanded as the act in baptism. (Acts 8: 38. Now the act performed while in the water is clearly set forth in Rom. 6: 4, where we find it to be a burial—hence an immersion.

The third verse of the same chapter tells how every one who believes with all his heart is connected with the riven heart of Jesus, out of which flowed the shed blood of our dear Redeemer for the remission of our sins—baptized into his death.

Note.—A thought just here which seems to have escaped the minds of many is this: The blood of Christ did not flow for the remission of sins until his spirit left his body. So we are baptized into his death in order to connect with his blood for the remission of sins. Thus we pass through the water into *the promise of the blood*—the point where we



meet the Father, Son and Holy Spirit, and receive the forgiveness of the Father, through the blood of the Son, and the Holy Spirit to guide us through life. Truly can the apostle say, "As many as are led by the Spirit of God, they are the Sons of God." (Rom. 8: 14.)

Many things were said in this discourse, and I became a very willing hearer, and when they gave the invitation I said to my brother-in-law, "Let us go." He shook his head, but I went forward and made my confession. When I returned home the family was up, and before I was seated at the fire my Father again asked, "What success did the 'Campbellites' have?"

I replied, "Well, father, they got one tonight."

A pause—then drawing a long breath as if fearing to hear the answer—he asked: "Who was it?"

I never can forget that intense look—that tone of fear—and the silence awaiting the answer. I was happy—not because my sins were forgiven, but because I had the *promise*, in plain English, from Christ (not in a still, small voice) that "he that believeth and is baptized shall be saved," and I was just waiting for the morrow's sun, for at the hour of 10 a. m. I was to be buried into the death of Christ—to meet my Lord, with his sacrifice. Yes, we are buried *with him* (Rom. 6: 4), where his blood purges our conscience from dead works to serve the living God, and for this cause he is the mediator of the New Testament, that by means of *death* for the redemption of the transgressions that were under the first testament, they which are called might receive *the promise* of eternal inheritance. (Heb. 9: 15.) It was this death that I was soon to approach through the water of baptism. I say, on account of this I really felt happy, but I

knew that there would arise in the heart of father a cloud of sorrow that would appear to him as destructive to my future life as does the cyclone prove destructive along the path it so forcibly pursues. And I may have hesitated, but I was on my way to meet my Savior, and there was before me the Tree of Life, the eternal city and all the exceeding great and precious promises held out to those who obey Christ. I could see by an eye of faith my immortal body rising from the tomb, the union of my spirit with that body at the second coming of Christ, the beautiful home eternal, the pure water of life—clear as crystal—the Elysian fields of everlasting glory located in the place that Jesus will prepare for all those who obey him. Yes, in that new heaven and that new earth, waiting for the settlement of all Christians when this old earth of ours is wrapped in flames of fire, destroying all not right, and removing all that have given us so much trouble here, translating us from this earth of tear-stained faces and death-crowned brows, to the fields of eternal glory. These be some of the exceeding great and precious promises given to those who obey from the heart that form of doctrine delivered by the apostles of Christ. I it was who was waiting the coming of my Lord—to be buried *with him* in the water of baptism and should I tell father who it was those people “got”?

Surely I said, “Father, it is I.”

He said, “Tommy, *you are lost!*”

“Tommy’s lost!” this thought ran in the mind of father all night.

Next morning, while I was getting ready for breakfast, mother said to me, “Your father did not sleep very much last night.”

I asked her why.

"Oh! he thinks you are lost."

(Note)—As previously stated, father and family had been in that neighborhood but a short time, and never knew much about the disciples, whom they had learned to call "Campbellites" from their M. E. brethren. This name was given them because Alexander Campbell was one of the most successful preachers among the first, since "the dark ages," to call the attention of the religious world to the sin of division, and showing many by force of reason and in harmony with the scriptures that the words of Christ are still true, that "a house divided against itself *cannot stand*," and that calling themselves as religious bodies by names other than the One Name, both for the family in heaven and in earth, is not only wrong but exceedingly sinful. Mr. Campbell's position stated in a few words, together with his co-laborers (B. W. Stone and Walter Scott) was this: "Let us drop all human names in religion and simply call ourselves as religious learners, disciples of Christ, for that is what the term means as we find it applied to the followers of the humble Nazarine. If we speak of the disciples as a body in any given locality, speak of them as the church of Christ or the church of God; thus we speak as the Bible speaks. Then let us remain silent where the Bible is silent, thus we can obey the injunction which reads as follows: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all* speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor 1: 10) In fact the ministers above mentioned were working for a "*restoration* of primitive Christianity, rather than a *reformation* of modern division in the



various religious bodies; and this is why the disciples who obeyed Christ under their preaching were first called "Campbellites," a nickname that we do not accept. But as stated, father was "taught" to call them by that name and this, too, by his M. E. brethren.

"Well, mother, when father said I was lost what did you say to him?"

She replied, "I told him I thought you could live in one denomination and be a *Christian* as well as in another."

Breakfast being now ready and the family seated at the table, father, as was his custom, offered thanks, and as we were eating, I said, "Father, at ten o'clock we are going to meet at the church house to hear a short talk and then we are going to Old Man's Creek where I am to be baptized; will you 'hitch up' and take the family?"

He answered me in the affirmative, and so he and the family saw me baptized. It was one of those cold January days and before I could get to the place where I was to make the change of clothes my pants were frozen stiff.

"Took cold?" you say. "No, not I."

I was a brother to Jesus of Nazareth, the Son of God. How do I know? Because I hold the statement of Jesus to that effect. It's written in my own tongue. He says, "he that doeth the will of my Father is my brother." Reader, can you say you have done the will of the Father in heaven? If so, you are a child of God—a brother or sister of the One who died for you.

Well, we returned home in safety and I began to read the New Testament. I had some very good teachers in the congregation at Frank Pierce, among them O. S. Andrews, one of the deacons. He gave

me much valuable aid in scripture study; also Meeker Beeny, another deacon who was very kind to me, rendered much assistance both of a temporal nature as well as spiritual, and others whom I might name. I still remained with our family until some time in March (if memory serves me well) and then, as Bro. Andrews was a carpenter and had a small farm, he and I made a bargain that I would work his ground and for my part I was to get one-third of all I "raised."

Some of my readers may now wonder what kind of a time I had while at home, and "among the M. E's." Well, I must say that was one of the most interesting times of my life. I know it will make interesting reading for many of my younger brethren and I now venture to write it. Another reason is that the course pursued in leading me out of religious confusion may also act as an incentive for some others, and thus get them to accept the Light, without any human names attached, and honor Christ in all things.

My father was a shoemaker "by trade," and one cold day while he was at work on the bench I, through my teachers, prepared some puzzling questions for him to solve. This day seemed to be most opportune. I said, "Father, I would like to read some statements to you and ask you some questions."

He replied, "Read on, I can work while you read." So I stepped to a shelf on the wall, and there lay the New Testament in small binding and the M. E. discipline—about the same size. The books from outside appearance look so much alike you could hardly tell them apart except upon close investigation. I took my chair, drew it up close to the bench and began by reading the ninth article of the M. E. Discipline: "wherefore we are justified

by faith only, which is a most wholesome doctrine and very full of comfort."

I said, "Father, do you believe that statement?"

He replied, "I believe that with *all my heart, sir*"—placing great stress on the last two words.

I then said, "I have one more to read."

He said, "Read on," adding, "you can't hurt me."

I then read James 2: 24. which says: "Ye see how that by works a man is justified and not by faith only."

Here now are two statements," said I, on the subject of justification by faith—one is written by what a large number of people call "great and good men," and their statement is plain that we are justified by faith only. The other statement comes to us by inspiration and thus is the written testimony of the Holy Spirit." I then said, "You now see these two authorities do not agree. Now, father, which one do you believe?"

He looked up. I saw the flush in his face—the Sword had completely "cut off his ear," as did the sword of Peter at the time the rabble approached the Savior on that eventful eve of betrayal. I sat quietly by although thoughts ran quick and fast in my mind. But I was wanting an answer. I got one—but not the one I was after. It came abruptly. The answer to that most important question which determines where we shall draw the line between *inspired* and *uninspired* teaching came in these words:

"Tommy, I told you that *you were lost*, and I WILL NOT *argue with you!*"

Poor man! "his ear was cut off"—cut off and—so was I. I immediately arose, for I could see the dignity of an Englishman was shaken, and without comment I left the books on the shelf near by and I



left the room determined to let the TRUTH "*soak in.*"

About one month later I began with Bro. Andrews preparing for the summer's work, as he and I had agreed to work together, only he was to work at his trade and I was to till his ground. The first of every week, as was the custom of the disciples in the days of the apostles, we met during my stay on the farm at Frank Pierce for worship. Each Lord's day found us there with our Bibles, our contributions, and our song service; and in prayers and thanksgiving we tarried one for another. Sometimes a sermon, more times a "social" meeting. I well remember an event that took place in one of such meetings. Now the social work was a kind of developing exercise for the young brethren who were in spirit interested in not only meditating but ready to try at least to communicate such thoughts to others, and was really where some of us learned to *wear off* our natural timidity. It was the place, and the *best* place I ever knew, to learn how to preach under the watchful care of the overseers of the church.

In speaking of the event already alluded to, I will say that a Sister Weeks who was physically afflicted, in that she was mentally unbalanced, had recently left the asylum. She and her husband (Bro. Weeks) were there, and as two or three brethren had made their little speeches Bro. Virgil Fry, one of the elders, gave a nice talk as he had the ability to do. Then he called upon me to say something. I responded and made a little talk upon the necessity of a thorough preparation for our future bliss, calling the attention of the congregation to the certainty of death and illustrated by referring to an old neighbor of their acquaintance who had so unexpectedly been called and his body laid away to remain in "the silent city of the dead" awaiting the coming of the

Lord, and concluded with a few thoughts on, "Be ye ready, for you know not the day or the hour when your Lord 'cometh.'" (How true!) When I sat down I heard a noise about midway the audience. I turned to look and saw (not seven golden candlesticks) but a lady coming up the aisle. She was a stranger to me, as I did not remember seeing her before. There was intense silence in the audience and I judge every person's mind was filled with wonder. She approached and stood in front of Bro. Fry who was seated near the table on which were placed the bread and wine. She looked at me and then fastened her eyes once more upon the elder. The "gaze" of such a person cannot be described to those who have never witnessed the insane look. But she was there for a purpose, and that mission she was determined to carry out, but no one knew what she intended to do. Deep silence crept into each heart—it was one of those momentous times that is the lot of some of us when we neither know what to do or what is going to be done. Even Bro. Fry, who was calm and possessed to a large degree, the virtue of moderation, became "flushed," his face "turned" red, and while all eyes were set on her she began addressing him, saying, "I want you, Bro. Fry, after this to call on Bro. J———when you want preaching done; and when you want some one to exhort I want *you to do that* YOURSELF!" She then turned to the left, retraced her steps and took her seat beside her companion, while a smile of satisfaction passed over the audience and over the elder's face too.

Having finished my summer's work, and being blessed with a very good crop, I sold my part in the fall to Bro. Andrews and made a visit into Ohio. In a neighborhood where I was well acquainted I

found a young lady who agreed to live with me until death should separate us. During the winter I worked for her father, clearing land by the day and some by the acre, until the 23d of March, 1871—we were married. It was noised abroad among the young people at Frank Pierce that I was going back to Ohio to get married, so a young sister in the church said to me in rather a jocular way, “Bro. J——, I don’t see that it is necessary for you to go to Ohio to get you a wife.” Then putting one of those wistful smiles, looked me in the eyes and awaited an answer.

“Perhaps not,” I replied, “but then I am quite anxious to make a visit to see some of my old schoolmates.”

While in Ohio I learned through one of my brothers that J. K. Cornell was going to assist the brethren at Frank Pierce in a series of meetings, and I was anxious for my father to go and hear him. So I wrote several letters to the family and when the meeting began father attended. He heard, believed and obeyed the Truth, and when we returned in the following May he met us at the door, and after the usual hand-shaking I said, “Father, I understand that you, too, are ‘lost.’ ”

Sitting down, while from his eyes there started the tears of joy mingled with the penitential, he exclaimed, “Tommy, I don’t see how anyone could be so full of prejudice as I was.”

(Note)—Human nature is a strange something under the influence of sin, susceptible of many shades of change, so much so that the apostle once said, “It is not subject to the law of God, so then they that are in the flesh cannot please God.” It will be well for the reader to consider these few thoughts: Man in the fall lost original righteousness and thus



union with God. His UNDERSTANDING became dark, both in matters of business and religion; his JUDGMENT unsafe and his REASON perverted. While in this condition his CONSCIENCE is more or less evil and his WILL is to have his own way. Now the reason for this condition of mind can only be explained in this way: When man disobeyed God the Holy Spirit was dethroned. This position, which we believe is correct, shows the first man was to some extent an *inspired* being, but when the subtle influence of the serpent had its deadly effect man became "LOST" to that which is absolutely *right*, so that an earth peopled with such a class of beings, such as ours is a multiplicity of varieties of religion, so that confusion beclouds the mind of all that are thus affected. The question will naturally arise among those who stop to think. If the spirit has lost its controlling power, by what power is man guided today? I answer, Largely by his animal appetites and propensities. His *reason* and *judgment* are made subject to his wants, as carnality demands, and in religion he does not hesitate to demand what he wants. It may be the worship of some of the heavenly bodies for a god, or it may be a god of wood and stone. And while some of my readers may revolt at such ideas, let me say just here, he, or she, is no more or less excusable that formulates a human creed or an auxiliary society, thus attempting to add to inspiration that which it does not need! The preaching of the Gospel to men and women in a fallen state, is the means God has chosen to show man he is wholly incapable of redeeming himself and that, if saved at all, he must make a full and complete surrender of himself (soul, body and spirit), and then the Holy Spirit will return, enlighten the UNDERSTANDING, controll the *judg-*

ment, influence the *reason* and purge the *conscience* from dead works to serve the LIVING God, leading the *will* (ing) mind into paths of righteousness.

I have written this short explanation to show the reader how it is possible for a man "*to be filled with so much prejudice.*" You, certainly can now understand why we must become dead to all things that our carnal natures may suggest, religiously, and wholly depend upon the Holy Spirit to lead us in our full work and worship in the church of the *living God*.

Thus we can see the position of B. W. Stone, Walter Scott, Alexander and Thomas Campbell was the correct one to take in order that all that is human may be left out of religion and that *all* religious acts in work or worship may be left wholly to the dictation of the Holy Spirit. This would make us all one in Christ, for which he so fervently prayed. See John 17; 1 Cor. 1. If we would "speak where the Bible speaks and remain silent where the Bible is silent," what a happy and united people we would all be! CONVERSION TO GOD is what the religious world needs to day.

During my stay in Ohio I read some good books and my Bible. I attended the Sunday School in the school house near by and always took my seat in "The Bible Class." The "Class Leader" was the teacher. One day, I remember, we were reading in regard to "the remission of sins," and the thought came to me: "Now is my chance to stir up some interest and drive away some darkness." So I asked some questions that puzzled the would-be teacher. Then he wanted to know how I understood the reading. I said: "I understand this reading to be in harmony with some others I will read." So I turned to other scripture bearing upon the same subject

and read, then waited to see what the class would say. A pause—the explanation was pointed—it really pierced a hole into the Wesleyan Methodist doctrine, through which you could read, “Weighed in the balance and found wanting!” The would-be teacher looked at me. He was a sandy-complexioned fellow, about my size. He lost his temper; carnal thoughts arose in his mind. He stepped one foot toward me, and in a bracing attitude he exclaimed, pointing his finger almost in my face, “Young man, I just think you are a little too big for your breeches!” This brought out quite a laugh from the class, and I could not tell whether it was on me or him. I felt some shame, I confess, to think one who laid claim to being a child of God would thus speak. But the carnal mind is not subject to the law of God, which calls for patience that she may have her perfect work. So when you stir up the carnal man Satan speaks.

I replied, “I now challenge you for a public discussion on the differences that exist between us on the subject of BAPTISM.” He accepted the challenge, agreeing to meet me the next Wednesday night, that being their regular appointment for prayer-meeting.

Wednesday night soon came and some willing listeners were present. Mr. Schwartz (for this was the name of my opponent) was there ready, as he thought, to show us a thing or two, and before the house was called to order I had my man in the “sweat box.” It happened on this wise: Being of an impetuous nature, and, I judge, somewhat fearful of results yet a little over-anxious to know what scripture I was going to use, he ventured this statement: “I am not going to discuss the differences we hold on BAPTISM tonight. We are making arrangements for our school-teacher, Mr. Alex. Jackson, to



meet you later on."

I said, "Very well, I will meet your Mr. Jackson any time you wish."

Said he, "I would like for you to give me what you wish to affirm."

"I will affirm that the scriptures teach that baptism to a penitent believer is for the remission of sins."

(Note)—I have since learned that a proposition worded in that way does not clearly state what we as disciples teach, for if baptism to a penitent believer *is for* the remission of sins, what is the blood of Jesus Christ for? A proposition intended to set forth the *design* of baptism should read as follows: *To the penitent believer the scriptures teach that in the act of baptism remission of sins takes place in the name of Jesus Christ.* As previously stated, baptism is the liquid wave through which we pass into the PROMISED blood of Christ. If we would take time and be more *explicit* our own converts would better understand where the covenant or contract is agreed to on the part of the penitent and where the blood of Jesus Christ is sprinkled on the heart of the individual believer as we meet the Father to forgive, the Son to save and the Holy Spirit to guide and seal us unto the day of redemption. Glorious thought! How full of comfort to those who obey from the heart that form of doctrine delivered them! Having our fruits unto holiness and in the end everlasting life, the gift of God, through Jesus Christ our Lord.

He then inquired what scriptures I would use in support of this proposition. There was lying on the stand a large family Bible. I opened it and read Acts 2: 38.

He said, "Let me see that." I gave him the book.

He read it to himself and then said, "You can't find another such a statement in all the book."

I replied, saying "God does not have to say a thing twice to make it so, but I will now show you another statement given by the Apostle Paul, concerning his own conversion, that is even stronger than the one already read."

By this time the people were on their feet and crowding close around the stand. Among them was an elderly man somewhat slow of speech. He was wearing a vest but no coat, and occupied a position near me and a little to the right. Standing with both thumbs thrust through the armholes of his vest with one foot fore and the other aft, thus assuming a bracing position, stood "Uncle Jesse Moor," as the neighbors called him—a very good man. I opened the *great book* once more—that Book that shall judge all in the last day of God's grace. How solemn, yet how true. "The words I speak unto you they shall judge you in that day," said Jesus. I read slowly and reverently: "And now why tarriest thou?" It was the question of a man "called and sent" of God to one who desired to learn how he might become a disciple of Christ. The preacher found that Saul of Tarsus was convicted of sin, that he now had *faith* in Jesus of Nazareth as the Son of God and that his *repentance* had brought him to the house of Judas where, before the occupants of that household—as the sequel shows—he made a full *confession* of his faith in Jesus of Nazareth. To this penitent believer the preacher said: "Brother Saul, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord!"

He took the Bible, closed it, placed one hand upon it, the other over his heart and said: "I have

lived in the Methodist church for twenty years and my feelings are better than that Book!"

Poor man! There was silence for a moment, then "Uncle Jesse" began to take on a weaving motion spake out in his slow usual way: "I 'low Tommy is about right."

This statement proved too much for my assailant and out of the schoolhouse door he passed into the darkness of the night and I fear also into the blackness of eternal despare, for there is more hope for a fool than for him who deliberately closes the word of God when it does not agree with his feelings.

Reader, will you draw back when the words of the living God do not accord with your feelings, or will you choose the better part that shall never be taken away from you? How many, like this man, have turned away from the word of God because certain statements did not agree with the man-made religions they have set their hearts on. Be careful that your treasure is not placed in earthen vessels that will be broken for "where your treasure is THERE will your HEART be also."

In the case of the man just cited, his heart was in the one form of Methodism, and when the Bible condemned that kind of teaching he, like the young man who came to Jesus on one occasion, left his word, turned away, because it did not agree with his feelings. Both the young man and Mr. Schwartz will be brought face to face with that Word in the hands of its Authors, and for every idle word spoken against it they will give an account in that notable day of the Lord. As it is appointed unto man once to die, and we know of a certainty we can find no way of escape from that appointment, so it is also appointed unto man to meet God in judgment and from this appointment there is no no way of escape;



can no more get away from the coming judgment than we can expect to miss the hour of death—they are both coming to you and me. *Don't close the book!* It's God's message to you to get ready! Will you or will you not? That's for you to decide. "Choose ye this day whom ye will serve." That book will open up in judgment for or against you. It will read there just as it reads here—time nor seasons, customs nor usage will have any effect upon its plain statement or modify in the least its manner or mode of speech. Its words are directed to each wicked and rebellious generation, all of whom are going very rapidly into the valley of death as fast as time can bear us on. It addresses itself to those that are LOST—to all that is good, *everlastingly* good. It speaks to you, as sinners, just as God sees you, needing help, and this help he is now offering you in his Book of instruction. Do not, I pray you, act so unwisely as the two men of whom I have spoken. But let these words ring in your ears by day and by night, and I earnestly pray Almighty God that you may have no rest until you have made full preparation to meet your God.

# MY MOTHER AND I

## PART SECOND.

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TO ME, my mother was a noble woman. Her care in infancy and her motherly advice in after years shall always find a warm and tender place in my affections. I can say what a great many children can not, living in this rapid age. It is, I can not recall one single time that my mother neglected me. No, NOT ONE during my stay in her family, and after I was married she gave my wife and I much valuable advice. Fashion's ways and society gatherings never took up her time to the neglect of her children. She administered to the sick and in many ways studied and worked to give relief to suffering, and when the "first birthday" of the expected offspring was to be she was many times called upon to render timely help, thus she was both loved at home and among the masses. She was called away to the home eternal many years ago, and as much as I revere her name and her love as a mother I would not call her back. She, I believe, is blessed of God.

As I was sitting one morning at the breakfast table, most of the other members of the family having stepped out of the room, I said, "Mother, were you ever baptized"? Her answer was in the affirmative. I said, "Mother, I don't remember when you were baptized."

"Oh," said she, "I was baptized when an infant."

"Do you remember the time"?

"No, I can't remember that; I was too young."

I then said, "Mother, you did not believe then, did you"?

"No, I was neither a believer nor an unbeliever but my mother told me she had me baptized, and I know she would not tell me a story."

"There is a scripture that says, 'Without faith it is impossible to please God, for he that cometh to Him must believe that he is a rewarder of those who diligently seek him.'"

It at once became apparent to me that she was somewhat affected at this statement, and I left the table and said nothing more about baptism for a few days. I was determined to let the word spoken "soak in," and it did, for when I approached her a few days later I said, "Mother, have you been studying over our conversation a few days ago regarding your baptism"?

Said she, "I have, and am going to see Bro. Kenyon and see if he will not immerse me."

Said I, "He will not do that as his discipline will not permit him to do so."

"Well," she replied, "I will ask him about that." So on the next Sunday she attended the M. E. services and as soon as they were dismissed she met the minister and at once said, "Bro. Kenyon, I want to ask you to baptize me."

He was very much surprised and said, "Sister J—, is it possible you have been a member of our church for twenty years and have not been baptized"?

"Oh," she replied, "I have been sprinkled, but *I want to be immersed!*"

"Now, Sister J, is it possible the Campbellites are going to have their influence on you as they have on some other members of your family? Indeed! Sister J—, I really thought you were a woman of too much sense for that: and so far as I see your



demand is most unreasonable as it is against, or not in harmony with 'our discipline,' as you yourself ought to know. Sister, I cannot grant your request."

"Brother Kenyon, if you cannot immerse me I must go where they will," said she. This earnest statement put the pastor to some rapid thinking and changed, or modified in some degree, his attitude, for he called for a week's time in which to consider what, under the special circumstances, it would be most advisable to do, saying, "My dear sister, please do not be in too big a hurry to leave us. I will look further into this matter and let you know next Sabbath."

Accordingly on the "next Sabbath" (Lord's day, scripturally speaking) mother was present and the pastor was in a good vein of humor as he thought he had solved the great problem of keeping one who was endeared to them for her godly example and earnest work—of keeping her from under the influence of the so-called "Campbellites." After services he met mother with a hearty handshake saying, "Sister J—, I have come to the conclusion I will immerse you."

The day was set and I was there and had the pleasure of seeing that form of flesh that gave me birth enter into that liquid wave through which her body passed into the death of Christ. It was a very nice immersion, and I was well pleased to know that I, her son, had met with success in pointing her to the way of the Lord more perfectly, and I was not through yet.

(Note.)—I have in later years observed that there is in modern religious bodies a want of deep reverence for the word of God, and where the Word does not harmonize with the FEELINGS of certain individuals they can, with the greatest ease and with the

most common complacency, set it aside, thus showing they are more interested in some form of religious wisdom shaped by art of man's device than in the form given by the Most High. What the *religious* world needs most of all things to-day is CONVERSION TO GOD. When men and women reach that point in religion where they can speak from the HEART and say, "Lord, not my will but thine be done," then, and not til then, have they come to that condition that Jesus spoke of in Luke 18: 17: "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in nowise enter therein." We all know how the little child receives its knowledge of the things of this life—by the slow process of teaching. And in proportion as it resists the teaching so does its ignorance remain. Just so with the person who would be religious: in proportion as we resist His word so will we remain ignorant of HIS WILL.

Just a short time after she was baptized I said, "Mother, don't you believe we ought to obey one scripture as well as another?"

She replied, "Yes; but what makes you talk in that way?"

I then called her attention to what Paul says in I Cor. 1: 10: "Let there be no division among you but be ye perfectly joined together in the same mind and same judgment." "Now, mother, if some one would ask you what church you were a member of, what would you tell them?"

"I would tell them I was a member of the M. E. church, of course I would.

"Now suppose, mother, some person would turn and inquire of me what church I belong to, and I would say, I am a member of the Church of Christ—you see, now, you and I do not speak the same thing

and this shows there is a division among us. Now which one of us is speaking in harmony with the apostle's injunction—you or I?"

She thought for a little while and, being convinced she was religiously wrong and having a desire to be obedient in all things and willing to learn the way of the Lord more perfectly, she said, "Well, Tommy, can you tell me how I can become a member of 'your' church?"

EFFECTS OF THE TRUTH IN THE  
HEART OF A GOD-FEARING  
MOTHER.

Membership in the body of Christ is secured in only one way: Jesus said to his apostles, "Go ye into all the world and preach the gospel to every creature baptizing them into the name of The Father and of The Son and of The Holy Spirit, teaching them to *observe* all things whatsoever I have commanded you, and lo, I will be with you even unto the end of the world."

Now, Mother, you have heard about the message Jesus came to deliver. You have heard about his *death burial and resurrection*; these are the three facts the Gospel—or glad tidings—is predicated upon. You have believed this Gospel with all your heart, and obeyed. Being now a baptized believer, it is your duty to learn and OBSERVE all things Christ has commanded. One thing among all others, the apostles taught to be observed, was, the unity of all His followers. So, mother, you see one cannot be in harmony with Christ and be a Methodist or a member of any religious sect. We must be Christians—Christlike. So now I will tell you how you can come and be identified with us at Frank Pierce.

"Your obedience to the Gospel brought you into



the body of Christ and Paul says that is his church. See Eph. 1: 22, 23. To remain in the M. E. denomination would be doing something religiously that Christ has not commanded, hence this would not be well pleasing to him, so he says, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." (II Cor. 6: 17.)

(Note)— There is an idea afloat among those who have been baptized that such an one must "join" some church. The Scriptures teach that we are baptized INTO Christ. Hear the Holy Spirit speak to the brethren in Galatia: "For as many of you as have been baptized INTO Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, neither male nor female; for ye are *all one in Christ Jesus.*" (Gal. 3: 27, 28.) See the unity of believers completed in baptism. Thus: *Into Christ, Into his body, Into His Church.* What more can we want?

"You see, mother, the position you now occupy? It is your duty now, as a disciple of Christ, to go to work for Christ under *authorized overseers*. These you will find in our local congregation, and you can go forward next Lord's day, when the time comes and the invitation is given, thus signifying your willingness to be identified with us as one more who is not ashamed of the gospel of Christ. The brethren then will greet you with the right hand of fellowship. This action on the part of our brethren is not for the purpose of making you a member of the church—for this you have obtained by obedience to the law of adoption, as you must know, but to welcome you into the fellowship (more literally speaking, *partnership*) of the members of the Body of Christ, under its divine leadership located at Frank

Pierce. Then can we say that you and I together with father and with some of my brothers and sisters, are all one in Christ Jesus! speaking where the Bible speaks and remaining silent where it is silent; a *united family*, thank God! who gives us the victory through Jesus Christ Our Lord."

(Note) In order that we may know such procedure is in perfect harmony with the Scripture, I will relate a story told of a young man, whose parents were quite pious. They had brought up their son under a certain form of religion, had given him a good education. Indeed, as a scholar he was the equal of the best. His advancement in the religious circle brought to his aid many true friends, among whom were numbered many prominent men holding official positions, who seemed to think they could see more than ordinary ability. And when he decided to ask for a favor of them they were not long in granting his request. Now it happened that near by where this particular young man was stopping—perhaps making his home—there had been recently organized a congregation of disciples, whom some people call "Campbellites." Their teaching was so much different from the doctrine taught this young man from his infancy that he proposed in his own mind he would break up their meetings and, if possible, cause them to disband. The opportune time came and his intense hatred and downright contempt were soon manifest when he saw that in a protracted meeting many brethren of his own religious faith were accepting this new doctrine; determined to put a stop to any more increase and destroy the then present organization. This was his aim.

In order to accomplish his purpose, and not being able to meet the disciples in a public discussion and show by the scriptures their position was wrong, he

resorted to securing a number of young men armed with stones, and being exceedingly mad they threw stones, killing one of the number outright and driving out of their place of worship nearly all the organization. Delighted with such great success, he learned there was still another organization some several miles away, so he secured consent from the officials of his own denomination to carry out his wicked design on them in a similar way.

All things ready, he started out with his crowd, determined if necessary to carry out his mission of punishment even unto death of any or all who had accepted this new doctrine. While he and his allies were thinking on the course of procedure, as they drew near to the place where the disciples lived, a strange sight appeared before them. Strong conviction laid hold upon their leader and for awhile physical blindness came over him and thus was he wholly dependent upon others to guide him to a place of safety. Thoroughly convinced that he was a wicked sinner in the sight of the living God, and that there was intense wickedness in his heart toward the children of God, in this condition he sued for mercy, and in a providential way was directed to the home of one of the disciples of Jesus—"a Campbellite," as some would call them now. When he approached this man's residence he was admitted as a penitent believer, praying fervently that his load of sin might be removed and when the hour came for the members of the family to dine he refused either to eat or drink until he secured pardon from past sins. The resident preacher was advised of this young man's condition and earnestly entreated to go and see him, but for some reason not explained he did not go until the third day. The preacher upon entering the house found the noted persecuter in a



changed condition of heart—he was “all broken up” and quite anxious to hear what the minister would have to say. Approaching this young man the minister viewed him wholly converted from the error of his ways and desiring to know how he might become a disciple of Christ. Seeing that he fully *believed* that Jesus of Nazareth is the Son of God, and beholding the *godly sorrow* that had brought him to *repentance*, and having confessed his faith in Jesus of Nazareth as the Son of God, before the occupants of the household, the preacher exclaimed: “And now why tarriest thou? Arise and be baptized! and wash away thy sins, calling on the name of the Lord.” (Read Acts Chap. 9 and 22, where this same young man relates his own experience.) And then by Almighty Power this story has been presented, through twelve hundred and sixty years of the darkest ages this world has ever seen religiously, when the Roman Catholic Church put to death during that time over *fifty millions* of the disciples of Christ. See History of the Dark ages.

By the mercy of God we have to-day The Father’s message to mortal man as Jesus delivered it. And in those sacred pages we find the story as told by Paul himself written in our own language, showing the process in full how we can become true disciples of Christ. Reader, how can we escape, if we neglect so great salvation? He that hath ears to hear let him hear what the Spirit says regarding the terms and conditions on which life and immortality are offered the fallen sons and daughters of Adam. “The words I speak unto you shall judge you in the last day,” says the Judge of all the earth. *Judgment* means *measurement*. If we are to be measured by the word which Jesus spoke, we better get acquainted with them now and be sure we are in harmony with them.

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## HOW GOD DEALS WITH "THE PIOUS UNIMMERSED."

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In our experience with religious people of several different denominations, embracing a period of forty years, we find many pious, God-fearing men and women, with some of whom we have had both mutual and business relations, who are strictly upright, just and good; who conscientiously would not do that which they knew to be wrong. Men and women of deep and strong convictions regarding the religion that they have espoused; faithful students and zealous workers for the cause they have so heartily endorsed, sealing their earnestness with their time, their money and prayers. Ardent in spirit, zealous of good works, careful to maintain a good character. These people move along, loved and respected by the masses, known to all as "the pious unimmersed." In such condition they stand in the sight—yea, in the presence—of Almighty God. Looking at them as they thus stand before the Lord, the questions are often asked, "What will become of these pious unimmersed?" "Are they Christians?" "Are they safe in the arms of Jesus and thus *new* creatures in the Kingdom of God's own dear Son?" These and other questions that might be asked about so good a people are worthy of our earnest consideration.

In Heb. 2: 3 the Apostle asks the question: "How shall we escape if we neglect so great a salvation, which, at the first began to be spoken by the Lord and was confirmed unto us by them that heard him?" As a matter of course, the apostle was speaking to believers who had been immersed, and by implication points out the great danger ahead that will surely come through *neglect*, even to those

who had obeyed from the heart that form of doctrine delivered them. See Rom. 6: 17, 18.

It is a fact that Satan is ever on the alert, seeking whom he may devour. To the man or woman who has heard the "glad tidings" and learned, then comes to Christ as did the multitudes on the day of Pentecost and many days thereafter—being baptized both men and women—he (Satan) is ever suggesting something to get such to *neglect* their duty. While to the people who have become enthused by hearing the "glad tidings," and of the glory that should follow the people of God, who have not fully obeyed "that form of doctrine" delivered by the apostles to them, he says, "It is not necessary, nor is it essential to your eternal salvation, to be immersed." "*The birth of water* can be left out." "Thou shalt *not die* (eternally), for see thou art *as pious, as God-fearing, as devoted and faithful* in worship, in charity—you are not excelled even by those who have been immersed. Why bother yourselves about baptism?" And it is with just such false reasoning that he deceives the hearts of the simple (plain) people and causes them to *neglect* to do what Jesus says *must* be done in order to enter the kingdom of God. (See John 3: 5.)

It is a source of gratification to every one to learn and thus know that God is able to provide a way of escape from the wily influence of him who seeks to destroy the prospective child of God. The foreknowledge of God in this respect is manifested to all who discern between that which is good and, evil. So the questions: "How do the pious unimmersed stand religiously in the sight of God?" and "Does He hear their prayers?" and "If so, how can we know?"—to all of these we will say that "God has not left Himself without witness." That we may know, and



not guess or speculate upon so important a subject, the Almighty, has caused to be placed on record His mind or his will regarding this special subject, and when his instructions are learned by all whose hearts are inclined unto the Lord, then will the mist (Satanic suggestions) "clear away" and they (the pious unimmersed) "know as they are known."

With this much before us let us attend to what the Lord hath spoken, that we may see in the clear, full and certain light of His own Word the answers to these much-mooted questions. Listen, friendly readers, ye *pious* fathers and mothers—noble characters, morally and religiously AS FAR AS YOU HAVE GONE.—I say *listen!* Will you hear the Author of eternal salvation in one of his *most positive* statements? He says you **MUST** be born of water and you **MUST** be born of the Spirit. The devil says you must **NOT**. Both are striving for you; one to save, the other to destroy. Which **ONE DO YOU BELIEVE?**

But you say this is a grave subject. I say, yes, that is true; GRAVE BECAUSE there are multiplied thousands of "religious" persons who have never been *immersed*. So the heavenly Father knew this would be the state of religious affairs with multitudes of both men and women. So I say He has not left Himself without witness. He has not only spoken to us "by His Son" (Heb. 1: 1, 2), but it has pleased Him to make a special revelation upon this subject so every vestige of doubt might be removed and all who, in full purpose of heart desire to know and do His **WILL** may do so.

I have said a **SPECIAL** revelation has been made, and this was brought about by prayer, so we see it is true that "the prayers of a righteous man avail-eth much." But God has not only spoken out *viva voce*—by His living voice—but has even sent an

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